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For the SABBATH RECORDER.

THE SILVER LINING.

BY MISS BEE EVELYN PHINNEY.

The rain falls drearily, drearily,
The winds shriek shivering by;
But my heart throbs cheerily, cheerily,
At sight of a rift in the sky.

The flower bud droops and is fading;
Its petals are strewing the field;
But an eye was made glad by its shading,
And a lingering sadness was healed.

A worn face lies in its shrouding,
Two tired old hands are at rest;
But holiest memories are crowding
To hearts that loved "mother" the best.

Oh! is there a sorrow so hopeless
That trusting can never assuage?
God's infinite mercy is scopeless—
And my little bird sings in its cage.

EDGARTOWN, MASS.

—THE *Congregationalist* is our authority for saying that the Boston Public Library has dropped *Puck*, and will soon drop *Judge*, from their list of papers because the caricatures of public men in them lead the young to form very wrong impressions. We believe they are right. We do not believe it is right to put before any child a caricature of President Harrison such as has become stock matter in *Puck*. Respect for our rulers should be a cardinal teaching in the education of every child. It is only a step from contempt for the President to contempt for the Presidency.

—FOR years, at least for a long time, there have been stories afloat about the Chinese Sunday schools of New York City, which, if true, would furnish reason enough for abating these schools as nuisances. Only those who prefer to believe evil rather than good paid much attention to these, but we are glad to see that the matter has been investigated by men above suspicion and the stories are shown to be entirely without foundation, and the good name of Chinese mission teachers, and Chinese scholars as well, is established. The majority of the teachers are mature ladies and gentlemen; it is not true that every Chinaman insists on having a teacher by himself and that teacher a young and pretty woman, nor is it true that the pupils belong to the low "Coolie" class; they belong to the second best class of Chinese society; and it is also true that many of these men have become faithful members of churches in New York and Brooklyn.

—A JEW become a Christian is reported to be doing a great work among his brethren in New York City. The *New York Observer* says of this work: "Since we have been engaged in publishing religious intelligence we have never recorded a more remarkable work." He is a young man from Russian Poland, and his name is Wars La Wiak. The building, holding six hundred, in which he gathers his audiences, is full, and crowds attend at the door. The audiences appear to be mostly composed of angry Jews who attend to dispute and quarrel, but such is the power of the man that they are drawn to hear him and are held by him. So say the papers. Can't some of the New York friends see what there is in this? The meetings

are held on Rivington Street, in the DeWitt Memorial Church.

—ON the 19th of December last a colored man named C. R. Uncles was ordained in the Cathedral at Baltimore, by Cardinal Gibbons, to the Roman Catholic priesthood—the first colored man ordained thus in this country, though he is the third priest of the colored race in the Catholic Church of this country. This is significant. It means that this church is not *preparing itself* for work among the Negroes, but was long ago prepared and is now very actively at work among them. A thing worthy of note, if it be true as reported, is that this young priest celebrated mass for the first time in a building in which, at the beginning of the war, a noisy meeting was held in favor of the secession of Maryland, and Mr. Lincoln was denounced for calling on Maryland for her quota of troops for the suppression of the Rebellion.

—THERE was a convention of the Apostolate of the Press held in New York City, Jan. 6-7, 1892. This was a gathering of prominent Catholics from all parts of the country and from Canada to inaugurate a missionary campaign among non-Catholics by means of the press. It was held under the auspices of the Paulist Fathers of New York, and among the best-known speakers and writers of papers were Professor W. C. Robinson, of Yale University Law School, George Parsons Lathrop and Richard Malcolm Johnson. A committee was appointed to get a free and fair exposition of Catholic views before the public, and it is very likely that at no distant day the Catholics will use the press to try to make Catholics of us all.

—THAT great results sometimes come from little and altogether unexpected causes has seemed likely to have another illustration in the relations of France with the Papal Church. An impulsive French pilgrim in Rome raised a shout which brought on him the officers of the Italian government. The French Minister of Religion issued a circular asking the bishops to abstain from further pilgrimages to Rome, to which circular the archbishop of Aix replied in an insulting manner, and was fined by the government, after trial. The papal church in France is not a State church, as is the Established Church in England, but has treaty relations with the government through an instrument called the *Concordat*, by which the bishops and priests are appointed and supported by the Republic. Matters went so far that a bill, providing for abolishing the *Concordat*, was introduced into the French Chamber of Deputies; but the government has had an arrangement made with the Pope by means of which it has received all it has demanded, and there will probably be peace for awhile. Two things are plain: (1) that, as we have said before, the Pope wishes to be on good terms with the French Republic, even at the sacrifice of peace with many in the church; and (2) unless the Pope keeps on good terms

with the government the church is very likely to have to support itself, as it does in this country, an event which many people think cannot be long put off in any case. Meanwhile there are rumors of trouble between the church and the government in Brazil.

—THE articles in the *Ladies' Home Journal* about the use of wine in modern society are attracting a good deal of attention, as they deserve. The testimony seems to be that society drinks wine of a different quality, substituting the light for the heavy, and a great deal less in quantity. It seems also to be true that there is coming to be a strong social reason for self-restraint; for, whereas not so very many years ago it was not made much of if a guest drank too much at dinner, now such a thing rarely happens because it is not "good form." Mineral waters are coming into very common use, and a great many substitute these for liquors. This is all in line with the reform in social habits of the past fifty years, and it certainly looks as if a believer in total abstinence would have good reason to think that the good time coming is still coming though long on the way, and will be here at no very distant day. We certainly believe there are those living who will see the time when it will not be "good form," to say the least, for any person to offer his guest any kind of intoxicating liquor at his dinner table. In connection with this we note that a number of men in Philadelphia have taken a pledge, and wear a badge to show it, that they will neither treat anyone to intoxicating drinks nor be treated with them by anyone. How much drinking would stop if treating would!

W. C. TITSWORTH.

SISCO, Fla.

—PREPARATIONS are on foot for starting a Tract Society depository in Chicago. If begun, it will be in a modest way and with as little expense as is practicable. A central room has been secured at a very moderate rent which can be fitted up to serve admirably for the meetings of the Chicago Church as well as for the depository office, and thus the rent will be reduced. The Milton Y. P. S. C. E. has already pledged \$25 for a depository, and the Walworth Society is canvassing for funds to support this work and Brother Huffman's. If it is worth while to distribute Sabbath literature at all, it is worth while to have a branch office of our publishing house in Chicago. And if a branch office is ever needed in Chicago, it surely is needed now. The door of opportunity is open. Great things may grow out of this small beginning.

—THE annual entertainment of the Chicago mission school passed off very pleasantly. Nearly one hundred boys and girls were present who had been more or less regular attendants during the year. The exercises were of a varied character,—from the "piece" of the small boy who assured us that he was "a 'doin' to Talifornia as big as any man," to the piano duet played by a girl in her teens with her

teacher, Miss Covey. A boy of twelve brought out an enthusiastic encore from his young companions by playing a somewhat difficult piece in a really creditable manner. Most of the recitations were given in a clear, full voice and confident manner, the bump of bashfulness being nothing but a depression in the average mission scholar's head, and then you should have heard them sing "Welcome the Beautiful Day" and "Throw out the Life Line." The presents were distributed to the deep satisfaction of the juvenile hearts. The good people of Welton had sent us a large box of picture scrap books as well as a quantity of pop corn and hickory nuts, for which kindness the school gave a rousing vote of thanks.

—PEOPLE throughout our denomination seem much interested in the Chicago mission school. It may be partly because it is a novelty and because the sharp speeches and curious actions of the children make entertaining stories. But there is a better reason than that. This is one of the kinds of work which is included in Christ's words when he said, "Suffer little children to come unto me." I am sure he made no distinctions. Our duty to the neglected children is all the greater, because most of them have no home instruction to lead them to Christ and make them noble men and women. I look into their eyes sparkling with mischief on the surface and see through them immortal souls with the possibilities of splendid character, and I feel shame for having ever doubted the importance of the work. It is the Lord's own cause and I am proud and glad to have a share in it. If Christ ate with publicans and sinners, I will sing with the children of "Sheenies" and saloon-keepers.

—THE man who has, perhaps, the widest reputation in America has signed the pledge. Of course we refer to John L. Sullivan. However noble the deed, alas for the motive! It was found that the giant was fast breaking down. It was feared that he would soon lose his fighting powers, so his friends prevailed upon him to become a teetotaler as his only salvation. My boy, the reputation of Mr. Sullivan is not one to be envied. You might better long for the fame of Tom Thumb. Sullivan was endowed by nature with a splendid physical frame, but his mind is a benighted heathendom. Muldoon, while he was training him said he was only a big beast. Admire his muscles and emulate them; but shame his vices, despise his character and jot this down in your note book: The greatest fighter in America has been "knocked out" of the ring again and again by the little enemy, alcohol.

—THERE is nothing more stern and inexorable than death and it seems to be regarded by men as the saddest of all the sad things which confront us in this world. Men stand with bowed heads and lifted hats as the funeral procession passes as if to express in some small measure their sympathy in the greatest calamity which can befall the human race. It is pleasant to turn from the dark picture to the view of death which Paul and John held. Paul said that although he would be glad to stay with his brethren here longer, it was far better, after all, "to depart and be with Christ." And John reported the voice which came to him from heaven, "Blessed are the dead that die in the Lord from henceforth." Not that God ordained this world to unhappiness. The Christian life here is a happy and joyous one; but it is enough better "to depart and be with Christ" so that we can say of one who has made the departure that he is "blessed." Unless the beliefs and

hopes of our best moments are a mistake,—unless God plants aspirations in our breasts only to deceive and disappoint us,—unless it was all a strange, sad, stupendous blunder when Jesus stood by the tomb of Lazarus and said to Mary, "Thy brother shall rise again;" then the poor worn-out body which we lay tenderly away is only the cast-off tenement. The soul has gone on to a blessed immortality.

L. C. RANDOLPH.

MORGAN PARK, Ill.

"AND HE ADDED NO MORE."

BY THE REV. A. W. COON.

When we first read this text it seems to be rather difficult to see any force in it, but it is written there by the command of God and, therefore, it means something, and if we can reach God's thought we shall find that, like all other scripture given by inspiration of God, it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

"And he added no more." God means everything for a blessing, it is sin that makes the curse. "Thus saith the Lord, as the new wine is found in the cluster and one saith destroy it not, for a blessing is in it." So we may find a blessing in the little cluster of God's Word. This we might very naturally infer from its connection. It is connected with one of the grandest scenes earth ever knew. God had just given the ten words and Moses says, "and he added no more." Was God's holy law perfect? "The law of the Lord is perfect, converting the soul." If then the law of God is perfect, to add or take from it would make it imperfect. A perfect moral law must be in perfect harmony with man's nature and relations. The ten commandments are God's thought, and hence the law of man, the creature, is the law of God, the creator. The seat of obedience or disobedience is in the mind, the thought. It is very true, as Dr. Williams says, that the seat of temptation is in the mind, the thought. Temptation is not external, it is in the thought. When is a man tempted? James says, "when he is drawn away by his own lust and enticed." The Psalmist speaks of their tempting God in their heart. Of course that is the only way they could tempt God. We have said as the Lord Jesus Christ "was in the form of God and the express image of his person," so the moral law contained in the ten words is the express image of his moral character; it is the rule to which God and all holy beings conform. Conformity to this law constitutes holiness whether it be men, angels or God. "He added no more." I was about to say he might have continued to add until it should become a burden or so intricate that no one could comply with it all, and it would be a curse instead of a blessing. Nine would not do, eleven would be too much. Some talk of the eleventh, the new commandment, but it is all contained in the ten. The Romish Church has left out one and split the tenth in two so as to have the ten, and worship idols and saints.

There is nothing arbitrary in the law of God. It is not the willing or the nilling of any being; it grows out of the nature and relations of moral beings. These will cover all the relations that exist between man and man, and between man and his Creator. Four commands grow out of the relation of man to God, and six grow out of the relation of man to man.

All law must have appropriate sanction. God did not make it wicked to steal because he said thou shalt not steal, but he said thou shalt not

steal because he knew it was wicked; and so of all the law of God; so we see that moral law began with the beginning of man as a moral being. Moral law is the law of relation. It binds man to his God and it binds God to his creatures. It was to be a rule of life and also a means of justification and salvation, but the law that was to be our life and salvation, transgressed, subjected the transgressor to everlasting ruin. Where temptation began, there sin began,—on the inside,—and worked out and finally controlled and ruined all the outer man. Here "one taste of the forbidden tree brought death into our world, and all our woe." Satan began within and worked out, there sin began and spread out. It is wonderful and yet it is just like God in the great and glorious plan of salvation, that the Lord Jesus Christ, in saving the soul begins just where Satan began its ruin. Jesus began in the mind or heart of the soul. He did not go to work and organize a church or society, that would have done no good then; but he began in the hearts of men by planting the truths of the gospel in the minds of a few followers. The seeds of the kingdom of God were planted in the minds of a few honest, sound-minded men. Had he chosen some of the learned doctors of the law they would have begun to philosophize upon the truths sown in their hearts, and perhaps, like some of the doctors of later times, would have had a theology of their own, and the seeds of error would have been mixed with the good seed and the gospel would have been defected at the beginning. But no, Jesus chose sound, unselfish men whose only ambition would be to know and teach as they received it from Jesus. Notice, Jesus chose young men; he did not choose their gray-headed fathers, but left them to catch fish. I do not know how Jesus could have honored the faces of those old men more than in choosing their sons to be his pupils. Jesus used great wisdom in beginning his kingdom on earth. I never could see why the twelve were represented as old, white-bearded men; they were certainly not so. All were, perhaps, under thirty years of age; Jesus himself was only about thirty when he chose the twelve.

The question is frequently asked, Did Christ organize a church? The first we heard about the church is when Peter made his bold and open confession of his faith, "Thou art the Christ the Son of the living God." Jesus approves by saying, "Upon this rock," that is that solid faith, "I will build my church and the gates of hell shall not prevail against it." No! Christ did not organize a church. The Christian dispensation did not begin until after the pentecost. After Christ's ascension, as we have said, he created a new spiritual life in the souls of those whom he had chosen, and that new life really made them members of the body of Christ without any visible or outward organization. This new life was a divine impartation; the outward form which came later was human. As we have said before, Christ did not begin on the outside, in the husk, and work inward; he began at the heart. The succession in outward forms has no binding force; the true succession is the spiritual one, and, in the words of another, "Every one who is truly, vitally, and experimentally united to Christ is in that succession for all time and places."

"And he added no more." To have added more would have spoiled all. A great many good sermons are spoiled by saying too much. "No more." Just think of that cloud-caped eminence where Moses stood in the midst of the

thick darkness and the lightnings. I can almost hear the deep bellowing thunder as it echoes over hill and valley and among the mountain peaks of Sinai. "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain shaking, and when the people saw it they removed and stood afar off." Never was the like before; no wonder the fear of God fell upon the people and they said to Moses, "Speak thou with us, let not God speak any more." They thought they should die. God had spoken to them ten times. They were completely overcome and could endure no more, when, from Sinai's trembling height there came echoing over that vast congregation, deep and clear, the voice of Moses, "No more." That was a happy time to the people when Moses said to them, "He added no more." God spake to all the people, and he spake with a great voice, and it was terrible. Ten words, ten blasts of the trumpet, each blast shook those ancient hills. The great transaction was done; God's holy law was made know to men. "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire of the cloud and of the thick darkness with a great voice; and he added no more."

GROUND OF BELIEF.

BY THE REV. A. MOLEARN.

"*Credo Qui Impossibile Est.*" "I believe because it is impossible." This may seem like a contradiction in terms, yet it exactly expresses our feelings in the contemplation of the works of God, and the study of his Word. What we can reduce to the plane of reason or compass by finite wisdom is not sufficient evidence of the existence of God, nor of the certainty, if he does exist, that he can fulfill his promises. Reason is incapable of comprehending the sublime mystery of a world rolling in its noiseless magnificence, or of a system of worlds revolving in their orbits and round a common center without variation or collision. It is immediately baffled in its attempt to grapple with the awful thought of a self-existent and eternal Personage. It can determine the fact that in the economy of nature there are means adapted to beneficent ends, and trace the connection of effect to cause to a final Cause; and also determine the character of the cause by the nature of the effects. Thus far can it go, and no farther. Here is a mystery above reason. Whatever comes within the limit of human reason requires an origin no higher than the human being. But the presence of facts so stupendously grand, and so infinitely beyond the grasp of finite comprehension compels the conclusion that the great first Cause, being superior to the effects in nature, must not only be good and wise and mighty but must of necessity be all-wise, almighty and infinitely good. And this conclusion is not reached because it is possible to understand *how* it is, but because there can be no other rational conclusion, though it is impossible to comprehend it. Anything not incomprehensible to the finite mind cannot be an act or an attribute of an infinite being.

The paradox, that every fact is a truth, but every truth is not a fact, may seem, on first mention, not only paradoxical, but actually contradictory. But when it is explained that a *fact* literally means something *performed* and a *truth* may not, it is not difficult to understand the difference. For example, it is a truth that God *exists*; it is a fact that he *made the worlds*. But it is just as incomprehensible to human reason *how* he made the worlds as *how* he ex-

ists. Nevertheless it is no more difficult for human reason to determine the character of an infinite being by the nature of his designs and acts, than it is to judge in the case of a finite being. In determining the dimensions of a marble we apply the rule of mathematics; we do no more in measuring the dimensions of Jupiter. We believe that space is unlimited. Why? Because we cannot believe the contrary. That is, we believe a thing that is impossible to comprehend, because there is no rational alternative. On the other hand, we believe that there must be limits to the physical universe. Why? Because that, in the nature of things, it would be just as impossible for matter to be *unlimited*, as for space to be *limited*. Whatever consists of units can be numbered. We cannot number infinity; therefore an infinite number is an absurdity.

When the Lord Jesus Christ appeared before the expectant world as the Messiah, it would not have sufficed that "he spoke as never man spake." No matter how pure and exalted his doctrine and how blameless his life, but few would have accepted him as the Saviour of the world. His claims were as high as heaven, and his acts, in order to justify his claims, must be commensurate with his pretensions. So we see him restoring the limb that was withered or wanting; opening the eyes that were born sightless; feeding thousands of hungry souls with two small fishes and five loaves, a superabundance of twelve baskets full remaining; commanding the elements into obedience to his will; calling Lazarus, dead four days, back to life; bursting the bands of death and hades, and in the immediate presence of his disciples, and in full view, he ascends to the presence of his Father! But whither, and how? "*Credo Quia impossibile est.*"—I believe because it is impossible.

ROCKVILLE, R. I.

CHRIST OUR HELPER.

The experience of Christ is the prophecy of the believer's life. He tasted death for every man. He was found in fashion as a man. He was tempted that he might be able to succor them that are tempted. He is the Captain of our salvation through being made perfect in suffering. He has so thoroughly identified himself with us that he is not ashamed to call us brethren.

The gladness of our faith is in this help of Jesus. Such condescension for unworthy creatures encourages us to lift our eyes toward God with hope for final fellowship in his pure presence. A prince entered the lowly habitation of men and the house is no longer unworthy. The abode of unholy passions has become the temple of the Most High. Since the Son of God claimed brotherhood with us we have never despaired of returning to our Father's house. A wonderful magician touched slumbering memories and we sigh for home. We have tasted of the bread of life, and the husks of this world are naught.

Nothing is so touching and precious to us as the condescension of Christ. The worship we give through him is robbed of fear through the tenderness of the revelation he brought us. If the height of his great argument is above the reach of our thought the beauty of his wonderful life is in our hearts. If we are too weak to understand the Son of God we are wise enough to love the Son of Man.

Every miracle of Jesus was a ministration to the wants and weakness of men. He multiplied the loaves and fishes because he had compassion on the multitude who were without bread. He wrought no wonders in the skies but touched the diseases of men into health. The signs of his Messiahship were among the prisoners and the poor. Publicans and sinners found him their friend. Pharisees alone merited his scorn and ridicule. And this only because they had no faith in humanity. He brought salvation down to its simplest condi-

tions, that the chief of sinners might find hope. A child and not a philosopher stands at the doorway of privilege in his kingdom of God.

Jesus did not influence men from afar. By the sweet fellowship of sympathy, the mystic passion of kinship, he has drawn us unto himself. His teachings abound in parables which speak the same story. The shepherd and the sheep, the father and the prodigal, the fig tree and the husbandman, the good Samaritan and the man by the wayside, are pictures of Christ's tenderness and helpfulness toward us. He took not on him the nature of angels, but clothed himself with the frail garment of human life that he might translate our griefs into the language of heaven and bind up our wounds with the ointment of love.

In deepest sorrow and fiercest temptation the believer is sure that one understands and will help. He can bear crosses with joy, for they but remind him of the presence and companionship of Christ. If we suffer with him we shall also reign with him. If we die for him we shall live with him. If we serve with him in humility we shall reign with him in power. Each experience of life, and each threatening danger of temptation will recall the history of Him who passed through it all for our example, and triumphed over it all for our hope and joy. We can do all things through Christ who strengthens us.—*Christian Standard.*

THE STORY OF A HYMN.

More than half a century ago a young girl was preparing for a grand ball, soon to be given in her native town. Full of gay anticipation, she started out one day to her dress-maker's, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the greetings that passed between them he learned her errand. He reasoned and expostulated, and finally plead with her to stay away from the ball. Greatly vexed, she answered "I wish you would mind your own business!" and went on her wayward course.

In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head on her pillow only with returning light, she was far from happy. In all the pleasure there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her mind. More than all, the truth of his words came to her heart, impressed by the Holy Spirit, and would give her no rest. After three days of misery, during which life grew almost insupportable, she went to the minister with her trouble, saying:

"For three days I have been the most wretched girl in the world, and now, O that I were a Christian! I want to be happy. What must I do?"

We need not be told that the pastor freely forgave her for her rudeness to himself, nor that he joyfully directed her to the true source of peace.

"Just give yourself, my child, to the Lamb of God, just as you are."

This was a new gospel to her. She had never comprehended it before.

"What! Just as I am?" she asked. "Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?"

"That is exactly what you must believe," was the answer. "You must come to him just as you are."

The young girl felt almost overwhelmed as the simple truth took possession of her mind. She went to her room, knelt down, and offered God her heart, guilty and vile as it was, to be cleansed and made fit for His own indwelling. As she knelt, peace—full, overflowing—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn, beginning:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

Little did Charlotte Elliott think of fame, or of the immortality of the words she had written.

It was simply putting her own heart on paper; and therefore the hymn, born of a mysterious experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.

Charlotte was possessed of literary gifts, and when the editor of the *Literary Remembrances* died she took charge. In making up her first number, she inserted several of her own poems anonymously; among them was "Just as I am." It immediately attracted attention, was widely copied, and passed into the hymnology of the Christian Church.

It seems as if the hymn had been permitted to have a peculiarly holy and tender mission. A few examples may not be uninteresting.

A poor boy once came to a city missionary. Holding out a bit of paper, all torn and dirty, he said:

"Please, sir, father sent me to get a clean paper like that."

Straightening the paper, the missionary found it was a leaflet with the hymn, "Just as I am, without one plea." Inquiry brought the story.

"We found it, sir," said the boy, "in sister's pocket after she died. She used always to be singing it while she was sick, and she loved it so much that father wants to get a clean one, and put it in a frame and hang it up. Won't you give us a clean one, sir."

The hymn had been given to the little girl by some unknown hand. By the blessing of God it brought her to Christ, and her ransomed soul gained a free entrance into the home of the redeemed.

Mr. Gough told a touching story of that same hymn.

He was in church in a strange city, and the sexton showed him into the same pew with a person whose looks impressed Mr. Gough very unfavorably. His face was like mottled soap; his face twitched as if a sheet of lightning had run all over it, and every now and then his lips would twist and give utterance to a strange, spasmodic sound.

Mr. Gough could not imagine what ailed the man, and got away from him as far as he could. We will let him finish the story in his own words:

"Presently a hymn was given out, and the congregation rose to sing

"Just as I am, without one plea,
But that Thy blood was shed for me."

"I saw that the man knew the hymn, and said to myself, 'He can't be so disagreeable, after all.' I got nearer. He would sing. It was awful, positively awful. I never heard anything like it. And occasionally he would make that strange noise with his lips. Then he would commence again, and sing faster to run ahead. They came to the next verse. He had forgotten the first line, and while the organist was performing the interlude, he leaned toward me and whispered, 'Would you be kind enough to give me the first line of the next verse?'"

"I did so.

"Just as I am, poor, wretched, blind."

"That's it," said he, "I am blind. God help me!"—and the tears came running down his face and the eyelids quivered. "And I am a paralytic."

"And then he tried to sing:

"Just as I am, poor, wretched, blind."

"At that moment it seemed to me I had never heard a Beethoven symphony in my life with as much music in it as that hymn, sung by that poor man, whom Christianity had made happy in his lot."

When the saintly Bishop McIlvaine lay dying, he requested his friend to read to him this hymn. After listening to it till the last word fell on his failing hearing:

"That hymn," he said, "contains the whole of my theology."

Charlotte Elliott's work is not yet done. While there are human souls to feel the need of salvation, and of a guiding finger to the only way of hope, her hymn will win for her stars in the crown of reigning.—*National Baptist*.

THE end of our life is God; the rule of our life, duty; the obstacles, our bad passions.

BOULDER.

Boulder City, the county seat of Boulder county, Colorado, is situated 28 miles north-west of Denver, with which it is connected by rail. The city has between 4,000 and 5,000 inhabitants and is a city that is fully described by that expressive term, which has drifted East from this vast and growing West, "hustler." There have been no feverish booms, the inhabitants want none; all the growth of Boulder has been steady, natural and constant. It is situated about one-half mile from the base of the Rocky Mountains, at the mouth of one of the gate-canyons of the mountains, and is the key to a vast stretch of country. Boulder county contains 864 square miles, about equally divided between mountain and plain. The Rocky Mountain chain crosses the western portion of the county, some peaks rising as high as 13,000 feet above the sea. From the hills just west of the city the mountains can be seen rising one above the other like mighty terraces, until in the distant horizon Long Peak looms clear, cold and grand, 14,271 feet above the sea. Turning to the east a vast plain is spread out as a map before the beholder. Boulder City, at his feet, lies clear and peaceful, fourteen other towns lie dotted over the plain, while rising in startling distinctness through the rarified atmosphere, Denver, the capital of the State, sits like Rome on her many hills, teeming with life. Thirty-nine lakes, all abounding in fish, besides several mountain streams, can here be counted. A little farther back in these foot-hills the winding of the several canyons can be seen, all centering on the city, which is now hidden behind the intervening hills.

Colorado has been called the "Switzerland of the West," and rightly too. Grand and picturesque scenery without limit can be seen in all directions. Wind and water seem to have held high revel here, and the everlasting hills seem to be literally carved with startling likenesses of all that fly or run. Minerals of all kinds, from granite to gold, can be mined within ten miles of Boulder. The gold and silver output is over three-quarters of a million annually, three-fourths of which are sampled and paid for in Boulder. Clay, fire-clay and limestone are also abundant. This county is known as "the garden spot of Colorado," and well it may be, for remarkably rich returns can be had at very little outlay. Alfalfa (grass) produces four tons per acre and three crops a year, wheat yields twenty to fifty bushels per acre, and garden truck does remarkably well. But it is in grapes and small fruits that the best results are obtained. Oct. 12, 1890, fourteen tons of grapes were shipped out of Boulder, as the result of one day's picking. This was for Boulder alone. Some vineyards have yielded as high as 1,500 pounds per acre. Strawberries and other small fruits, pears, peaches and orchard fruits do extremely well and yield good returns. Wages are from \$2 00 up, according to work; board \$4 00 and upwards. No one, however, ought to follow Horace Greely's advice and go West, except he have enough to support himself for a month or two. For, although work can be had and plenty of it, too, yet the great rush from the East fills up all openings for at least three weeks, and sometimes more, in advance. Servant girls get from four to five dollars per week. An energetic man can, when once started, make a comfortable living and save money at almost any calling. A few fruit ranches near the city are for sale, size from two to twenty-five acres, these will be disposed of in good bearing order from \$1,000 up, according to size and location;

returns may be expected at from two to four years; often the settings bear the first year, though this is to be discouraged. The soil, a fine, deep gray loam, turns to rich black mould under irrigation. When an irrigating front cannot be had water can be rented at reasonable rates. Stock ranches are not far distant.

From time to time families of Seventh-day Baptists have moved to Boulder, until about a year ago a rush from North Loup, Nebraska, came, so that at this writing there are fifty or more who consider themselves good enough Seventh-day Baptists to pass muster here. There are a few of our people at at least three other points in this State, but the most of them are here. A large and prosperous Seventh-day Adventist Church has been in existence here several years, this, of course, makes it harder for our people to gain favor in the eyes of the natives, as for some reason they do not take kindly to the Adventists, and either cannot, or will not, discriminate. Probably about six Seventh-day Baptist families will locate here; i. e., remain over the winter. The climate is remarkably dry, pure and bracing, seldom reaching extremes either of heat or cold. Lung troubles are sure to disappear after a short residence here; malaria and nearly all the ills that flesh is heir to, are either cured or greatly relieved by a residence here. The Sabbath-keepers (Seventh-day Baptists) have organized a Sabbath-school, and are in hopes soon to have a lively little church established. They meet for Bible study in the first church building ever erected in Boulder, or in Colorado. Isn't this rather suggestive? Let none but those "strong in the faith," who have got convictions on the Sabbath and other live issues, attempt to go West, for there are so many easy chances to slip off and lose one's self, opportunities that the East knows not of, that it would take a man of conviction to stem the tide. The city very much wants manufactories, any kind will do, the Secretary of the Board of Trade tells me. He said: "There is a grand opening here for a canning factory. I don't think one could expect much of a subsidy; but could get subscriptions to the stock of such a company,—or in fact of any company for manufacturing purposes of almost any kind." Here is a chance for some one to make a fortune and at the same time build up our cause in the far West and obey that old, old command to "go forward."

C. H. G.

BOULDER, Col., July 30, 1891.

[As will be seen, the above article was written nearly a half year ago, but for some reason it did not reach us until last week.—ED.]

AN OLD FOLKS' AID SOCIETY.

A new movement has been started in New York City to place in the reach of every old man and woman the means for making a living. This movement has been inaugurated by *The Recorder Old Folks' Aid Society*, and has connected with it many very earnest and self-sacrificing workers. At first an old folks' free employment bureau was established by *The Recorder*, and hundreds of old men and women came regularly each day in anxious anticipation for a job. But it was found that business men in the fierce competitive struggle will not employ the gray-haired man or woman whose age has made him slower, but they hire the younger men and women. Some old people walked 90 blocks regularly each day hoping to find employment—they did not have car fare with which to ride.

Owing to the cruel neglect of the helpers

MISSIONS.

THE Rev. L. H. Gulick, M. D., was influenced to become a missionary by "missionary intelligence portraying the wretchedness of the heathen." Five of his seven children are now missionaries.

"It is really amazing how many there are who secretly do not believe in missions. They are not in sympathy with this idea of world-wide evangelism. This lack of sympathy is a result of gross ignorance. They do not understand the aim and spirit of Christ. The absolute need is a revival of personal loyalty to Christ, which will beget the spirit of enthusiasm for the progress of his kingdom."

HORACE BUSHNELL said: "The great problem we have now on hand is the Christianizing of the money power of the world. What we wait for and are looking hopefully to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation. That tide-wave in the money power can as little be resisted, when God brings it on, as the tides of the sea; and like these also it will flow across the world in a day."

REFERRING to the great foreign mission movement under the influence of Carey, Rev. Mr. Leonard says in the *Missionary Review*:

And how sublime was that act of faith, that venture far beyond the realm of sight! How exceedingly remote were the heathen, and what an uncounted host! And these Baptists were but a humble and feeble folk, one of the least of the sects, and with no famed men among them. And the movement started far from the metropolis, and only one London clergyman lent it his countenance. Hence the venture was vast and the issue doubtful.

If our faith becomes as sublime, and our devotion as abounding in zeal, why may not the Sabbath Reform movement also go on to great results, if it too be of God?

FROM O. S. MILLS.

The quarter just closing has been a very busy one for me. Much time has been spent in collecting funds for repairs on our church and in helping to do the work. The house now presents a much better appearance than it has for many years.

Nov. 20th Bro. L. D. Seager, pastor of the Lost Creek Church, came to assist us, and we held meetings night and day for 16 days. The attendance at the night meetings and on Sabbaths and First-days was large and the interest good. Bro. Seager's sermons were practical and well received. Some who had seemed to be on the background were revived, and two children made a start in the service of Christ. Although our hopes in the matter of conversions were not fully realized, yet we trust that much good was accomplished.

On Christmas morning our Sabbath-school met at the church where the officers and teachers had arranged a bower of evergreens on which they had placed a large number of fine presents which had been sent us by the Sabbath-school of Plainfield, N. J. After Scripture reading, prayer, and several recitations, interspersed with singing, the presents were distributed to a company of happy children and young people. The house was filled with the school and visitors, and all seemed

well pleased. The example set by the Plainfield school is very commendable, and we hope that other schools may be made happy in a similar way.

The attendance at the regular services of both this and the Conings Church, and the interests of the field generally, are about the same as before reported. We need your prayers and sympathy.

BERRA, W. Va., Dec. 31, 1891.

—HE reports 48 sermons; average congregations of 47; 33 prayer-meetings; 49 visits; and the distribution of 151 papers.

FROM F. F. JOHNSON.

Our yearly meeting held at Bethel Church, Williamson Co., Ill., was of considerable interest. Eld. C. A. Burdick contributed greatly to the interest of the meeting. Eld. M. B. Kelly was also with us, who is ever true to his colors, earnestly persuading every sinner whom he meets to be reconciled to the Saviour. The last night of the meeting Bro. Kelly, by request of the committee on religious exercises, gave us the reasons why he had become a Seventh-day Baptist, he being the first one in Southern Illinois who embraced the Sabbath. The congregation was large and appeared to be much interested in the old brother's talk.

[Eld. Johnson had purposed to labor with Eld. Burdick at Pulaski, but was prevented by severe illness. After recovering sufficiently, as he supposed, he started for Sheppardsville, Ky., but from exposure became very sick on the journey. At last he reached his destination.]

Arrived at Bro. James's about sunset and immediately took my bed, and within three days I became so low that I began to think I would never get home alive. But by earnest prayer and good nursing I was enabled by the next Sabbath, about one week from the time I arrived, to get out of bed and follow Eld. Pound, a Seventh-day Adventist, with a talk of about fifteen minutes. The Sabbath before, Eld. Pound, with the brethren, as directed by the Apostle James, prayed over me, anointing my body with oil, and the prayer of faith saved me. Am firmly of the opinion that it is the Lord's good pleasure to let every Christian live to a good old age that they may do good, praise his name, and declare his truth. Preached the next evening at the school-house, and continued the meetings right along for ten evenings, and Sabbath and Sunday, the congregations averaging from 50 to 75 at regular meetings. The weather was delightful for the season. Visited ten families and held religious services at each house. One young brother by the name of Wise, of whom I have written you, joined the church. Bro. Wise is a single man, about 30 years of age. He came from the First-day Baptists. He is a devoted Christian and thoroughly in earnest. Great efforts were made to keep him in the Sunday ranks but to no avail. He withstood Herington to his face, who was his pastor, when he made such an unreasonable attack on our cause last winter, of which I wrote you. Two of Herington's members told me that his course had killed out his cause in the community. He preached his farewell sermon while I was there. Bro. Wise was liberated to preach and labor otherwise as the Lord might direct in his vineyard. The church is greatly cheered in the idea that they have a preacher of their own now. Am well satisfied that several others will shortly embrace the Sabbath there.

I aimed to visit the brethren in Ohio county, but the weather became so inclement and my health so poor, that Bro. James persuaded me

that I had better not visit them now. After a very fatiguing journey I arrived home and found all well. "O, magnify the Lord with me, and let us exalt his name together, for he is very good."

STONE FORT, Ill.

—HE reports six weeks of labor, 24 sermons, congregations of 50, 3 prayer-meetings, 34 visits, the distribution of 1,000 pages of tracts, and one addition.

FROM MR. REINES.

The ten days beginning from the first of the month of Tishri, the Jewish New Year, till the tenth of that month, the great atonement day, are with the Jews called the ten days of repentance.

By reading several tracts for promoting Christianity among the Jews I have been seeing how false their theories of preaching the gospel to the Jews are. All the missionary societies, English, German, American, have a theory that the Jews have no feelings for confession of sins and of penitence, and that they claim self-righteousness. But as I am myself a Jew (who believes in Christ), and was brought up in a very strict Jewish house, and educated in Judaism, I can say that the theory is thoroughly false. I don't know as there is any nation in the world that has such feelings of penitence as I know the Jews, at least in this country, to have. The Jews claim, as the ecclesiast has said, "For there is not a just man upon earth that does good and sinneth not" (Eccl. 7:20); and as the Psalmist says: "For in thy sight shall no man living be justified" (Psa. 143:2); and if you take into hand the prayer-book of the Jews you find them closing almost every prayer with the clause, "For we do not present our supplications before thee for our righteousness sake, but for thy great mercy's sake." Daniel 9:18. And how elevating is the prayer of the later synagogue.

"Like your beggars so we knock on the doors of thy grace,
For not with merit and great works can we come before thy face.
Like a thorn is the man, even the best one,
Full of iniquity he is, righteousness,—there is in him none."

Especially in the prayers that are assigned for the last month of the year, and for the new year, the ten days of repentance, on the great day of atonement, there we can see the real state of the mind of the Jews, how anxious they are to repent and to ask forgiveness of sins, not for their righteousness's sake, but for the Lord God's mercy's sake.

In order that you might get the full idea of what I say, I will explain to you some of the Jewish theories of penitence: It is the Jewish custom to repent and ask forgiveness of sins for the whole day past, every night before going to bed, and so every last day of the week, *i. e.*, Friday, for the whole week past, every last day of each month for the month past, and special stress is laid upon the last month of the year, that is, the month Elul, because it is the last of a large period of small periods, and then is it a preparing month for the coming judgment day, *i. e.*, the Jewish new year, the first day of Tishri, for the Jewish theology says that God holds in the new year a great judgment, when all creatures are coming before him to be judged to live or to die, to be happy or unhappy. The Jews are preparing themselves for that day of judgment, in order not to come before his throne unmindful and in an unprepared state, but humble and with prayers begging for forgiveness of sins for his mercy's sake, that they might be cleansed from all their filthy sins.

And so is the whole month of Elul used for preparation, that is, to repent. From the first day of that month they begin to blow with the trumpet to awaken the people and to remind them to be penitent. "Shall a trumpet be blown in the city and the people not be afraid?" Amos 3:6. The last quarter of the month, eight days before the new year, there is a great revival amongst them, they arise before daylight, going into the synagogues, praying humbly and with repentance for forgiveness of sins. In those days they have special prayers assigned for that purpose. These prayers, written and compiled by good men of the Jewish synagogue in the days of the middle ages, are called prayers for forgiveness. In the last day of the year a great many of them are fasting. They detain themselves from eating and drinking in order to come in the next day, the new year, humbly before the throne of judgment. In this day they gather themselves, men, women, and children, in the prayer-houses, staying from the morning till afternoon, in humble prayers. I wish you could be here and enter in this time a Jewish meeting-house, and consider how they offer their prayers, then you could really see what I said, that there is one nation which stays penitently before the God of hosts, namely, the Jews. I tell you that it is heart-rending to hear how they pray: "O God, do not judge us according to our deeds, because our deeds are filthy rags, and we are sinful, but we pray, deal with us according to thy mercy and for thy righteousness' sake, we ask the remission of sins." Then come "the days of repentance." According to their theology does God grant to those who have not a real, humble repentance, a longer time till the great atonement day. On this day is the close of the judgment, it becomes sealed in that day, for in the new year the sentence of every creature is passed, if guilty or not guilty, but is not sealed. God, by his great mercy, is waiting for the sealing of the judgment ten days, from New Year till the atonement day. So says the old synagogue. In the new year every one is entered into the second, and noted whether to live or to die, to have a good year or a bad one. And in the atonement day the record is sealed.

Now, you can imagine the effect of such preaching which assumes that Jews have no desire for repentance by those who preach the gospel among them. It is no wonder that the missionary effort does not prosper as it should.

I thank my Lord that he opened my eyes right at the start. I was very anxious to speak with the Jews, but I did not know what. Should I say to them "repent" if they really do repent? But I took with me the *Eduth*, the Elul number of the year 1890, and showed to them the sermon on repentance. Bro. Lucky, in that sermon, asks our people of Israel: "If you are fasting and do real penitence why does not God hear your prayers concerning the restoration of the temple and sending the Messiah?" "But," he said, "you do not follow the advice of our good Rabbi Tanchuma, who says: 'Who-soever is willing to do a thorough repentance must look upon the Son of David, i. e., the Messiah, the Christ, of whom it is written: "Behold, I have given him for a witness to the people, a leader and commander to the people."'" Isaiah 55:4.

These words I have spoken to my people, and though they have not become converted to Jesus yet, I hope the words will not return void. At all events I learned from this that the *Eduth* carveth out the only way to preach to my people. Would to God that all workers in the

Lord's vineyard would turn to that way. Then would there be great hope that the kingdom of Christ would rule over the whole earth, and soon take possession of my people.

With best wishes I remain yours in the Lord.
TLUSTE, Galicia.

WOMAN'S WORK.

A CHEERFUL ACQUIESCENCE.

Christ never asks of us such busy labor
As leaves no time for resting at his feet:
The waiting attitude of expectation,
He oftentimes counts a service most complete.

He sometimes wants our ear, our rapt attention,
That he some sweetest secret may impart;
'Tis always in the time of deepest silence,
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure
That nothing we call our work can find an entrance;
There's only room to suffer, to endure.

Well, God loves patience; souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight.

As they who grapple with some giant evil,
Clearing a path that every eye may see.
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

THE Rev. J. C. Floyd, a missionary of the Methodist Episcopal Church, writes concerning Chinese women and women as missionaries that which is worth the reading. He says:

The Chinese women mostly stay within doors. Their house is almost a prison. They know nothing of the outside world except what is told them by some male member of the family, and hence if the gospel is carried to them it must be carried by a woman.

Whether the General Conference will license women to preach or not in Christian lands, in heathen lands they must preach. Our Presbyterian sisters who at home were taught to keep silence in the churches, here go forth and open their mouths to preach the gospel. There is no question in heathen lands but that women must preach, and the only question is whether they must not also baptize. The women of America are nobly rallying in behalf of their sisters over the sea sitting in heathen darkness. The Woman's Foreign Missionary Societies in all the churches deserve the cordial support of every Christian woman. Splendid is the record made by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. In almost every land their missionaries are engaged in labors most abundant. They are workmen needing not to be ashamed. God is honoring the labors of these devoted women in every quarter of the globe. Here in Singapore the Methodist Episcopal women of America have had a representative at work for four years and one-half. Her name is Miss Sophia Blackmore, born and reared in Australia. She never saw America, but no woman from our native land is more thoroughly filled with the missionary spirit, or more diligently engaged in working for the heathen women than this Australian girl. The woman's work has greatly prospered under her wise and energetic management.

She has a girls' home, where several orphans are cared for, trained and reared, and taught to know and fear God. She has a girls' day school, where about fifty girls are daily taught the elements of an English education, and at the same time instruction in the true religion. She has several teachers who go to private homes (in several cases homes of wealth and elegance,) and there teach children and women who do not and cannot attend the school. She has also zenana women who go from house to house and instruct these Chinese women—these wives and mothers—in the knowledge of the true God and his Son, our Lord.

Every one who reads these lines will appreciate the value of this work, for these readers understand full well the influence of the mothers on the destiny of the rising generation.

Exalt the mothers of to-day, and to-morrow the nation is exalted. Christianize these heathen mothers to-day, and their sons will shake off their heathen superstitions and follow the true God to-morrow. If every Christian woman of America would take a hand with their sisters who are laboring to promote the cause of foreign missions, what a "hitch forward" they could give to the "great world's wheel." Christian sisters, lend a hand!
SINGAPORE, November, 1891.

THE FRIENDS' CHURCH, A MISSIONARY CHURCH.

We were taught from childhood that the Friends' church has always been a missionary church. This was a delicious thought. It gave us great confidence in this particular religious denomination, and we thought it was entitled to a peculiar respect because of this fact.

But as our childhood years sobered off into the years of maturity, and we were becoming increasingly interested in missionary work as it was progressing in the world, we began to look for the fruit of our long claim.

We were enraptured with the story of the rescue of the Fiji Islands from a state of cannibalism to that of a Christian civilization. But who, or what church was the agency used to accomplish such a wonderful work? We found it to be the Wesleyans. We almost wished we were a Wesleyan, in order to have a share in the glory of such a victory.

We read of the Sandwich Islands and of the marvelous work done among them by the missionaries. To be a helper in restoring thousands of people from degraded savagery to the knowledge of Christ and his redeeming love, was a thought calculated to stir mightily one's spiritual ambitions. But whose missionaries did this? Largely the Presbyterians and Congregationalists under the management of the A. B. C. F. S. Now we wanted to be a Presbyterian or a Congregationalist, no choice which, as both were doing a blessed work for God in "the isles of the sea."

Then an account of the wonderful work of God in Burmah thrilled our inmost being. It seemed as though the miraculous was being performed there daily. Who was doing all this? The Baptists. "Oh would I were a Baptist," was the burden of this groan.

Then the work in Turkey among those fanatical Mohammedans, of the Christian schools and colleges, and the churches being built among them; the work of the Methodists in many lands and of that most remarkable people, the Moravians; all of these and others too, doing the "greater things" that Christ promised his disciples they should do, and had been at it nearly a century.

But where did the Friends' work come in? Where was their point of attack upon heathenism? We wanted to be able to note some of their achievements for God as missionaries in the great world-field. We were told of Elizabeth Fry. We rejoiced in her and her work. But she was a *reformer*, not a foreign missionary. Then of Daniel Wheeler and Stephen Grellett, and other men and women who were "valiants for truth" in their day. We were very thankful for these, and their memory is blessed; but they were evangelists. We were in quest of foreign missionaries, and the work of Friends among the heathen in a definite, organized settled form; we wanted to know of the schools and churches they had organized and how many native preachers and teachers were the result of their efforts. This we finally found had its beginning with English Friends in 1865! An organization was formed in that year for this work, and soon they had missionaries in Madagascar and India.

American Friends soon fell into line and formed missionary societies from 1871 forward until now each of our Yearly Meetings are represented by some form of organization for the foreign work. We see we have entered the field at a late hour. But thank God we have entered it by his constraining grace. Now we are contented and will gladly labor with the church of our fathers for the world's redemption. May he help us to redeem the time, and finally accomplish to the glory of God the work intended for us in the divine plan from the beginning of our existence; and be no longer in name only, but in *very deed* a missionary church.—*Editorial in Friends' Missionary Advocate.*

KING HUMBERT has made overtures to the Pope offering to compromise the questions at issue between the State and the Vatican, and the terms offered by the king are fully satisfactory to the Vatican.

THE SABBATH RECORDER.

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JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

To HIS OWN the Saviour giveth
 Daily strength;
 To each troubled soul that lieth,
 Peace at length.
 Weakest lambs have largest share
 Of the tender Shepherd's care.
 Ask him not, then, "When?" or "How?"
 Only bow.

A LONE Sabbath-keeper, writing of her appreciation of our periodicals, and sending a generous contribution to aid in their publication, says: "I believe in a religion which reaches the pocket-book, for then I know it reaches the heart too." This seems to be in full accord with the teaching of Jesus that "where your treasure is there will your heart be also." Would that we had more of the religion that reaches both pocket-books and hearts; then prayers and alms would go up before God together, and then showers of blessing would fall upon the church and the world in answer to such sincere devotions.

IT HAS frequently been urged that the SABBATH RECORDER be made a medium through which Sabbath-keepers might be made acquainted with opportunities for business, employment, etc., among those keeping the Sabbath. Desiring to do what we could in this direction we opened, some time ago, a "Want Column," which has had some patronage, but which is just now unused. There are however some advertisements on our last page, which Sabbath-keepers desiring to make a change in location might do well to look into. There is village property in Alfred Centre, a farm at the head of Elm Valley, in the town of Alfred, and a desirable property at Sisco, Fla., for sale, and a farm in Verona, N. Y., to let. All these properties, as President Lincoln used to say, to those desiring that kind of thing are just the thing they would desire. If any of our readers are thinking of making changes such as may be suggested by any of these advertisements, we advise them to write as directed, and find out for themselves.

WE take pleasure in calling attention to the plan of the *New York Recorder* for an "Old Folks' Aid Society" in that city. The furnishing of employment for those who are able to work is an excellent feature of this plan, since it both relieves the tedium and evil of absolute idleness, and enhances the value of the articles which have been contributed for their benefit. There must be in almost every home among our readers sufficient cast-off clothing to make up a bundle which could be sent to this institution, and no one can tell how much actual suffering would be relieved by it. Of course, it might not be profitable to send packages long distances, where the cost of transportation would be more than the things sent would be worth, but from different parts of this State, New Jersey, and the New England States many such packages might be sent. In all cases, let the charges be prepaid. This would be the only ex-

pense to the sender and would be a very small outlay for the amount of comfort and help it would bring to some old people—somebody's father and mother.

THE New York Correspondent of the *Standard* (Baptist) of Chicago, says that "On Sunday, January 10th, about two hundred people met for the opening services of a new Greek Church in this city. The services were conducted by the archimandrite, Rev. T. Ferendinos. The metropolitan of the Greek Church in Athens recently appointed him to the duty of organizing a church here and conducting its services. A Greek layman, who for some time has lived in New York, set the movement on foot some months ago. The services were held in West Fifty-third street in what was formerly a German Evangelical church, which has been refitted so as to meet the requirements of the elaborate Greek services. The little church has been remodeled after the general idea of the great Greek churches in Russia, Greece and elsewhere. The officiating priest on this occasion was gorgeous in his rich robes of office, the bright green robe being trimmed with gold embroidery and lace. His unique head-dress, consisting of a black hat seven inches high, from which hung a black veil, was an unusual sight in this city, but familiar to those who have elsewhere witnessed the Greek service. There were the usual crossings and bowings common to the orthodox Greek Church. Attempts have been made on former occasions to organize a Greek Church in this city, but they have not been successful, except for brief intervals; but as the Greek population is increasing it may now be possible to make these services permanent."

ON Tuesday, February 2d, the Christian Endeavor movement will have completed its eleventh year. Speaking of this movement and of the observance of this anniversary day, the general Secretary, J. W. Baer, says: "There are now over 18,500 societies, with over 1,100,000 members, and the organization was never spreading so rapidly in every land and every evangelical denomination as at present. The object of Christian Endeavor Day is two-fold,—to secure a concert of prayer on the part of the young people for other young people all over the world, and to secure a thank-offering for home and foreign missionary boards of the denominations to which the several societies belong. In order to promote *intelligent* piety and *intelligent* giving, it has seemed to us that a third specific object might this year be added, namely, the circulation of denominational papers and other religious reading. Many societies, after making an offering to missions, are likely to have a few dollars in their treasuries which they can wisely appropriate to paying for one or more copies of their denominational weekly for families who would not otherwise see it." We most heartily commend to our own young people both the objects and the method of this observance. The value of good reading in the religious life of any people is simply inestimable. So in the life of any denomination its own literature is of incalculable value. We are glad that plans are being made between our Tract Society and our young people for systematic work in this line, but if the plan of the General Secretary were observed by our societies and only a few dollars from each were furnished to pay for the RECORDER one year to families not in circumstances to take it, no one can tell how much good it would do. Shall it be done?

SOME CITY MISSIONS.

The opportunities for Christian, benevolent work in a city like New York are practically unlimited, and the really earnest, devoted soul will find ways and means to do something that will help, at least a little, in the great work needing to be done. It was recently our privilege to spend a little time with our Brother and Sister J. G. Burdick in New York, and in company with them to look in upon some of these opportunities.

Our first visit was on Sunday evening to the Chinese building, perhaps in 13th street. A portion of this building is occupied by Chinese merchants of the city, and the remainder by laundrymen, clerks and others of small business and limited means. Here they lodge, prepare their own meals and live on some sort of co-operative plan. But that which interested us most was the school. The rooms usually occupied as parlors are furnished with small tables and chairs. Here on Sunday afternoons and evenings the boys gather and Christian men and women, mostly women, come and teach them; each teacher has one pupil, which is usually the same person from week to week. Mrs. Burdick has had the same scholar for more than a year. The work of each teacher is practically independent of all the rest, and yet they all pursue about the same course. Of course the teaching is in English and this involves all the details of language instruction, etc., but in all cases the Bible, in some of its parts, is the principal text book. Some of the boys appeared to be intelligent and well-informed, and others were mere beginners in the use of the language and in the understanding of the truth. Many of them are already Christians and all seemed eager to learn. At the close of the lesson we had the pleasure of speaking to them of our common needs which make us all akin, of the common Father and Saviour above us all, and of the language of the heavenly land in the name and teachings of Jesus.

Returning from this service, we accompanied Bro. Burdick to the Florence Mission, in Blecker street near the Bowery. This mission was established for the purpose of aiding in the recovery of fallen women. But it is conducted on the basilar truth that the blood of Jesus Christ cleanseth from all sin. Hence, very naturally, all classes who feel their need of help out of a sinful and degraded life drift in here. It was ten o'clock or later when we reached the rooms. A large room with seating capacity for two or three hundred persons was packed with people of almost all classes and descriptions, among whom religious services were in progress. Here we heard some of the most thrilling testimonies it was ever our privilege to listen to. The descriptions which some gave of their former lives of sin and wretchedness, and their testimonies to the power of the gospel of Jesus Christ to save even from the lusts and appetites of the old life were enough, it seemed to us, to convince the most obdurate heart of the truth of the gospel. After a half hour, or more, the leader of the meeting came down near the door where we had found seats and said if there were any Christians there who were willing to work, there was work for them just across the hall, where a dozen men who could not get into the main room were seated. Of course we could not sit after such an appeal as that. As we crossed the hall we met the matron of the rooms, or "the mother," as she was affectionately called, who said that several of the men had already asked for prayers. As we entered the

room a half dozen more arose for prayers. These were invited into a small parlor in the rear of the room where the men were seated for prayers. At the request of the matron we remained in the room with the men and addressed them for some minutes, and others did the same. Then followed some time spent in personal conversation. It was surprising to find how much of the sin and sorrow of this class of men was due to the demon, drink. One young man, not more than twenty years of age, said, "I was once a Christian, but now it's all dark." When asked how it came about, he replied, "Well, when my father and mother died I took to drink again, and ever since I have been miserable and wretched." It was the same sad story; drink and crime came in together, and Christ and peace went out. We tried to show him that the only way to peace and rest was to cast out drink and crime and take Jesus back to his heart for salvation and protection. He acknowledged the truth but would not promise to follow it. In a few minutes we saw him go out into the cold dark night, not knowing whether it was with a purpose to seek again the better way, or to sink through deeper sin to utter ruin. This, with but slight variations, is the history of vast numbers in this great city. And so, at a late hour we returned with Bro. Burdick to his home feeling that we had seen a new phase of life in this great city.

The next morning, in company with Mrs. Burdick, we visited two ships of the White Star line lying at the docks, preparing to sail in a day or two. It is not possible for those who have had no experience and no opportunity to observe, to realize the hardships which some of the common sailors on these ships endure and the trials to which they are exposed. As a rule, they are men without personal friends on sea or land, and are met with enticements to evil as soon as they enter port, that saloons and other dens of vice may wrest from them the small earnings paid them for their labors on shipboard. There are seamen's missions in various parts of the city which undertake to befriend the sailors and help them to find a brighter and better life. These are doing something but very much more remains to be done. Mrs. Burdick has courageously set herself the noble task of surrounding at least a few of these men with influences which shall speak to them of home and a better life. In pursuance of this purpose she has collected pleasant and wholesome reading which she gives to the seamen on outgoing vessels. Just before Christmas she procured letters written by Christian ladies in different parts of the country. These were given out to officers and men to be opened by them on Christmas morning while out at sea. We talked with two men who had received letters from ladies of our own acquaintance, and we are sure they would feel amply repaid for their labor could they hear the words of appreciation spoken by these men, and see the evidences of sincerity which we saw. Those letters will long continue to be messengers of good to these lonely, toiling men. It was very interesting to see the respectful recognition they all gave Mrs. Burdick and the eagerness with which they took the papers she offered them, and to hear the sincere thanks they expressed for her kind words and benevolent offices among them. To her cordial invitation to call at her home the men give most appreciative response, and some of them come when off duty. That evening one young man came to the house, and we spent a pleasant hour with him. He loved singing, (most of the sailors do) and as Mr. and

Mrs. Burdick are good singers it was easy, through sacred song, to give the interview a profitable religious turn. This work has already assumed such proportions that they need more room and better accommodations than they now have or than they are able to provide at their own expense. It is for this work that help has been asked through the RECORDER on the plan fully described. From what we saw of this work we can commend it heartily to our people. Mrs. Burdick could get help sufficient for this work on short notice if she would accept it; but she wishes to have absolute control of the work so that Sabbath literature without hindrance may be judiciously interspersed with other reading matter. In this she is clearly right. It is a grand opportunity to sow the seeds of Sabbath truth among all nations, so far as represented by these seamen from other lands.

Thus, in less than twenty-four hours, we were permitted to look upon three distinct kinds of city missionary work, all new and most intensely interesting to us. Truly, a great city, with all its grand churches and noble institutions, is also a vast and needy mission field; and in this field is abundant opportunity, if we have an eye to see it and a heart to improve it, to spread the Sabbath truth in its proper relations to other Bible truth.

WASHINGTON LETTER.

WASHINGTON, Jan. 19, 1892.

War with Chili is considered inevitable by most people here; Government officers are ominously silent, but silence speaks. Both Governments are preparing for war. Unusual activity continues in our navy yards, and war vessels are being put in readiness and moved to the south. There is yet no indication of any purpose to atone for the premeditated assault in the back upon United States sailors, unarmed, sober and scattered miles apart in the streets of Valparaiso, some of the Chilean police aiding and abetting. Are the Chilean authorities afraid of the populace? The latter are largely of mixed Spanish and Indian blood, ignorant, proud and cruel. Their bloody victories over the Peruvians and the Balmacedists have turned their heads, and it looks as though wise counselors were either wanting or powerless. The English and German commercial people are likely to see their folly when this country moves and will urge concessions upon Chili. And the Chileans themselves will be apt to have new light on the subject. When Commodore Evans after his boat load of sailors had been stoned a few days ago permitted them to go ashore and informed the authorities that he would defend his men with his guns there was no more trouble. Let Evans's example be followed by this country and the right of American citizens will be regarded in Chili and better respected in other quarters.

It is believed that the President will this week send in his promised communication to Congress, and that that body will promptly adopt vigorous measures. There is, however, a general desire for a peaceful solution. War is a terrible thing at best and war with even so small a nation as Chili will cost precious blood and treasure and involve grave possibilities. But if necessary to protect her citizens and avenge the cowardly thrust of Chilean knives in the backs of her sailors, the cost and the risk will not be considered. Many are ready to say: if no apology is offered nor reparation suggested, nor security promised, this nation must make herself a terror to evil doers, and as for Chili let her aggressive temper be broken and her abnormal

length of territory shortened. Let her be amputated if need be at both ends and give Peru and the Argentine Republic such territory as they may justly claim, or can wisely and honorably govern, and let it be understood once for all that the most peaceful of nations can in a just cause make herself feared.

Committee work in Congress is making some progress, but little else is being done while the Speaker remains too weak to wield the gavel. And for this more strength is required than for rail splitting or whatever else is typical of hard labor. To rule and guide the independent, noisy, ambitious, partly hostile, impatient, quick witted, scheming, insubordinate and chaffing lot of gentlemen sent up to the national capitol is worse than district school teaching when the boys think they can whip the teacher. The doctors are wise in keeping Speaker Crisp at home until something like his usual strength is restored.

Dueling has passed, or probably Capt. Boutelle and Gen. Wheeler would go over to Bladensburg and take a shot at each other. The former a few days since in a speech on Holman's anti subsidy resolutions full of half humorous and half contemptuous personalities and charged with wit both delicate and coarse, but always entertaining to the majority of listeners, referred to Gen. Wheeler in terms which excited much laughter and must have stirred his anger unless he is a man of great good nature and unusual phlegm. He knows however that Boutelle will not accept a challenge. The latter says that they cannot fight on equal terms unless the General will agree to shoot within certain chalk lines to be put on Boutelle's expansive front. Gen. Wheeler at some future day will probably pay back the ridicule of his assailant on the floor of the House and not on the bloody field.

Elegant Entertainments, splendid hospitality, beautiful display, handsome costumes, joy unconfined, height of gaiety, brilliant social functions, social functions, social events, social affairs, these are the phrases freely used to describe the numerous receptions, balls, cotillion parties, teas, luncheons, dinners, afternoons, evenings, social club meetings, parlor theatricals, readings and weddings, real, wooden, tin, crystal, silver and golden, now more abundant here than ever. Passing by a great number of less conspicuous gatherings there were last week a diplomatic reception at the White House, a dinner at the Vice-President's, a dinner at Secretary Tracy's, a ball at the Brazilian Legation, a ball at the Chinese Legation. This latter was an event of some significance. The Chinese Minister Tsui for the first time introduced Mrs. Tsui to occidental society. The cards of invitation which were taken at the door from the incoming guests were a practical necessity as there are enough rude and greedy persons, if not checked, to push in uninvited and repeat the disgraceful scenes which occurred some years since at the supper table on a similar occasion, and which partly justified Chinese contempt for western barbarians. Mrs. Tsui, Mrs. Wang, wife of the Secretary of the legation, and Mrs. Ye, wife of the Korean charged affairs, were dressed in their native costume. The latter, however, is thoroughly emancipated in the matter of dress. She is the lively lady who is "No happy when no jam" at her receptions, and who, if she enjoys other people's "jam," must have been delighted at Mrs. Tsui's. Baby Tsui wrapped in funny garments of Chinese silk slept in its nurse's arms undisturbed by the much attention it attracted to its corner. Mrs. Tsui, with great fortitude, smilingly received for two hours or more, but retired with her husband immediately after supper. Small feet must go out of fashion.

CAPITAL.

YOUNG PEOPLE'S WORK.

INFLUENCE.

No stream from its source
Flows seaward, how lonely so ever its course,
But what some land is gladdened. No star ever rose
And set without influence somewhere. Who knows
What earth needs from earth's lowest creatures? No
life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.
The spirits of just men made perfect on high,
The army of martyrs who stand by the Throne
And gaze into the face that makes glorious their own,
Knows this surely at last. Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow—
Are these worth nothing more than the hand they make
weary,
The heart they have saddened, the life they leave
dreary?
Hush! the seven-fold heavens to the voice of the spirit
Echo: He that o'ercometh shall all things inherit.
—Owen Meredith.

No LIFE is lived for itself alone. The holy Scriptures declare this truth and the experience of every human soul confirms it. This fact is what we too often forget when questions of obligation arise before us.

If I injure myself alone, whose affair is it? is a question often asked. It is every one's, your friend's, your neighbor's, the world's and God's. An injury to yourself is a spoiling of so much of life, it hurts your soul and there is a loss to the world of pure soul-life. If your life is less pure others will most surely be affected thereby. If your soul is animated by high and noble purposes others will be lifted. We are blessed by the gift of life in order that we may help one another up the steeps of its heights, and with it comes the awful risk that by the fall of one many may be carried down to the valley of death below.

If, in the conflicts of life, one soul is worsted others lose courage and weary, or give up the contest. If one brave soul proves a victor, with renewed energy even the weakest struggle on. If, in the Christian warfare, we lose confidence in our cause or give up faith in the Captain of our salvation, we spread the spirit of doubt and discontent in the ranks. If, on the other hand, we are bold and confident, always at our post, never false to the colors of our Master, the whole army of the Lord will be the more devoted and loyal, and conquest will be many times easier. Let each of us so conduct himself as though upon him, and him alone, depended the issue. Then with a trust born of the fact that our Captain is sure to win and our cause one of eternal hope, let us be unswerving loyal and true.

GUMPTION.

This is an old-fashioned word, and it signifies an old-fashioned thing, and something which everybody ought to possess if they expect to amount to anything in this world. It is this desirable quality which, as a general thing, makes successful the student, the business man, the physician, the preacher,—in fact, anybody who, as the current phrase has it, "gets there."

It is related of the Abbe Liszt that he had in his study three pianos, one a piano with a very stiff, hard action, one with a very light, easy action, and one with a nice, comfortable action, very much like the three beds in the nursery tale of the "Three Bears." Well, the story goes that once a young musician came to Liszt for instruction. The great master said to the young man, "Play me something that I may see

what you can do," at the same time leading him to the stiff, hard instrument. The youth struck a few chords, saw what kind of a piano it was, and played a stately, dignified piece, one which upon such an instrument he had no trouble in executing. Liszt then led him to the piano with the light, easy action, and he played the most difficult *etude* he could think of, full of brilliant runs, which he could do with facility upon an instrument of that character. Last of all the master pointed to the third piano, and said, "Play me one more piece." The young Chopin, for that was his name, sat down before the best piano and played a Beethoven sonata just as well as he possibly could. When he had finished Liszt asked his name, and said, "Go, you have no need of instruction from me." That, whether the story be true or not, is an illustration of gumption.

Gumption is oftenest noticed when absent. It is a lack of gumption that makes people fail through inexcusable blunders, through not seeing that "it made any difference" till after the damage is done, through doing just the worst thing possible in an emergency. Gumption is something almost indefinable, but most valuable to its possessor. It is the ability to see a point when it is somewhere within the range of vision, to understand a thing when it is reasonably clear, and the ability to apply and act upon the knowledge thus obtained when there is a fair chance to do so.

Remember, young people, one of the most important things for you to get after the gospel of Christ is "gumption." *Therefore get gumption.*

ONE WHO THINKS HE HAS A LITTLE.

BE CAREFUL FOR NOTHING.

BY MISS ESTELLA WILSON.

"Why are ye fearful, O ye of little faith?"

Have you not seen the glory with which God clothes the flowers of spring and the grass of the field, and learned to believe that he who bestows such excellent beauty upon the frailest things of earth, will not forget the being whom he made in his image and into whose soul he breathed the breath of an immortal life? Has not Jesus assured us that if we seek first the kingdom of God and his righteousness all these things shall be added unto us? The birds live without anxiety, and cannot we, the most exalted of his creatures, learn the sweet lesson of trust, which our Saviour teaches in his sermon on the mount? "Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the king-

dom of God and his righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Can we not trust the unwearied hand of the Almighty, turning the great earth wheel beneath our feet, without haste, without rest, from century to century, to provide for us? There is no occasion for the sad, doubting and despondent hearts of those who would accept God in all his goodness, and obey him in all his truths, were they not afraid of losing their positions, or afraid of the proud, cold world's scorn. Think of it, you who are tempted to forsake God's law, to break God's commandments, by passing his holy Sabbath by unobserved, unheeded—every movement of your mind, every sensibility of your soul, every faculty of your being, testifies that God is thinking of you in compassion every moment.

God is ever near to those who call upon him. He is always found by those who seek him, to deliver them out of their trouble. "It is given, not indeed as a special privilege to the great and gifted, never to the proud and faithless, but always to the pure in heart, it is given to see God." Therefore let us put implicit faith in our heavenly Father, and no longer grieve him with doubts and fears, but meet all the storms of life with perfect calmness and infinite trust in him who doeth all things well. For "these, however they may startle or dismay, are sent in mercy—sent to clear our moral atmosphere, and to restore health to our souls. And the tempest which we think we see even now gathering on our horizon, and which so much alarms us, may be changed by the sovereign Ruler of all to bear for us under its dark wings a benefit, a blessing we know not of. He that sitteth above the heavens often extracts from the blackest clouds the most refreshing drops of mercy, and from the furious tempest evolves the happiest results." Therefore "be careful for nothing; but in everything by prayer and supplication let your requests be made known unto God." Phil. 4:6.

EAGLE LAKE, TEXAS.

THE FEAST OF DEDICATION.

Chanukkah the Jewish "feast of dedication" (John 10:22), which is observed by Jews throughout all the world, began the Sabbath after Christmas and continued for eight days. It is one of the most joyful feasts of the Jews and this year coincided almost exactly with our Christmas festivities.

This festival happens annually on the 25th day of the Hebrew month Kisley, and commemorates an event which did not occur in Pentateuchal, nor in even later biblical times. The cause and reasons for its observance are thoroughly explained in the first four chapters of 1st Maccabees—one of the books of the Apocrypha—works not admitted into the sacred canon of the Holy Scriptures, but the historical importance of which is universally admitted.

In these chapters the events relating to the state of Judea while tributary to the Syro-Grecians are graphically related; how their ruling King, Antiochus Epiphanes, sought to destroy every vestige of Judaism; how he forbade the Jews to follow essential precepts of their revealed religion under terrible penalties; how he despoiled the Holy Temple and placed therein idols such as were worshiped by the heathens. The history then proceeds to tell how

the people had become cowed down through fear of him, and how at last a valiant man belonging to the Aaronic priesthood arose in a village called Modin, gathered his five brave sons and true followers around him, vowed resistance to the heathenish King, and swore to restore the true worship of the one God of Israel among his people.

This man was Mattathias, the son of Johanan, of the Asmonean family, and his five sons, whose names, like their father's, are illustrious, were Johanan, Simon, Judas, Eleazar and Jonathan. But the venerable priest, being then near the end of his career, admonished his sons to remain faithful to the cause and unyielding until Truth was re-established. He appointed Simon their counsellor, and Judas, surnamed Maccabeus, their captain. Judas is one of the most renowned generals in the annals of the world. His successful attacks against the Syrians, and his complete victory over such commanders as Ptolemee, Gorgias, Nicanor and Lysias, whose scores of thousands of trained warriors were routed by comparatively small bands of brave and zealous men, are matters of history too well known to need repetition.

Extraordinary instances of bravery have been recorded, especially of Judas, who afterwards died upon the battlefield, and of Eleazar, one of his brothers, who ran his sword through the body of an elephant, upon whose back he mistakenly thought King Antiochus was seated, when the animal fell upon him and fatally crushed him.

The name Maccabeus, or Maccabees, is believed to have been derived from the Hebrew term *Mi Chamocha* (who is like unto Thee, O God!) part of an inscription on the banners borne by the Hebrews, and also derived from the Hebrew expression, *Macab*, "a hammer," applied to Judas in his successful work against the Syro-Grecians.

After the general victory, the Hebrews restored the Holy Temple to its purity and to the true worship of God. Then Judas ordained a universal illumination and celebration of the great event by the lighting or dedication of extra lamps on the 25th of Kislev and the seven succeeding evenings, with especial thanks and hallelujahs to the Almighty for the great salvation and redemption He had brought unto His people Israel.

The Feast of Dedication has ever since been annually commemorated by Hebrews everywhere, not as a strict festival, but as a semi-festival, marked by the kindling of extra lights in the synagogues, and at the homes and at institutions by thanksgivings, merry gatherings and the distribution of gifts among relatives and friends and among the needy.

OUR MIRROR.

At a recent business meeting of the Y. P. S. C. E. at Adams Center the Society pledged the coming year, \$28 for the Missionary Society, toward the support of Eld. Huffman, also \$24 for the Tract Society. It was with pleasure we renewed our pledge towards the support of Eld. Huffman. We have learned to appreciate his labors the past few weeks. While he was with us thirty offerings were made for baptism and church membership, and we hope others will come soon. Over sixty went forward the last evening Eld. Huffman was with us. We had so longed to see the dear associate members of our Society brought into active membership with the church, and now they have come. We praise God and would work more zealously in his cause.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FIRST QUARTER.

- Jan. 2. The Kingdom of Christ Isa. 11: 1-10
- Jan. 9. A Song of Salvation Isa. 26: 1-10
- Jan. 16. Overcome with Wine Isa. 28: 1-13
- Jan. 23. Hezekiah's Prayer and Deliverance, Isa. 37: 14-21 and 33-38
- Jan. 30. The Suffering Saviour Isa. 53: 1-12
- Feb. 6. The Gracious Call Isa. 55: 1-13
- Feb. 13. The New Covenant Jer. 31: 27-37
- Feb. 20. Jehoiakim's Wickedness Jer. 36: 19-31
- Feb. 27. Jeremiah Persecuted Jer. 37: 11-21
- March 5. The Downfall of Judah Jer. 39: 1-10
- March 12. Promise of a New Heart Ezek. 36: 25-38
- March 19. Review
- March 26. The Blessings of the Gospel Isa. 40: 1-10

LESSON VI.—THE GRACIOUS CALL.

For Sabbath-day Feb. 6, 1892.

SCRIPTURE LESSON, Isa.—55: 1-13.

INTRODUCTION.—Redemption's fundamental truth was considered in our last lesson. In chapter 54 the Church is comforted with promises, and all is made ready for a joyous welcome to the feast. The gracious invitation is given in to-day's lesson. It is a call to faith and repentance.

EXPLANATORY NOTES.—v. 1. "Ho." An interjection similar to "Halloo!" Give attention. "Every one." All races, tongues, conditions of men. "That thirsteth." That has desire for spiritual things. Thirst represents the most intense desire. As men long without water intensely desire and search for it, so are men to seek salvation. "Come ye to the waters." To the springs of salvation. Come to the flowing streams. Here is forgiveness, a new life and heart, a pure aim in life, knowledge, power, communion with God and saints, life eternal. "No money." None too poor to obtain the life-giving elements. "Come ye." It is free for the taking. The individual must do as much as accept the cup and drink. "Buy," *i. e.*, obtain not pay in works or merits or money. If, however, you appreciate it, you will bring forth the fruits of the Spirit. "Eat." Food and drink are needful to life. Spiritual food must be taken to nourish the soul. See Jer. 15: 16. "Wine and milk." Unfermented juice of the grape, and milk were regarded as choice articles of food and very nutritious. The blessings of the gospel are fitted to nourish the spiritual man. "Without money." Its freeness again declared. Money has its uses, both in secular and sacred things, but it cannot buy eternal life. v. 2. "Spend money." Weigh it, as was the custom. "Which is not bread." Does not satisfy your longing or give peace. The material world can never fill the soul and satisfy its demands. "Eat ye . . . good." Obtain that which does satisfy. "Delight itself in fatness." The richest food. Psa. 65: 11. v. 3. "Incline your ear." Be attentive. "Come unto me." Abide in me. Be near in feeling and character. "Soul shall live." Eternally. It is more than existence. "Everlasting covenant." Which cannot be broken. The relation between God and his people is permanent. "Sure mercies." Promised without fail to David, Christ was the central element of them. v. 4. "Given him." The Messiah. "For a witness." Jesus witnessed to God's law, and claims he was the instructor of men. His testimony is infallible. "A leader." The Messiah is *king*. "Commander." Supreme Governor of nations. Matt. 28: 18-20. v. 5. "Behold thou." The Messiah. "Shalt call a nation." A church called from among the Gentiles at large. "Knew not thee." Were strangers to the gospel. "Shall run." Denoting haste to partake of the spiritual benefits. "Because," etc. Christ crucified is the power that drew them to him. "Glorified thee." Made glorious his character, works, teachings. Christ is glorious among the nations. v. 6. "Seek." Christ is found of them that search for truth. "While he may be found." Is there a time when he cannot be found? "My spirit shall not always strive." The day of grace must end sometime. Death at least closes probation time. "While . . . near." He is always near, but there is a peculiar nearness when our hearts are receptive. Then fail not to call upon him. v. 7. "Forsake his way." Abandon his evil course of life, his wrong purposes, his selfish aims. "Unrighteous man." Everyone who does wrong and is inwardly and outwardly wicked. "His thoughts." Wrong opinions, moral purposes, preferences controlling his life. "Return." Repentance. Turning back to God. "Mercy upon him." Pardon and save him. "Our God." The believer's God. The true God. "Abundantly par-

don." No limit to his power. All meeting the divine requirement received the same free, full mercy and forgiveness. v. 8. "For . . . thoughts." A contrast between God's views and the unholy plans of men. "Neither . . . my ways." Thought put into action. Do not place God on a level with your selfish view. Man is resentful, God is merciful. Man is partial, God is just. v. 9. An illustration of what has just been said. In the physical and moral universe God's ways are most wonderful, surpassing our utmost thought. v. 10. "Rain cometh down." What the earth would be without rain, so is the heart of man by nature,—barren. Rain and snow do the work intended of them. They have not yet failed of accomplishing their purpose of blessing the inhabitants of the world. v. 11. "So shall my word be." Like the fertilizing rain. His word of promise will be fulfilled. It will be spiritual bread to the hungry soul. "Return . . . void." Shall not be a failure. "Accomplish." The purposes for which it is sent forth. v. 12. "Go out with joy." A looking to the happy times under the Messiah. "Mountains and hills." All nature called on to rejoice. "Trees clap their hands." An expression of intense rejoicing. Universal joy attending the extension of the Messiah's kingdom. v. 13. "Thorn . . . fir-tree." The change in man's moral condition is as great as though the rough thorn should be supplemented by the beautiful cypress. "Briar." Emblem of desolation. The uncultivated shall become fruitful by this radical change. "Be to the Lord." A memorial of his benevolence and glory. "A name." It will spread the knowledge of himself. "Everlasting sign." Pledge, token. Eternal memorial of Jehovah's goodness. "Not be cut off." The gospel, with its rich blessings, shall be an enduring monument to the honor of God.

MOTIVE.

A life without some controlling motive is like a letter dropped into the post without an address. It is equipped with all that is necessary to carry it forward—vitality, energy, the power to do and to be—but it lacks the element of *direction*. It can go on—but whither? Too often, like the undirected envelope, it goes to the dead-letter office of disappointment, ruined prospects, and moral and spiritual death. The young man or young woman, whose life lacks motive, is always in danger, as the common phrase puts it, of "going to the bad." How shall a life attain to anything, which does not even know the thing at which it aims! As well shoot an arrow at random into the woods, expecting to bring down some bright-plumaged bird. The very first requisite of success, in any department of life, is to have something definite to strive for. And this something must also be a worthy and sufficient object. Many fail from having inadequate motives; and they fail, not because they do not attain the ends for which they strive, but because these ends, when gained prove utterly incompetent to satisfy the soul. For instance, a young man makes up his mind to become a recognized authority in so-called athletic matters. He attains his end, but is dissatisfied; feels that his time has been wasted, that he ought to have devoted it to some nobler purpose. He had a motive, but it was an inadequate one.

There are two rules, then, which young people ought to follow in planning their future lives: First, have something definite to strive for; secondly, let that something be a high and worthy object of pursuit. The higher and better the motive, the nobler and more truly successful, in the end, will the life be.

There is one motive which will ennoble, uplift, and crown with glory the most humble soul which adopts it. That motive is to be a true, thorough, life-long Christian. No ideal can be higher than this; no ambition offers wider possibilities of attainment. It is a motive which acts as the rudder of the soul, not only for time, but for eternity. You cannot possibly go astray, or fail in the things of ultimate importance and value, if your life is hid with Christ in God.—*Watchman.*

KIND words produce their own image in men's souls; and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used.

HOME NEWS.

New York.

SCOTT.—On the evening of Jan. 16, 1892, a company of about eighty persons gathered at the residence of Dea. E. H. P. Potter and wife, the occasion being the fiftieth anniversary of their wedding. The evening, as regards weather, proved to be one of those beautiful moonlight winter evenings, to a degree which it is seldom one's lot to witness. The sleighing being excellent the people came together in large sleigh-loads and from a distance to offer their congratulations to the aged couple who had traveled so happily together for fifty years in their married life, and bid them God speed at the commencement of another half-century of like happiness. It proved a very enjoyable occasion to all present, good cheer abounding on all hands. A bountiful repast was served. As a lasting proof of the good wishes of those present a purse of fifteen dollars in gold was made up and presented to the bride and groom, also a gold watch from one of the children, and gold lined spoons, together with other articles from distant friends, were presented as tokens of esteem upon the part of the givers. Congratulatory words were spoken by the pastor in behalf of the company present. These were very happily responded to by the aged bride-groom, the bride standing by his side to give her sanction. On account of inability to attend, letters of regret were received from the following persons: Mr. and Mrs. Hiram Babcock, Oscar Potter, Cortland, N. Y.; Mrs. Link, Troy, N. Y.; Emma Burdick, and Jessie Gladwin, Pueblo, Colorado; Perry Potter, Andover, N. Y.; Mrs. H. E. Stevens, New York City, Mrs. Martin Babcock, The Rev. A. W. Coon, and Lucian C. Barber, Alfred Centre, N. Y.; F. T. Davison, Hoboken, N. J. Also a letter was read from Mrs. Jonathan Maxson, of Westerly, R. I., the bridesmaid of fifty years ago. With her souvenir of a gold lined spoon there came also a piece of lace worn upon the occasion (1842) and exhibited at the anniversary (1892.) Mr. Hiram Burdick the groomsman of fifty years ago left his home at Cuyler, N. Y., to be present at the anniversary, but was taken sick at Homer and was unable to attend. Thus another mile-stone has been reached by the Scott society reminding us forcibly that we are all passing rapidly on to the land of the great majority, and of the necessity of making that preparation that will insure us a happy home therein. B. F. R.

Rhode Island.

WESTERLY.—Sabbath-day, January 6th, was cold and clear, a welcome change from the drizzly, foggy, grippy weather, which had prevailed too long for health, much sickness being traceable to its effects. A large congregation was in attendance upon the morning service and gave close attention to the sermon from 1 Cor. 1:21, "Christ, the power of God and the wisdom of God." The preaching of Pastor Daland seems to suit equally the scholar and the plain, earnest seeker after the simple, practical truth and soul food. Four young people—two young men and two young women—were baptized and united with the church quite recently. The prayer-meetings on Sabbath eve fill the room devoted to its use, and the voices of the young, both in testimony and prayer, are a source of inspiration to their elders. Mr. Daland gives, each Sunday eve, a short singing lesson and a lecture upon the Bible to the young people, who seem greatly in-

terested and manifest an increasing regard for the Word. Many young people from the congregations of other churches are quite regular in attendance, so that the vestry barely suffices to hold them.—The thank-offering service was held after Thanksgiving Day, and was led by Mrs. A. Z. Farnham. Owing to sickness and the failure of some to hear of the appointment it was not as fully attended as usual. Those present felt that its tender, devotional spirit was a source of inspiration and strength.—All but one of the seven churches in Westerly are now rejoicing in the leadership of a settled pastor, the Rev. Mr. Woodrow, a young man, having lately accepted the pastorate of the Congregational Church. But one of the seven has the same pastor of one year ago.—The quarterly report of the local W. C. T. U., lately given evidences vigor and energy in the work for which it was organized. Several members, among them the president, Mrs. Moore, who was sent as delegate from the Third District, of Rhode Island, attended the National and World's W. C. T. U. Convention held in Boston, enjoying its grand opportunities for inspiration and soul culture. The Westerly Union has increased its membership over sixty per cent during the past year, numbering nearly eighty, with a branch union organized at White Rock in November, and attributes its present prosperity largely to the labor in Westerly of P. A. Burdick. A union service of the several churches and the W. C. T. U., January 7th, filled the Opera House in which it was held. An address was given by Mrs. Gleason, Associate National Superintendent of the department of narcotics. Much good, it is hoped, will result from her presentation of truths, although somewhat startling ones, and unanswerable argument. M.

Wisconsin.

ALBION.—With January 1st we began the observance of the week of prayer, holding prayer and conference meetings at the church each evening. At the close of the week the interest was such that it was deemed wise to make some special effort. Three had expressed their purpose to become Christians, and one had decided to unite with the church by letter. Accordingly when we were gathered for the communion last Sabbath we had the pleasure of receiving the sister among us. The communion season was enjoyed by a goodly number. Preaching services followed by conference meetings have been held each night during the week, with the exception of Monday and Wednesday nights. Notwithstanding the fact that there are many of the society laid by with sickness there has been quite a good congregation in attendance with a growing interest. A number have started and give promise of a new life. We shall continue the meetings sometime longer and we need the prayers of the people that we may work as one man with God. E. A. W.

HERTHA B. BRIGHTMAN.

Hertha Beulah Brightman died January 9, 1892, aged 23 years and 8 months, of a relapse of *la grippe*, and was buried at Oakwoods, from her home at Linden Park, beside her brother Holland, who died also on Sabbath, just four weeks before.

She was in her third year at Hahnemann College; had studied very hard, had much care and anxiety, and was quite unfitted to resist the depression of *la grippe*. From the beginning the disease was violent, and continued without abatement, though her physician, who was one

of the professors of the college, did all he could for her. She did not expect to get well, saying to her mother that she thought her disease would end in quick consumption. She expressed only two regrets: First, that she had to waste so much strength; second, that she could not take her mother with her. She had lived longer than some who live many more years. Her published writings and translations had gained for her membership in the Woman's Press Association of Illinois; she was proficient in several languages and had also given thought to the culture of a very fine voice, which often accompanied her brother's at his organ, on Sabbath morning, making that day to us, as it should be to all, one of the holiest of the week.

On opening one of her books I find written upon one of her I. N. P. A. letters, of three years ago, a motto which I think has since governed her life. It was in these words:

"I want a peace with God,
Which naught can shake nor break,
Which neither fame
Nor friend nor foe can take."

This wish was granted, as her death-bed attested.

She had been ill during the fall, and it appears from her diary that some weeks before her brother's sickness she had asked God that "her burden of weakness might be taken away, and she made strong enough to go on with her work and forget herself." She went on, as the prayer-meeting and the revival service, and the temperance pledge which lies here before me, which she circulated in the school at Hahnemann, all can attest, how well he answered, giving her strength to do her work well by the way. After her brother's death I find her saying: "My blessed brother has been promoted to the heavenly work first; shall I do the earthly well, stand the test, come up out of all, victor?"

L. C. Randolph attended her funeral service and spoke very beautifully of her exertion to graduate at Hahnemann; of how she had passed the higher examination, and had advanced into a higher department; and how her aspiring nature and love for the best things was now finding ample scope, together with that brother whom she loved as few sisters love, in the better land.

She was dressed for burial in that which was to have been her graduating dress, presented to her long ago. Members of her class at Hahnemann were the pall-bearers, and their beautiful boquet was buried on her breast, while that of the faculty, a large flower-suckle, was preserved with her books. And so was laid to rest the form of one we loved so well on earth, and whom we shall yet love more in heaven. N. A. BRIGHTMAN.

A PRACTICAL ANSWER

Knowing Bro. G. H. Lyon's earnest, intense interest in tract work we wrote him asking his co-operation. This morning we received a copy of the *Bradford Daily Record* with five adds. in different parts of the paper. We give a sample of them that others may see the point and do likewise:

"The application of the word Sabbath to the first day of the week is of comparatively recent date. No writer can be found in any language previous to the sixteenth century who so uses the word, and but a few can be found at the present time, in any language but the English, who use it." *The Sabbath Outlook*, January, 1892, monthly, 50 cents per year. Address Room 100, Bible House, New York.

SUNDAY IS NOT THE SABBATH. See *Sabbath Reform Library*, monthly, 25 cents per year. Address Room 100, Bible House, New York City.

The *Sabbath Outlook*, monthly, 50 cents per year. The *Sabbath Reform Library*, monthly, 25 cents per year. Address Room-100, Bible House, New York City. Those who sign petitions for Sunday laws are requested to take and read the *Sabbath Outlook*, a Christian monthly magazine that favors protection, but not coercion for any day of worship.

The cost of these little adds was not a big sum, and yet it helps to put us before the public. Look about you, kind friend, and see if you cannot do some practical work in this direction. If you have not the money can you not give some time to tract distribution? Canvass your church for the *Outlook* and *Reform Library*. Do yourself and the Board some good. There seems to be an awakening among our people. Let the good work go on. The year 1892 shall find us, as a people, doing more than in any previous year of our history.

The Rev. W. C. Daland was the first individual to have tracts from our new headquarters, Room 100, Bible House, New York City. And a lady who is studying the Sabbath out in Indiana was the second to ask for tracts. We trust that the day is fast approaching when our people will be wide awake in scattering the seed of Sabbath truth. A plan is being perfected by the young people which I commend to the "isolated Sabbath-keeper." Procure a list of names in your neighborhood to whom you desire the *Reform Library* sent; send the names to Room 100, Bible House, New York City, and from there they will be mailed. Now the expense of sending these, is to be borne by yourself. Precious privilege you have of scattering the truth. The cost will be about 70 cents a month for 100 names. You can do something, can you not, my friend? If the isolated ones respond to this appeal as they did to Mrs. Burdick's for the Christmas number of *Youth's Companion*, I shall have a list started before this ink is three weeks dry. The Young People's Committee are working up the interest among the Y. P. S. C. E., but it is my pleasure to put this important measure before those who are alone by themselves, single individuals,—families and parts of families. Friends of our cause let me hear from you.

Another matter of considerable moment we wish to call the attention of our people to—*Our Book Exchange*. We can furnish you books, papers, in fact anything from a lead pencil to a complete library, at less figures than you can get the same for elsewhere, saving you a small per cent, and also putting a small profit into the Society's treasury. If our people would unitedly help in this matter quite an industry, to the advantage of all parties concerned, might be maintained. Sabbath-schools would do well to write us for information regarding Sabbath-school libraries. Pastors who want anything in the line of books, will be given a special discount. Can we not help each other in this new enterprise?
J. G. BURDIK.

ROOM 100, BIBLE HOUSE, N. Y.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcattuck Seventh-day Baptist church, Westerly, R. I., Jan. 20, 1892.

The meeting was called to order at 9.30 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. G. J. Crandall. There were present ten members. The minutes of the regular meeting, Oct. 21, 1891, were read and approved. The Treasurer then presented his quarterly report, which was, upon motion, received and approved.

The following orders were granted:

A. E. Main, Cor. Sec., Salary and traveling expenses to Dec. 31, 1891.....	\$347 43
J. W. Morton, Sal. and traveling ex. to Dec. 31	124 49
L. F. Skaggs, " " " "	135 50
J. M. Todd, " " " "	37 50
Madison Harry, " " " "	154 14
F. F. Johnson, " " " "	61 49
J. S. Powers, Salary.....	100 00
G. W. Lewis, Sal. and traveling ex. to Dec. 31	135 50
O. U. Whitford, " " " "	237 40
J. L. Huffman, " " " "	159 83
Garwin Church, including traveling expenses of E. H. Socwell.....	51 63
D. H. Davis, Sal. and traveling ex. to Dec. 31	199 35
Ritchie and Conings Churches.....	37 50
New Auburn Church.....	25 00
First Westerly Church.....	25 00
Second Westerly Church.....	25 00
Hornellville Church.....	25 00
Pleasant Grove Church.....	25 00
Middle Island Church.....	10 00
West Union Church.....	10 00
Greenbriar Church.....	10 00
Andover Church.....	12 50
G. Velthuisen, Salary to April 1, 1892.....	100 00
American Sabbath Tract Society, for proportion of the expenses of the Minutes.....	35 08
S. R. Wheeler, traveling expenses.....	7 87
G. B. & G. H. Utter, printing and supplies.....	196 71
Charles A. Burdick.....	5 63
Salem Church.....	33 34
G. W. Hills, traveling expenses.....	5 43
S. H. Babcock, traveling expenses.....	6 92

In memory of the late Bro. Thomas V. Stillman, the Corresponding Secretary read the following report, which upon motion was adopted:

WHEREAS, It has pleased God to call to himself our beloved brother, Thomas V. Stillman, who was at his death an esteemed member of the Board of Managers of the Missionary Society; therefore,

Resolved, That we bow in humble submission to the will of our heavenly Father, whose ways are right and full of love and wisdom, and that we, as members of this body, will ever cherish in memory the Christian manliness, the kind spirit, the deep interest in our missions, and the wise counsel which our brother ever exhibited in our meetings and in his intercourse with the members of this Board.

Resolved, That the above resolution be put upon the records of the Society, and that a copy of the same be sent to his bereaved wife.

Respectfully submitted,

O. U. WHITFORD, Com.

It was voted that Bro. Paul M. Barber be elected to fill the vacancy caused by the death of Bro. Stillman.

In memory of the late Rev. Solomon Carpenter, the Corresponding Secretary read the following, which upon motion was adopted:

IN MEMORIAM.

Our late venerable and highly esteemed brother and, with Nathan Wardner, a pioneer missionary of our Society to China, the Rev. Dr. Solomon Carpenter, was born in Stephentown, Rensselaer Co., N. Y., March 16, 1808, and died in London, Eng., Dec. 21, 1891; and we desire to place on record our appreciation of the great value of his long life and many labors.

His Christian character was marked by warmth of devotion and gentleness, his work in the foreign land in the years 1847-58, 1860-64, and 1873-76, by faithfulness and wisdom, and his relations with this Board by great Christian courtesy and generosity.

For the widow and relatives we have the most cordial Christian sympathy; but, as for our brother, he rests from his labors, and his works do follow him.

In further token of our personal and official regard,

Resolved, That we invite the Rev. Geo. B. Utter to prepare a suitable sketch of Eld. Carpenter's life and work, the same to form a part of our next annual report.

Upon presentation of correspondence it was voted to grant the request of the Rev. G. Velthuisen asking leave to come to America with his son. Upon presentation of correspondence it was voted that the Board approve the action of the Corresponding Secretary in granting to the Rev. J. L. Huffman permission to labor with the Adams Centre Church.

It was voted that the Board employ the Rev. Madison Harry on the Kansas and Nebraska field for an indefinite period at the rate of \$600 a year and traveling expenses.

It was voted that an appropriation for the coming year be made for the Hornellsville

Church, at the rate of \$75 a year during the time that they have a pastor.

It was voted to employ the Rev. S. I. Lee on the Arkansas, Eastern Texas, and Northern Louisiana field at the rate of \$500 a year and traveling expenses.

The report of G. B. Carpenter, committee on shipping goods to China, was presented and adopted.

It was voted that A. L. Chester, Treas., Joseph H. Potter, and B. P. Langworthy, 2d, be appointed a Committee on Bequests and Permanent Funds for the current year.

A notice of a bequest by Mrs. N. Mary Clarke of \$400 was read, and upon motion referred to the Committee on Bequests and Permanent Funds.

A letter was read from Ira J. Ordway and F. E. Peterson concerning missionary work by theological students during their summer vacation. It was voted that the Board sympathize with the general plan and purpose of their work, and that a committee of three, consisting of the President, Corresponding Secretary, and Recording Secretary, be appointed with authority to act if a proposition comes from them.

The committee on the celebration of the centennial of foreign missions presented a report of progress.

An extensive correspondence was presented, in regard to which, for the most part, no action was taken except to approve the action of the Corresponding Secretary in regard thereto.

WILLIAM C. DALAND, Rec. Sec.

ORDINATION AND REVIVAL AT LOST CREEK.

At our regular Quarterly Meeting, Dec. 11 1891, brethren L. B. Davis, and Boothe Bond were duly chosen for the office of deacon, and First-day, January 3d, was appointed for their ordination. On January 2d the clerk read a communication from Brother Bond asking to be excused from serving the church in that capacity, owing to the distance of his residence from the church and to infirmities of which the church was not aware. His request was granted and the church proceeded immediately to elect L. A. Bond. On January 3d, according to appointment, we met with the following representatives from sister churches: Elders S. D. Davis, M. E. Martin, and T. L. Gardiner; and Deacons Lloyd Randolph and J. J. Lowther.

The council proceeded after the following order: S. O. Davis was chosen Moderator, and Eld. S. D. Davis conducted the examination. The examination being satisfactory, after Scripture reading and prayer by Eld. M. E. Martin, the ordination sermon was preached by Eld. T. L. Gardiner from Acts. 6: 3. After the laying on of hands, and the consecrating prayer by Eld. S. D. Davis, the charge to the church was given by Eld. M. E. Martin, charge to the candidates by the pastor, Eld. L. D. Seager, and the hand of fellowship by Deacon J. J. Lowther, after which all present came forward and welcomed the new deacons by a hearty hand shake and many demonstrations of love and encouragement.

The ordination was followed by a series of meetings commencing First-day night. Eld. Martin remained with us a few days, carrying with him, as he left, some tokens of our appreciation. Eld. Gardiner remained two weeks, preaching night and day to large and interested audiences. There was the best of feeling from the first, and the spirit seemed to be poured upon us at all our gatherings. The church is greatly encouraged in the work. Eld. S. D. Davis was with us much of the time. There were twenty renewals and conversions, nearly all from First-day ranks.

The meeting closed First-day night, Jan. 17, 1892, the congregation coming forward to shake hands with Eld. Gardiner and leave such presents with him as they desired. It is a time long to be remembered at Lost Creek. s.

EDUCATION.

—ANN ARBOR (Mich.) University the past year graduated 620 students. This surpasses in numbers that of any institution of learning in the United States.

—GEO. W. CHILDS has presented almost his entire collection of rare prints, manuscripts, autographs, etc., valued at \$100,000, to the library of the Drexel Institute.

—SOME unnamed Eastern philanthropist has given \$50,000 toward a library fund for the Colorado College at Colorado Springs. Of this, \$35,000 will be expended on a building, and \$15,000 for books.

—ANTHONY DRENEL, a member of the famous banking firm, has built at his expense, and endowed with a million more, an Institute of Art, Science and Industry, in Philadelphia. It will accommodate 2,000 students, and is fitted up with every appliance for the training of body and mind. It is one of those gifts which go to offset the selfish indulgences to which too many rich men are given. Yet we sometimes wonder if there are not too many "helps" and "facilities" nowadays in the matter of education.

—PRESIDENT GILMAN, of Johns Hopkins University, told several hundred students the other day what he thought about a liberal education. After quoting a number of utterances of Professor Goodwin, General Walker, Dr. Jordan and others, who seem to hold the idea that liberal education is only comparative, and that it may be acquired as well in a technical or scientific school as in a collegiate course, Dr. Gilman went on to say that men did not deny the good of a liberal education, but that when it was put in the shape of "an education in the liberal arts and sciences," men differed as to which were the liberal arts and sciences. "Realists are in favor of the study of nature; the humanists, of man; the scientists, of science," said the President; "but, in the language of Matthew Arnold, 'the idea of liberal training is to bring us to a knowledge of ourselves and the world, and therefore in its beginnings it should be general.' Therefore I hold that as great an amount of liberal education as possible should be gotten between the work of a school boy and that of the professional man, by means of a broad collegiate training. The powers of a man of liberal education must be attention, concentration and analysis. He must have the power to arrange it, as well as to retain this knowledge, and be able to express it for the benefit of others. And the culmination of all these powers is his good judgment. His knowledge should consist of the workings of body and mind, a knowledge of not only his own tongue, its history and capabilities, but of at least two others; and with scientific knowledge should be combined a knowledge of the literature of the world, together with universal history and political economy. The means to these ends are mathematics, languages, ancient and modern; history and political science, in all their phases; philosophy and physical culture, to insure the possibility of the acquisition of this knowledge. These should be the groundwork of a modern liberal education."

TEMPERANCE.

—SECRETARIES Blaine and Proctor neither smoke nor permit smoking in their departments.

—A TOTAL abstainer, twenty years old, has the chance of living forty-four years longer, or until sixty-four years old.

—THE Supreme Court of North Dakota has affirmed the constitutionality of the prohibitory liquor law of that State.

—THE mayor of Kiowa, Kansas, Mrs. Paxton, has been asked to resign because of her "fanatical crusade against the saloons," her own husband being among the signers of the petition.

—Bonfort's Wine and Spirit Circular gives the following as the annual per capita liquor consumption, in American gallons, in the United States: Wine, 400; spirits, 1,153; beer, 13,300.

—A SANTA ROSA (Cal.) correspondent, writing of the wine industry of California, says: "There are over 1,500 now in our lunatic asylums here, mostly through wine and liquor-drinking."

—THE National Temperance Hospital in Chicago, reports that during the last year 140 patients have been treated, and 98 surgical operations performed, with a mortality of only 5 per cent.

—A NEW Wheeling, W. Va., Saloon-keepers' Protective Association has been formed on account of differences about the "free lunch" system which some of the saloon-keepers want to abolish.

—THE celebrated Archdeacon Farrar offers \$500 for a well-proven case in which drunkenness has been cured without total abstinence. We will also give \$500 for a well-authenticated case where one has become a drunkard while practicing total abstinence. If no one can become a drunkard with total abstinence, and no drunkard can be cured without it, why should not every right-minded, sane-souled human being, both preach and practice it?

—ALTHOUGH there is less observance than formerly of the old-time drinking customs there is still a great deal of injurious social drinking during the holiday season. It is a time when the friends of temperance, especially in cities, should be on the alert to diminish as much as possible the harmful alcoholic tide. A timely and kindly-spoken word of caution may save many a young man from taking the first downward step in the dangerous pathway. A well-chosen leaflet, handed out with discretion and at the right time, may do very great good to many.

—HERE is a "telegraphic brevity" in this morning's paper: "Four murders resulted on Christmas as a result of drinking." The lottery business never caused such a four-fold tragedy as that, even in New Orleans. The same paper laments editorially that "the grip of the lottery company upon the politics of Louisiana is so strong that it is not likely it will be broken." If it had said the same of the saloon in its own city it would have been quite as true, and more terrible. The saloon's grip upon the politics of a majority of the States is stronger than is the lottery's upon those of Louisiana, and the saloon is incalculably more damning and dangerous than the lottery.

THE Duke of Orleans was the eldest son of King Louis Philippe. He was a very noble young man—physically noble. His generous qualities had made him universally popular. One morning he invited a few of his friends to breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour he drank a little too much wine. He did not become intoxicated; he was not in any respect a dissipated man. His character was lofty and noble. But in that joyous hour he drank just one glass too much. In taking the parting glass he slightly lost the balance of his body and mind. Bidding adieu to his companions he entered the carriage; but for that one glass of wine he would have kept his seat. Remembering something he leaped from his carriage; but for that glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding he was taken into a beer-shop near by and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property, and sent the whole family into exile.

—IN Wall Street, New York City, there is a vast amount of drinking. Brokers will rush out of the Stock Exchange on a day of excitement to gulp down cocktails to bolster up their nerves and give them whiskey courage. But they are the small fellows who come and go, make money one day and lose it the next, and by the time they are middle-aged men, and even before, they pass away, burned out and broken down in nerve if not in mind. The great leaders, the permanently successful men of Wall Street, are not found among them. These, almost invariably, are sober and abstemious men; for they want all their wits about them at all times. They are afraid of "whiskey courage," and leave it to the fools whose folly contributes to their wealth. Jay Gould does not drink cocktails; neither does John D. Rockefeller, the president of the Standard Oil Company, and one of the very richest men in the world, himself at the start a poor country boy. They are too wise, and they have seen too many examples of ruin through drinking. The boy who has his way to make should likewise let alcohol alone, as too expensive and too dangerous an indulgence for him.

A GOOD INVESTMENT.

So much has been said recently about rich men giving to poor boys that it is pleasing and novel to tell this true tale of a poor boy showing charity to a rich man. One night, not long ago, Gen. Wager Swayne was going up town on a Fourth Avenue car. He tucked his crutches under his arm to investigate his pockets, and found that he had no money. "I suppose I shall have to get off," he said to the conductor. The conductor said he supposed he would. Then up spoke a voice from the bottom of the car. It belonged to a very small, one-legged

newsboy, who had to depend on crutches as Gen. Swayne did.

"There's a pair of us," said the small boy kindly. "I'll lend you a nickel to pay for your ride."

This offer touched the General's heart, for it was plain that a desire to spare his pride had led the newsboy to call it a loan. He said to himself that sometime he would pay the five cents back with interest. He asked the boy's address. The latter gave it, but told him it didn't matter. When Mrs. Swayne, at her husband's request, drove to the address of the newsboy who had pitied her husband, she found that he was dead. The debt could not be paid to him, but he had left a widowed mother and some little brothers and sisters, just exactly as though he had lived in a book. Those bereaved ones have since had occasion repeatedly to congratulate themselves on the five-cent investment made by their dead relative.—*New York World.*

SPECIAL NOTICES.

—A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

—ON and after the 26th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broad Street Railway Station. The Pinner's Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1825. W. M. J.

—A WELL-established hardware business, in a Sabbath-keeping community, is for sale at the inventory price of the stock on hand. There is a good tin shop in connection with the store, and the whole will furnish a paying business for two men. Parties desiring to inquire further about this business can be put in communication with the proper persons by addressing this office.

—THE Treasurer of the General Conference would like to call the attention of the churches to a very important part of the Minutes just published. See page 9. Early action will greatly oblige, WILLIAM C. WHITFORD, 41 East 69th Street, New York City. NOVEMBER 22, 1891.

—COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

—THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

—THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor. ALFRED CENTRE, N. Y.

—THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

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MARRIED.

RILEY—JOSLIN.—In Rosenhayn, N. J., at the home of the bride's parents, Mr. and Mrs. Hosea B. Joslin, Jan. 18, 1892, by the Rev. J. C. Bowen, Joseph R. Riley, of Cedarville, and Maggie A. Joslin.
WHYLAND—BUER.—At the residence of the bride's parents, in Chicago, Ill., Calvin Arthur Whyland and Miss Susie Burr, both of Chicago.
IRISE—HAVEN.—At Milton, Wis., at the residence of Clement W. Crumb and his mother, Mrs. Hannah Crumb Randolph, cousins of the bride, Jan. 18, 1892, by the Rev. W. C. Whitford, assisted by the Rev. E. M. Dunn, Mr. Henry Pendleton Irish, of Farina, Ill., and Miss Mary Jane Haven, of the former place, and only daughter of Horace M. and Rebecca K. Platts Haven, both deceased.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.
MATTERSON.—At the home of her brother, Green Champlin, in Alfred, N. Y., Dec. 23, 1891, of pneumonia, Mrs. Nancy Matterson, in the 88th year of her age.
She was a native of Rhode Island, but came to Alfred in early life, and to the time of her decease made it her home, where she has lived about 58 years. She was the wife of Job Matterson, and has, since his death, lived in widowhood. She was a believer in the Christian religion, and those who knew her best believed her a Christian, though not belonging to a sect. Funeral service at the home of her brother, Green Champlin, Dec. 24th, from whence she was laid at rest in Alfred Cemetery. Sermon by the writer. J. S.
COLWELL.—In Scott, N. Y., Jan. 12, 1892, of paralysis followed by la grippe, Mrs. Nancy A. Colwell, in the 78th year of her age.
The subject of this notice was a member of the Baptist Church at Sempronius, N. Y., but for several years had lived within the bounds of the Seventh-day society at Scott, the people of which she held in high esteem, and often expressed her regard for the Lord's Sabbath, which was also evidenced by subscribing for the SABBATH RECORDER, at different times in her life. She was a woman of great benevolence, shown in caring for those more destitute than herself. During her life she had cared for nineteen children, not her own, several of whom remained with her till they had grown to be men and women. In addition to this she had furnished a home for fourteen aged persons who were destitute, a number of these were thus cared for as long as they lived, others for a longer or shorter time, until they could be better provided for elsewhere. Thus has passed away one respected by all, and almost adored by the poor. A woman truly deserving the reward of the righteous. The funeral was held in the Seventh-day Baptist church. Sermon by the writer. B. F. R.
KENYON.—In Niantic, R. I., Jan. 10, 1892, Mrs. Fanny Kenyon, aged 91 years.
Her husband, Jarvis Kenyon, was brother of the mother of the late President Wm. C. Kenyon, of Alfred University. At the age of about 75 years she took the responsibility of bringing up her grand-son, Albert Palmer, who, by the death of his mother, was left homeless and who has kindly cared for her in her last sickness. H. S.
HOXIE.—At her home on West Broad street, Pawcatuck, Ct., Jan. 14, 1892, of spinal disease, Mrs. F. Emogene Hoxie, wife of Eugene Hoxie, and daughter of Deacon George T. Collins, of Woodville, R. I., aged 44 years.
She had been a sufferer for a long time with the disease of which she died, and in her last sickness was calm, patient and trustful, basing her hope of salvation upon the love and mercy of Jesus. H. S.
YORK.—In Westerly, R. I., Jan. 15, 1892, after a long illness, of paralysis, Prudence York, wife of Mr. Benjamin York, in the 78th year of her age. Funeral services were held at her late residence,

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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Jan. 17, 1892, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment at Westerly, R. I. W. C. D.
DAVIS.—In the town of Akron, Ill., near West Hallow, Jan. 12, 1892, John B. Davis, son of Eld. John Davis, of Shiloh, N. J., in the 70th year of his age.
He made a profession of religion in early life and united with the Shiloh Church. After moving to Illinois he united with the Southampton Church, and remained a member up to his death. In his last sickness he was a great sufferer and longed to be at rest. He leaves a wife, a son and a daughter. A. H.



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MACOMBER.—In Charlestown, R. I., near Quoncontang, Oct. 18, 1891, Mrs. Fannie Macomber, aged 91, years, 6 months and 19 days.
She had been a worthy member of the First Hopkinton Seventh-day Baptist Church for about 60 years, and was beloved by all who knew her, and her death, as we trust, was a summons to reap joys everlasting as the fruitage of Christian sowing. H. S.
PALMER.—In Hopkinton, near Potter Hill, R. I., Oct. 21, 1891, Mr. Hezekiah Palmer, aged 81 years. H. S.
KENYON.—In Woodville, R. I., Dec. 13, 1891, Mrs. Olive Kenyon, aged 81 years.
She was a member of the Six Principle Baptist Church, at Wood River, R. I. She had for years been an attendant at the Seventh-day Baptist Church at Woodville, and her voice was frequently heard telling of her love for the Saviour in our conference meetings. Her faith was strong and triumphant. Her last audible words were, "I am soaring away." H. S.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED.
I was for several years Principal Examiner in the Patent Office and since resigning to go into private business, have given exclusive attention to patent matters.
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Upon receipt of model or sketch of invention I advise as to patentability free of charge.
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Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents.
I advise my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office.
BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C.

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