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For the SABBATH RECORDER.

OCTOBER 12, 1492.

BY THE REV. O. D. SHERMAN.

The days had numbered into weeks,
The weeks in months were told,
Since out of Palos harbor sailed
A hero tried and bold.

The crown of years was on his head,
Hard toil had been his share,
His hair was thickly flecked with gray,
His brow was seamed by care.

Yet dauntless was his heart of steel
His faith as one of old,
Who saw afar the promised land
Of wealth and might untold.

The night had fallen on the deep,
A soft October night,
The far East wind was blowing still,
The stars above were bright.

The Admiral paced the deck above,
Wrapped in his thoughts profound,
Yet keenly watching every sign,
Alert to every sound.

What fears and hopes his being thrilled,
The Angels only knew;
What will the coming morrow bring
Unto his longing view?

What will the golden light reveal,
When comes the dawning day?
The land long sought of gold and gems?
Or will it answer; nay!

A sound; the flapping of a sail;
It shows the wind is low,
It's changing; from the South and West
It's shifting currents flow.

The scent of land is on its wings,
The fragrance of its flowers,
As if that breeze had kissed the face
Of all the wild wood bowers.

And now, a light gleams in the West,
It flashes clear and bright,
The star of hope that makes most glad
The silent hours of night.

The east shows glint of coming morn,
The shadows lighter grow,
Rodrigo in the main top high
Watches the westward glow.

The outlines dim of forest green,
Blend with the tint of skies,
And then the sound of breaking surf;
"Land! land!" Rodrigo cries.

They wait the coming of the morn,
Till day its eyes unclose,
When like a fairy realm of song,
A beauteous isle uprose.

The first gift of the sea girt train,
The new world made the old,
The grandest land God ever made,
The land of bread and gold.

The land where Freedom found its home,
And raised its banner high,
And wrote upon its shining folds
The emblems of the sky.

All hail! Columbus! glorious name!
It will never lose its power,
While memory holds, and tongues can sing
The glory of this hour.

All hail Columbia! native land!
Most dear it's flower-gemmed sod,
We pledge anew our liege to-day,
Our Country! and our God.

MYSTIC, Conn.

—JOSEPH HEIMERLE, the Secretary of the Switchmen's Union, is quoted as having made the following declaration to a Buffalo reporter:

The Buffalo strike and the lesser ones which have occurred this year are but preludes to the great strike of 1893. It will be a strike the like of which has never been seen, and will extend all over the country. The plans are all made for a giant uprising, and the demands this fall are to test the attitude of the railroads toward

us. The Buffalo switchmen are biding their time until next spring, when they will take part in a strike which will extend from the Atlantic to the Pacific, and from the great lakes to the gulf. The uprising will be national.

It may be remarked that such a strike as is here threatened would forfeit, at the outset, public sympathy and support,—which are quite essential to the success of a movement of this kind.

—THE "Garza revolution" turns out to be what the modern journalist terms a "fake." The statement comes from Mexico that the so-called revolution was planned by a syndicate of American and Mexican capitalists to depress the \$2,000,000 of Mexican bonds recently sold in Germany. President Diaz himself, being heavily interested in the syndicate, was secretly one of the most zealous promoters of the civil disturbance. Garza is said to have been under the president's instructions, moving along the border and keeping up a pretense of a revolutionary movement. He bought all his supplies and the stories of battles emanated from the syndicate's agents in New York and San Francisco. The scheme was very successful, the syndicate buying the bonds at low figures and profiting by their astuteness to the extent of several million dollars. The story reads like a product from the pen of some ambitious but imaginative reporter, yet it seems to come on good authority. If President Diaz will come North, he has a great future before him in the New York stock market or on the Chicago Board of Trade. Although Mexico might be put to some temporary inconvenience without a president, nothing much worse could happen to her than to have a chief executive who puts his official integrity on a par with that of the meanest city alderman.

—IGNATIUS DONNELLY, noted as the discoverer of the Baconian cipher in the writings of Shakespeare, the author of "Ragnarok" and other works which atone for their lack of reliability by the charm of language in which they are presented, has "ciphered" out a plot against his own life. At a political meeting at Minneapolis Mr. Donnelly, now the People's Party candidate for Governor of Minnesota, cited the following item from the *Montevideo Leader*: "Ignatius Donnelly's life has been a complete and monumental failure. Only for the ornamental purposes of his singular capacity he is as entirely useless to-day as the Sphinx. It were a pity that means could not be discovered which would make him as eternally silent." On this bungling attempt at wit Mr. Donnelly commented as follows: "I believe that means murder and if I perish in the cause I hope that my friends will see that I am revenged, not on the assassin, but on the rich men that inspired the crime. There is only one way to make a man eternally silent, and that is to kill him. If that article doesn't mean murder, I don't know the English language. Rather than lose their ungodly power the rich men of Minnesota are willing to wade in blood."

A sensational story also comes from Kansas

of a plot to murder Congressman Jerry Simpson. Three letters, addressed to and signed by what are supposed to be fictitious names have come into the possession of the Chairman of the Populist State Central Committee. These letters contain a conspiracy—outlined in the baldest manner—to "dispose of" Mr. Simpson.

These cases are both exceedingly grave, if investigation shall prove them to be genuine plots against the lives of public men. Pending the thorough sifting which we hope they will receive, we would express our personal opinion that the editor of the *Montevideo Leader* probably meant to use no weapon more serious than ridicule against Mr. Donnelly. As to the letters disclosing the conspiracy in Kansas, it scarcely seems "likely" that so diabolical a plot should have been stated so clearly in letters which passed "through a dozen or more hands before they reached their destination." The letters may have been written in all seriousness, but there are many men who love a "practical joke," and will do almost anything to compass it. The telegraph operator who tied up a whole railway system by a fictitious order to the telegraphers to strike is an example. It is difficult to believe, moreover, that any party managers would attempt to carry out a plan which is so utterly inhuman and—what is more—would bring certain disaster on their party at the polls.

—OCTOBER 21, 1892, is an historic day, witnessing as it did the first national commemoration of the landing of Columbus. It was the first centennial anniversary which could have been fitly celebrated. One hundred years ago France was nearing the climax of her "Reign of Terror," and all Europe was in a ferment; America was recovering from the exhausting war for existence as a nation, while England was still mourning the loss of her favorite colonies. This anniversary fell amid "peace"—if not entire "good-will"—throughout the civilized world, which happy state of things our own nation had an honorable share in bringing about.

Perhaps the most remarkable thing in dedication week at Chicago was the great audience of 150,000 people assembled under one roof on Friday. John Wannamaker said he never expected to see so many people together again until he stood before the "great white throne." From the speeches which were addressed on that occasion—not to the few hundred people who were able to hear—but to the whole world, we quote three significant extracts: "The preparation [for the discovery of a new world] was the work of almost countless centuries, the realization was the revelation of one. The cross on Calvary was hope; the cross raised on San Salvador was opportunity. But for the first Columbus would never have sailed; but for the second there would have been no place for the planting, the nurture and the expansions of civil and religious liberty."—*Depew*. "There is no geography in American manhood. There

are no sections to American fraternity. It needs but six weeks to change a Vermonter into a Texan. The time is coming, is almost, here, when hanging above many a mantel-board in fair New England, glorifying many a cottage in the sunny South, shall be seen bound together in everlasting love and honor, two cross-swords carried to battle respectively by the grandfather who wore the blue and the grandfather who wore the gray."—*Watterson*. "The magnificent material exhibit to be made six months hence will not so vividly represent the great advance of modern thought as does the fact that man's 'silent partner' has been invited by the government to leave her retirement to assist in conducting a great national enterprise."—*Mrs. Palmer*.

While the hallelujah chorus was pouring forth its strain of thanksgiving and joy a dramatic incident occurred which was the one element needed to make the Columbian celebration complete—a message was brought from the aboriginal race. It came unexpectedly and without warning by the hand of the Secretary of the organization which sent it, Mr. Jaxon. It is such an admirable document that we give it entire:

Brothers of the White Race:—In memory of our fathers who, four hundred years ago, gave welcome to yours, the Metis and their allied Indian tribes renew to you that greeting and offer of friendship. This we do neither as subjects nor as supplicants, but as a race which has done its work for men, while you have done yours, and for which there is yet a work to do. To-day you are rejoicing in your numbers, in your inventions, in your possessions. Your numbers have often meant oppression to us. Your inventions have often destroyed us. Your taking possession has often left no room for us. Yet even you are as unhappy in spirit as we are distressed in body. Why, then, should we either hate you or submit ourselves entirely to you? Are we not all brothers? And may we not learn from each other the things which we lack? Surely each of us was made for a purpose, and each of us has some truth and good for men. You and your fathers have chosen to live at ease in settled dwellings. Therefore you have looked more closely into the bosom of our mother, the earth, and have found out her hidden secrets. You have increased the power of men, and through your knowledge many men can live on small tracts of land. We and our fathers have chosen to roam and face the dangers of unknown lands. Therefore we have studied the face of our mother, and have learned the wisdom of forest and stream and sky. We have made ready the earth for settled peoples, and by our knowledge men can live in wild and barren lands. Where your fathers found none of ours there they perished. Where your arts have come there more of us can live. You and your fathers, through your knowledge of the substance of the earth, have made for yourselves many things which are now considered necessities by you, but which for their making require the skill and labor of many men in many different arts. Thus each of you depends upon many others, and so you have invented rules by which the freedom of each is lessened for the sake of greater liberty to all. We and our fathers, through our wandering, have kept the simple habits and natural ways of life by which each of us is able to live without the labor of others. Thus none of us can be enslaved by others, and so we have remembered that all men are brothers and that the gifts of nature are for all. Where our principles are there none are slaves. Where your order is there many can have comfort. We acknowledge the usefulness of your inventions, and we admit that order is necessary to your mode of life. We ask you to remember our good deeds to men and to recognize the justice of our principles. The coming days are bright before us. Let us enjoy them in peace together; you as the givers of new power to men; we as the aboriginal people to whom all climes are home, and who, as a common bond, link your peoples together; both as lovers of justice and of our fellow men.

The National Council of the Metis of the North-west.
MICHEL DUMAS, *President*.

HONORE JOSEPH JAXON, *Secretary*.

Sceau du Conseil National des Metis du Nord-ouest.

L. C. RANDOLPH.

MORGAN PARK, Ill.

PROTESTANTS AND ROMAN CATHOLICS IN THE UNITED STATES.

BY THE REV. A. H. LEWIS, D. D.

It is high time that a certain type of opposition between Protestants and Catholics should cease; that which deals mainly in mutual denunciation, misrepresentation, and recrimination. Little good and much harm has come from such an attitude. On the other hand it is of supreme importance that Protestants know more of the real history and of the true relations which have existed between themselves and Romanists. The Columbian celebration will bring out these relations as never before. Historically and in many other respects, Roman Catholicism is gray-haired, while Protestantism is beardless. On many grounds the Catholics can claim the precedence in the impending celebration which they expect and are likely to get. Everything points toward a great strengthening of the Roman Catholic interests in the United States within the next five years. Public opinion is likely to be much modified, if not changed, in its attitude toward these two bodies within the next five years; and the probabilities are that this change will be more favorable to Romanism than to Protestantism. It is more than time that Protestants study the past and the present that they may understand better the fact that the Protestant revolt against Roman Catholicism involved results which must continue an endless antagonism between the two systems, or a virtual surrender of the Protestant movement. It is not a question of "denominationalism," nor of "sects," as against "the church." The real issue, and the one which must increase rather than decrease, in the near future, is: *What is the Ultimate Authority in Religious Matters*; the Bible or the Church? That is the central point to be considered as the mass of Protestants have not considered it.

Under such circumstances — all which affects Catholicism by way of internal issues, is of vital interest to Protestants who cannot be mere "lookers-on," uninterested, and unconcerned. Those readers of the RECORDER who honored the writer by listening to the Annual Sermon before the Tract Society at its late session in Nortonville, will be doubly interested in the analysis of the situation by the *Interior* (Chicago), which analysis is an expression of our point in the sermon referred to. In the issue for Oct. 20, 1892, the *Interior* says:

The average American knows that Romanism is a danger—especially in the form of Cahenslyism. He knows that he has to do with an active, wily foe, a foe gathering strength day by day from the multitudes thronging from Europe to America. But he knows, too, that there is a small, compact, determined body of men who are opposing this enemy. And therefore his interest is that of the onlooker, not of the contestant. To tell the truth, he rarely sees an open battle and has even fewer opportunities of taking part in one. He has reached that supreme degree of toleration in which an affront would hardly suffice to entice him into a defensive attitude. He is so confident of himself, of his country, of Protestantism, of the nineteenth century, that he no longer fears or hates Popery. He is content to let charity cover a multitude of sins. And, therefore, his apathy, though hardly defensible, is not surprising. All this is wrong. The patriot is a sentry on duty. He may be inattentive or indifferent to no danger that threatens his country. Cahenslyism is such a danger—immediate and pressing. It has been bruited about that the scheme whereby European immigrants shall be parcelled out according to nationality into departments—such as Irish, German, etc.—over which shall be set priests of corresponding nationality, has been abandoned. When broached it showed on its face the evident design of segregating new-comers so that they might not become absorbed in the mass of the American people. It was simply an attempt to paralyze the

digestive apparatus of this country. At the outcry of such men as Gibbons and Ireland in the Roman Church, and countless patriots out of it, this project was ostensibly abandoned. But the proceedings of the Congress of the German Catholics of the United States shows this to have been only a pretense. The lights of the Congress were Cahensley, Corrigan and Mgr. Schroeder of the Catholic University at Washington. The Congress was simply the mouthpiece of the San Raphael Society, which, from its head quarters at Mayence, sends agents to every European port, for the express purpose of warning the emigrant against the sin of departing from Old World traditions. In one of his speeches Mgr. Schroeder deplored the "alarming losses from the ranks of European Catholics in America," and warned those "liberal Catholics who are everlastingly talking about foreign intervention in American affairs," that "some day they will forget that the Pope of Rome is also the Pope of America, and extend the Monroe doctrine even to religion." This is of a piece with the history of Romanism. Not all Catholics are bad, but the best of them make use of opportunities to forward the interest of the Pope. The public schools have been fought, often insidiously; the Roman Church has, as in other countries, made itself a political power to which the aspiring public man must truckle; and even the treasury of the people has been looted to support eleemosynary institutions whose only function is the aggrandizement of the Roman Church. Against this there has been no organized opposition because of a perverse notion that the tolerant, wide-visioned man may not be a severe judge. But charity is not slipshod indifference. It is merciful, not because it underrates the offence, but because fully aware of its enormity it sees as well the mitigating circumstances. Now the institutions which are the very life-blood of this nation are above all things sacred. The man of foresight will look to the ultimate influence of any movement touching these institutions. He will not be deterred by present considerations. The tolerant man will not be an oppressor; he will grant to all men freedom of conscience; but he will not allow that liberty to be perverted into a license; he will not stand idly by while his country's throat is being cut. We do not advocate a regime of persecution in any form; but we do advocate organized, persistent, conscientious frustration of all those schemes which now threaten, and, if not deterred, will ultimately destroy our American institutions.

THE UNSEEN LORD.*

BY EDWIN H. LEWIS.

"But the disciples knew not it was Jesus."—John 21:4.

The disciples of Jesus believed that their Lord was the Messiah of Israel; they revered him as the son of David, a good and righteous king, who was barred out from his kingdom by foreign usurpers; they believed that he possessed wonderful powers of healing; but beyond this they thought of him as a man like themselves. Until after his crucifixion the disciples were Unitarians, like the rest of the Jews. During the life of Christ they wholly failed to grasp the idea that their Master was lord of an unseen, eternal kingdom. They never thought of him as the Incarnate Word, and when he was falsely imprisoned and crucified they thought they had seen the last of him. When now he was risen from the dead and appeared to Mary of Magdala she knew him not. He met the two disciples who were going out to Emmaus. He walked and talked with them and their hearts burned within them, but they knew not that it was Jesus. Simon, the son of John, now newly christened Peter, saw nothing to be done but to go back to the old business by which he had once earned his own house and a comfortable income. He put out at night to his old fishing ground on the Sea of Tiberias, and four of his friends went with him. They toiled all night and caught nothing. As day dawned they noticed a dim figure near them on the shore, but though they looked at it earnestly, they knew not that it was Jesus. The risen Lord, with all the weariness of earth purged from his face away, was a stranger to

* A sermon preached to the Chicago Church, and requested by the church for publication.

them. It must have been a pathetic sight, these five despondent men, whose thoughts were all of their beloved dead, gazing vacantly at the one figure in all the world which they longed to see. Even the eye of Christ's cousin, John, the well-beloved disciple, was slow to see that it was the Lord.

But it is the story of life. God's messengers of hope come to us, his angels of light stoop to us, and our eyes are so fixed on the things of earth that we see them not till the messenger has gone with his message unsaid, and the angel has flown to another needy soul. The blindness of the disciples to the nearness and the look of spiritual things, is the blindness of all humanity. As blind men walk the earth, ignorant of the world of color and light, so we walk in a night devoid of spiritual light and color. We think all is dark because we so rarely open our eyes to the glorious spiritual sunrises and sunsets. All the way down from the companion of Elisha, who opened his eyes to see the dull mountain filled with chariots of flame, down to the Lord himself opening the eyes of the afflicted, the Bible has parables and proverbs about soul-blindness. The Bible would have us believe that one great secret of the happy life consists not in looking off to some unknown world of beauty, but in opening our eyes to the beauty of holiness all about us.

Our vision of Christ is dim. We think of him as living long ago, far away. We are often wholly blind to his immediate presence and work.

There are two forms of this spiritual blindness.

I. A failure to see Christ in nature and history.

II. A failure to see him in our lives.

In the first place, then, we need to grasp some higher and nobler idea of nature, the created universe. As to what the physical universe really is we are in the deepest ignorance. We know but very, very few of its laws. Newton, you remember, said, after discovering the law of gravitation, that he felt like a lad picking up pebbles upon the shore of an unknown sea. We talk learnedly about elements and atoms, ponderables and imponderables, but do we really know what anything is made of? This desk, we say, is wood, but what is wood? Our friend, the chemist, answers, "Wood is a certain combination of chemical elements." But what are these elements? "Certain combinations of atomic matter." But what is matter? No man knows. What is time? What is space? There is no answer. We are in the midst of an unpenetrated mystery. We cannot even trust our senses. I see that a stick is straight in the air and bent when thrust in the pool. The physical universe, as we know it, is not such a very reliable thing, after all. In fact, there are so many incomplete things about it that it seems to suggest the presence of an unseen universe, of which the physical is only a part. Swedenborg laid hold of a mighty truth when he said that every earthly object has a spiritual counterpart. Paul believed that the real world is an unseen spiritual world, of which the material world is but a reflected image. "For now we see as in a mirror darkly." And again, "For the things which are seen are temporal, but the things which are not seen are eternal."

Do you wonder that Shakespeare wrote:

"And, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits shall dissolve;
And like this unsubstantial pageant, faded,
Leave not a rack behind; we are such stuff
As dreams are made of, and our little life is round-
ed with a sleep."

No, there is no surety that matter is, in any proper sense, a permanent thing. Many people will prefer to believe, with Paul, that the real universe is an unseen spiritual universe. If we had keener senses we should hear the grasses grow in the meadows; we should see a thousand living beings which only the strongest glass reveals. We should detect more colors than those of the spectrum. We should trace to its unknown home that marvel we call electricity. We should hear the music of the spheres, swinging through the adamant ether. Yes, if we had still finer senses we could perceive forms still subtler far than these. We could see heavenly faces and hear angelic voices where now we see but empty air. Why is it that half-civilized races believe in ghosts, and even intelligent men accept the nonsense which goes by the name of Spiritualism? Because men are always dimly conscious that the world we see with our eyes is but a shadow of the greater and truer world which lies beyond the reach of mortal ken. This greater and truer universe, of which the physical is but a part, is not governed by blind law, as this world seems to be, but by the beneficent world of an all-loving Spirit. If it ever becomes hard for us to solve this problem, how nature, with its remorseless uniformity, can be governed by a God, let us remember that nature is only a small part of the true universe, whose law is the law of God's love. Nature is but an arc of a great circle, and the arc will always seem imperfect until we see the whole.

If this be so we must admit, with Paul, that spiritual things are perceived by spiritual senses. In all times the great verities have been so perceived. Men have lived and died for spiritual truths, which they knew were true and yet could not prove. It is against all common sense, for instance, to believe in the freedom of the will. The laws of the physical world seem not to admit freedom of choice anywhere. The simple fact is, as Dr. Johnson said, we know we are free. We know this by a spiritual consciousness. It seems almost absurd to try to prove the immortality of the soul by any appeal to the physical world. Every such attempt has ended in failure. The simple fact is, the clear eye of faith sees a hidden God, an unseen Lord, who is too good to leave the lives of his children incomplete. We must not build upon physical law. Law is simply one method of God's action. If this world is run by a blind law the sooner we are out of it the better. If on the other hand it is controlled by an unseen hand and a heart of love, let us try to see the actions of that hand and feel the pulses of that heart. For one, I believe that God is imminent and present in his world. That "closer he is than breathing and nearer than hands and feet," and that one of the chief objects of our living is to seek after him, if haply he may be found. In this day the tendency is to believe in a universe without a God. Science frankly says that she sees no need for a God. But without God the universe becomes a remorseless, stupid machine. Without God human life becomes a tragedy. God, God, God is the one great need of modern thought. John tells us that the Christ was in his world, and that the world knew him not. He is in his world to-day, and men think he is chemical action, electricity, what-not. Men to-day are toiling on the waters of life, seeking food as did the disciples, and finding none; in this dim dawn of the reign of Christ in the world, men are gazing at that figure on the shore, wondering whether to call it Law. They know not that it is the Lord. Yes,

God is in his world. Every landscape is ablaze with God; an Holy One

Whose dwelling is the light of setting suns
And the round ocean and the living air,
And the blue sky and in the mind of man;
A notion and a spirit that impels
All thinking things, all objects of all thought.

Looking at the universe from this point of view, as permeated by God, who is the eternal Christ, we shall find the very sight of the physical world an inspiration. We shall never see the sun rise without feeling that God clothes himself in light. We shall feel an holy awe in contemplating the mysteries of life and growth, the blade of grass from its seed, the living animal from its cell. This is not pantheism. It is spiritual idealism. It was the belief of Zeno and Cleanthes, of John and of Paul. It is a view which will ennoble daily life, which will make common duties full of light and hope. It will turn the farm or the kitchen or the shop into a school room, God's university, and make life what it should be, a constant growth in the knowledge of our Lord.

Then there is the failure to see Christ in the world's history and the world's religion. There is a notion, due to the imperfect culture of our day, that the Hebrew nation is the only one which claimed and secured any considerable notice at God's hands. We have chanced, in God's providence, to come under Hebrew influence most, and so know comparatively nothing of the tender care which he has taken of other nations. The Jew despised the Gentile, the Greek the barbarian, the Protestant the pagan. But in God's great family, it is true, in a certain sense, that there is neither Jew nor Greek, bond nor free, Protestant nor pagan. John teaches us that the eternal Christ, that is, God, revealing himself to man, is the light which lighteth every man coming into the world. What, did Christ light Socrates? The Bible fairly implies it. But this takes our breath away. What becomes of our doctrine of true and false religions? Simply this, that the heart of every religion, the love of God and man, is the same reality throughout. It is the Christ moving on the souls of men from the foundation of the world. The eternal Christ is the source of good in all religions. The Christ inspired the Hebrew prophet to write the Psalms of adoration, and the same Christ inspired the heart of dusky Brahmins to write the hymns of the Vedas, some of which you can hardly tell from the Psalms of David. But what about sending missionaries to the heathen, if there are no heathen? The answer is, Christ gave an explicit command to go to all the world and preach certain glad tidings to every creature, to the Jew first, and then to the Gentile. The news was this: That the eternal Christ, maker of all things, the inspirer of every noble deed in every time and clime, had deigned to tabernacle himself in the flesh. That having become a man, he had been tempted like all men, yet without sin. That thus he was able to save to the uttermost all them that are tempted. That now had lived a sinless soul, and that every hungry soul everywhere should henceforth take new hope of becoming sinless, through love and loyalty to this Jesus. The disciples were sent, not to announce a new religion, true as opposed to the old false ones. As a matter of fact the new doctrine was not a religion at all, since a religion must have a creed, a code of morals, and a set of rites. The gospel had none of these things. The gospel of Christ was not a religion, it was a revelation. A revelation to all religions, of the tender love of God, reduced to terms of a human personality. The disciples

were not to preach doctrine, the world had too much already; they were not to preach morals, the Spartans had a code of morals such as the world has never seen since. The disciples were to preach Christ and him crucified. Now we can see why missionaries were sent, and should every day be sent. It was because God had and has a supreme revelation of life to impart to all religions alike.

But we see also that the unknown God of Greek and Barbarian is but the eternal Christ. Through Hebrew prophecy, through Greek philosophy, through Brahmanic piety, the Christ was slowly teaching and preparing the way for the supreme revelation of the Incarnation. When we see the fruits of the spirit revealed to some extent in lands that have not owned the name of Jesus, we shall not wonder, for we shall know that it is the Lord.

When we are told that Constantinople has never had a rum-shop, while New York has thousands of them, we can believe that the Christ is silently at work in Constantinople, molding aright the hearts of men who think of him only as Allah, while he leaves professed Christians to make good their professions. When English merchants of Shanghai carry on and protect nuisances, which have to be abated by so-called heathen Chinese, to whose heart is the unseen Jesus nearer, the superstitious Pagan or the hypocritical Saxon? Have they no right to believe that their religion has truth in it, when Englishmen bring them the Bible in one hand and opium in the other? "Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father which is in heaven." In the words of our dear dead prophet Whittier,

Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms hath opened wide,
Or man for man hath calmly died,

We see the same white wings outspread,
That hovered o'er the Master's head.
And in all lands beneath the sun,
The hearth affirmeth, "Love is one."

Up through the untold years they come
The martyr souls of heathendom,
And to His cross and passion bring
Their fellowship of suffering.

And the great marvel of their death
To the one order witnesseth;
Each in his measure, but a part
Of Thine unmeasured Loving Heart.

In the second place we shall be very happy if we can see Jesus in the events of our lives. We shall see that the same unseen hand which has molded the destinies of nations, which has led prophets to vision and martyrs to victory, is gracious enough to guide your life and mine. Let us be hushed and silent as we think of the moments when we have been kept from sin and shame. How many times you have been tempted, and not your own self saved you from falling, but some outside circumstance. You have thought of it as chance, you knew not it was Jesus. How many times you have been down-cast and almost in despair. What saved you? The coming of a friend, you thought—but who sent the friend? How many times have books and papers fallen in your way, just in time to give you a needed piece of knowledge, or to strengthen some fainting resolve. Who molded the events which took you against your will out of the companionship that meant unhappiness or sin for you? Come, let us tell, if we can, what influences make it possible for us to be here to-day. A thousand times have we entertained plans, which, if we had been allowed to carry them out, would have taken us quite away from church life. There has been an influence in our lives working for good so

strongly as to override countless evil influences. Have we known that it was Jesus? He saves us from our rashness, our conceit, our folly, our willfulness, our sin.

Sometimes when he has come to us we have thought him an enemy. He came to us in a great disappointment, when it seemed as if all our ambitions were crushed, our best hopes forever blighted. We saw him standing, and with our distorted vision, we thought he was Satan himself. Not until our eyes were opened by affliction did we see that it was the Lord. Sometimes we have seen him dimly through our blinding tears and thought he was a spirit of cruelty. Then in our grief there has come the light of faith, and we have seen the look of mingled pain and love in his face, and we have known that it was Jesus. We have learned that in the hour of anguish, when it seemed to us as if there could be no relief but death, yet relief has come, and we find that God has sent the grief and sent the relief. Sometimes we have done rash and cruel things ourselves, from our spiritual blindness to the nearness of the Lord. We have misunderstood people many and many a time and failed to see that they were really being guided by the spirit of Jesus. In our obtuseness and haste we have said harsh and cutting things, and inflicted wounds which we can never heal. Sometimes a man has held a different opinion from ours, it matters not what about; and we have practically abused him for thinking as honestly as he possibly could. We may have characterized other men's beliefs as un-biblical and un-Christian, when there may have been easily more of Christ in them than in us. You will remember that in Wilhelm Meister, Goethe quotes as a cardinal virtue and rule of life the principle of reverence. Reverence first for the things above us, that is, God and right; then reverence for the things about us, that is, our fellowmen and our surroundings; lastly for the things below us, that is, for the poor and ignorant. We shall find something worthy of reverence in every man, however low he may have sunk. We can learn something of each. It is said to have been a beautiful sight to see Mr. Emerson meet a new man. He was always on the lookout for something to be gained in knowledge or inspiration from the most commonplace people. It is the old story of the Master and the disciple. "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." We pass people every day in whom Jesus abides, and we do not try to see his face looking out from theirs. We do not seek for the good and beautiful in their characters. There are plenty of heroes all about us, if we will look for them. How it rejoices us to discover a spiritual nobleman. We live next door to people for years and never call out from them the good of which they are capable. If we knew how much noble feeling, brave suffering, patient endurance, lofty aims, pure resolves there are in those commonplace folks we meet, we should feel as we had been living in the same house with some great man and had never known it. Once a young lady said to me: "I am just beginning to get acquainted with my mother, and I tell you she is finer than any woman I ever read of." We do not trust people. We do not appeal to the greatness in them. "They educate us who trust us," said George Eliot, and by appealing to the Christ spirit in men, we shall help to make new room there for the spirit.

How shall we learn to see Jesus? How do we learn to recognize a face? Is it by its beauty or its ugliness? No, there are many beautiful

faces which look alike, and many an ugly face which seems the counterpart of another. But where is any counterpart to the face we love? Are you ever mistaken in recognizing your wife's face, or your mother's face, be it in never so great a crowd? No change of years, no tan of exposure, no strangeness of garb can ever hide the boy from his mother. Ah! we shall never learn to see the face and the hand of the Lord Jesus till we learn to love him. There were together in the boat Peter and John. Peter was quick and keen, but he knew not it was Jesus. John was quiet and introspective, but something told him in his heart that there stood his Lord. Now, my dear brother, if you and I can truly learn to love Christ, or to love the purity and disinterestedness and loftiness which made the character of Christ, we shall everywhere see the hand and face of Christ. We shall find him molding the fortunes of nations to-day. We shall see him teaching men great lessons even beneath the corruption of politics. We shall find him guiding education and religion; broadening men's beliefs and deepening their tolerance; directing every movement of reform, though usually for larger ends than the reformers ever dreamed. We shall see him in those about us, helping men and women to bear their cross of woe. We shall see him in pale and patient faces, in eyes dimmed by age or sickness. We shall note his spirit in what we once thought only the rashness of youth; and molding ideals which we used to smile at. In fact, we shall see him so much that the smile of scorn, the feeling of superiority, the quick criticism, will disappear from us forever. We shall see a soul of good in things evil. And then we shall find that every step of our lives is being guided by a providence greater than we. When we are called to pass through the furnace of trial there will be the form of the Fourth near us. In hours of gloom we shall no longer doubt the coming of the day. When we are in danger from some sin we shall be more likely to recognize and avoid the temptation for the fact that we live near to one who is all purity. In the hour of bitter pain we shall know that we are clay in the hands of an infallible workman, who is shaping a vessel of beauty from us for noblest use. That what seems the rack of torment is but

Machinery, just meant,
To give thy soul its bent.
Try thee and turn thee forth
Sufficiently impressed.

In short we shall pass from a godless world into one filled with love and glory. When you were a little child did you ever "get lost"? Was it, for instance, in the country, in the woods? Had you wandered for hours over bush and brake and stone, forever doubling upon your track, as an atheist, in his thinking, turns back upon his own barren self? Had you at length fallen exhausted and bruised, with fevered pulses and choking throat, and wondered how the world could ever be so forsaken? Did you lie and fancy with childish dread that wild beasts were coming upon you? You heard their tread and your heart stood still with terror, until a tall form broke through the bushes, a face bent down and there was—father. And oh! how glad you were to see him. Well, that is the parable of the grown-up child, who tries to solve the problem of life with God left out. Don't try it. It is a task which leads to insanity. But let us trust him and look for him. Fear no wolf of anxiety, no lion of violence, no wilderness of sorrow and doubt. The Christ is there, coming through the brake and over the

stones, coming to lead the life that will be led. He will come near you and bend over you and say, "Lo, I am with you alway, even unto the end of the world." One day the Master met and healed a man blind from birth. All his life he had lived in darkness. He was compelled to beg his way through life. His condition was most pitiable. But one day he met Jesus and his eyes were opened. Every time he looked around upon the faces of friends and the beauty of the world he must have thought of his divine Healer. That man in heaven to-day is blessing God that he was born blind. Had he not been blind he might never have found his way home.

Blessed indeed shall we be if our soul blindness shall be the means of leading us to recognize Jesus anew. More blessed yet shall we be, if we walk with him so closely that the glory of that divine face shall light our path to the eternal day.

IS IT, OR DOES IT CONTAIN, GOD'S WORD?

BY THE REV. H. D. CLARKE.

In a reservation may lurk a fearful falsehood. No lie does as much damage as the lie that is half-truth. Satan knew better than to boldly denounce God as a liar. He accomplished his purpose better by saying to our first parents, "Ye shall not surely die." He put forward a statement equivocally. Just so to-day is it his purpose (it will be defeated) to overthrow the citadel of the Christian faith by saying to men, "The Bible contains the Word of God." Yes, as far as the statement goes, but behold the reservation, the half-truth, the tremendous falsehood!

But what makes this statement a dangerous one? Because uttered by Mr. Ingersoll or men of like make up? No, Mr. Ingersoll says no such thing. He comes out and shows his true colors. He is an unbeliever and lets you know it. He is an open foe of the Bible and you know where to hit him when you fight. But Satan has appeared as an angel of light. He attacks the Bible through its professed friends. Some very learned Doctors have written some very profound things upon the subject. They have become wise enough to discover that God's Word is quite a little polluted. Now they are scholars, hence they are authorities. The wedge is entered. Young theologians wish to keep up with the times and so they read the wise sayings of wise men and it occurs to them that possibly the old theology needs a little "shaking up" or "shaking down." Perhaps it does. We do not fear it. Let on the light. But while the good old Book will stand the severest test, in the mean time, through these wavering theologians and their followers many "common people" will be shipwrecked. Satan's cloven foot in polished boots, and rotten heart underneath a clerical vest, will spread the half-truth *alias* tremendous falsehood.

But let us turn on the gas, or electric light, and see what there is in this saying that "the Bible contains the Word of God."

From the days of old the Scriptures have been the occasion of controversy in one way or another. Thinking minds have studied their origin, canonicity, authenticity, unity, trustworthiness, from time to time, and will continue to do so. Just now 2 Timothy 3:16 is a favorite text. "All Scripture is given by inspiration of God, and is profitable," etc., Inspiration. *θεοπνευστος*—God-breathed. Human reason? A soul quickened above other beings in ability to see spiritual things? Gen. 2:7. No, not a mere gift, generic gift. Then an "inborn

gift" to be used for evil or good? The old red dragon had that. See Rev. 12:3,4. Spiritual illumination? Not exactly. "A spiritual influence qualifying and moving certain persons to infallibly communicate divine truth?"—*Burrell*. Let the honest scholar decide.

But follow, please, this "containing" business through to its conclusion. If you do, see how far away from fellowship you are with the believer who so long has staked his all on the Bible as God's veritable word. The Bible "contains," that is, it is partly true. Truth is in it somewhere. Possibly in "paying quantities." Some mines are worth working, others are not. It all depends. When Paine wrote the "Age of Reason" he possibly said something true. When Ingersoll wrote "Crumbling Creeds" he may have said something true. Jeff Davis's history of the late "unpleasantness" "contained" the truth. But all this says nothing worth saying. Again, "The Bible contains the Word of God." That is to say, there is "admixture of error." Now you have followed thus far in the reasoning. What next? Place this partly true, partly wrong book, on our pulpits, in our Sabbath-schools, in our homes; put it in the hands of a penitent sinner and tell him to "Search the Scriptures" and find his hope, his rule of faith and practice? Ah, but who among these shall determine where truth ends or where error begins. How shall a country preacher like myself, without titles, or distinction, or scholarship, know which part of the Bible is true and which wrong, what to preach and what to keep back? Will the Right Reverend Doctor Smith inform me? But the Right Reverend Doctor Brown says Smith is wrong. We have in the simplicity of our minds gone to the Bible as to a whole library of solid truth. We have been filled with good things we thought, but alas! our dinner has been bread and saw dust, milk and chalk-water. In taking the dose of medicine we have not distinguished between "arsenic and arrow root."

One day last winter I breathed on my window glass and in a moment there was a crystal foliage, clouds, stars, armies fully equipped, wonderful things. But the Scriptures are not "God-breathed," leaving spiritual truth, for if the Bible be his breath there would be no falsehood frozen on to it. Only the devil breathes lies. Do God and Satan enter into partnership to make up a Bible and leave the common people to find out as best they may which is God's breath and which Satan's? Have you followed thus far to the logical conclusion? Come on further. "The Bible contains." Then are other books more perfect, for there are books that contain nothing but the truth, and hence must be inspired. "The Bible contains," but is so mixed with truth and error, is not "God breathed," is not the best and most perfect of books, therefore is not an infallible rule of faith and practice. Farewell, dear old Book! My mother died happy in its precious promises, my father still lives supported by it in his declining years. From it we have read words of comfort to dying saints, and from it taught our children at the family altar. Accepting its precepts we have been loyal to our denomination of Sabbath-keepers. Believing it we have left other and more lucrative occupations to move about, having no abiding place, in order to preach its doctrines. Farewell, old Bible. The doctors and young theologians have exposed thy falsehoods, and thou art no true guide along the steeps and slippery places. Farewell!!

Now my friends of the "containing" theory, how are you going to hold our young people to

the Sabbath, to gospel baptism, to any doctrine held to be fundamental; how are you going to convince sinners when you stand in the pulpit, how are you going to honor God by choosing the ministry, calling a council for your ordination, etc., when you announce to the world your belief that the Bible simply contains some truth and possibly as much error? Is your little puny mind going to be wise above the Almighty to pick and choose from his inspired pages? Going to play Jehudi, and take your little pen-knife and cut out page after page and cast into the fire, saying, "This is uninspired, that is untruth, this I do not like, that suits me?" If so, follow Jehudi to the last conclusion and throw the whole thing into the fire. There, now you are more consistent. Take your place with Tom Paine and tell the world frankly where you stand. Good bye. The rest of us in our credulity will stand by the old Book. The Bible is the Word of God.

This article can not take space to give the mechanical and dynamical divisions of the truly evangelical theory of inspiration. The one makes the sacred writers mere clock-work in God's hands. They are God's type-writers. God dictates, they transcribe. God puts his finger on the key, the imprint is made. The other indicates "the power was divine but the action human." Personal traits are seen, etc. Apparent contradictions, discrepancies, differences of expression, prevent no conclusion whatever that the Bible is God's Word, is all true, equally true, and an infallible rule of faith and practice.

O brethren, follow not philosophies and dreams. Do not become Bunyan's Timorous and Mistrust with steps uncertain and heavy. When Christian espied his roll and put it in his bosom how grandly he went up the hill.

INDEPENDENCE, N. Y.

HE WAS INQUISITIVE.

Some clerks learn the lesson of minding their own business slowly and hard. The *Chicago Tribune* tells a story of a characteristic adventure of a man who entered a drug store and asked the clerk for half a dozen six-ounce bottles.

"Bottles?" he asked.

"Yes, bottles," responded the man.

"With or without corks?" he inquired.

"With corks," was the response.

"Want 'em empty?" he inquired.

"Certainly."

"And new?"

"Do you suppose I want bottles you've been keeping strychnine in?"

The clerk said such an idea never entered his head, and then asked:

"What do you want them for?"

"To break," responded the impatient customer promptly.

"What?"

The customer beckoned to him to lean over the counter, and then caught hold of the lapel of his coat and whispered:—

"I would n't want the neighbors to get onto it, but I rather like to hear them crack. Just a whim of mine. It's better than breaking windows, and gives me just as much pleasure, but my supply has given out, and I want a few to hold me over until another carload arrives."

The clerk looked at the customer doubtfully.

"O, well, of course it's nothing to me," he said.

"Then what made you ask about it?" demanded the customer.

The clerk made no reply but got the bottles. As he was making the change, however, the spirit moved him to ask:—

"What do you with the corks?"

"Chew 'em," was the reply. "It's good for the digestion. Try it some time."

Then the customer walked out, and the clerk shook his head and tapped his forehead. But he has asked no questions since.—*Ex.*

the delegation was announced within, and the answer came back: "Slip your check through the crack; that is all we want of you." This is not all that the mission church wants of wealthy men. It is not *yours* they want so much as *you*; and, when you find men and women of commanding social influence identifying themselves *in person* with the poor and lowly, sitting with them at the same communion table, and joining hands with them in holy endeavor, the Christian religion will have in our cities a new meaning. This is why I would advise placing our churches on the edge of our social swamps, that the rich and the poor may meet together. The only way in which the ignorant and vicious will ever be improved is by close contact with the intelligent and the pure, who shall come among them in the spirit of the One that laid his glory by and took upon himself the form of a slave. The missionary spirit will make a church covet a location where social forces shall converge against her. She will not move from point to point in a great city, searching for some favored spot where her kind of people resort. She will not change her *place*, but her *methods*, adapting them to the kind of people God sends along.

Now a word about *method*. The old plan of two good sermons on Sunday, a mid-week prayer-meeting address, and faithful pastoral visitation will not suffice. This must be done and much else. Let a man undertake to build in low swampy ground, where the social currents are constantly washing the foundations out from under his structure, and he will find that the old methods alone will utterly fail. The sermons and addresses and the pastoral work, which, in a more congenial field, seemed to accomplish so much, he finds now are ineffective. Amid the wornout conditions of our down town churches, all that the Angel Gabriel could do on the old plan would be merely to retard the process of decay. The toiler in such fields is forced to project new methods, educational, philanthropic and evangelistic. He finds that besides the money needed for the ordinary current work of the church—for the support of the minister, organist, sexton and so on—an equal sum must be annually expended on the field in aggressive endeavor along the lines just indicated, or else, so strenuous are the forces against him, that he will steadily lose ground. Even then his progress will be slow. He will have to quarry out individuals one by one. It may take him ten years to fill his church, but then, if he will examine the ecclesiastical pedigree of his people, he will find that before coming to him they had not darkened church doors for many a long year; and this is clear gain.

The outlook I present must seem rather disheartening. But there is no use in hiding from ourselves the essential difficulties. The task is the evangelization of New York. This cannot be done by wholesale. It must be done through the churches. The churches situated where there is the hardest work to be done are scarcely able to pay their current expenses. And yet the forces against them are so tremendous that, besides paying for their current work, they must expend a similar amount in aggressive work on the field, or they are sure to go to the wall. Unless these churches are reinforced by men and means, so that they can successfully cope with the social forces that converge against them, I seriously believe that evangelical religion will go by the board in New York. The only thing that will save us is the missionary spirit. Let us put ourselves where there is the severest strain. Let time enter in as a large ingredient in our enterprises. Let us cherish a faith which will

"Reach a hand through time,
To catch the far-off interest of tears."

Let each true disciple of Christ identify himself personally with some feeble church in the most hopeless and God-forsaken neighborhood he can find. Let us endow our weaker churches, and in other ways amply equip them for their arduous struggle with the forces that converge against them. Let them never abandon a field on the plea that the population about them is

unreceptive of the gospel. Rather let them supplement old methods with new measures. Rather let them change their gearing to suit the fresh conditions, and to meet the wants of the strange and even repulsive masses of people that confront them. Let the services of the church be frequent, attractive and inspiring. Let us have in the church edifice itself, or near by, special appliances for work among young men—sitting-room, library and reading-room, gymnasium and other provisions which the Young Men's Christian Association has found so useful. What is more important still, let the churches reach after child-life, especially among foreigners. This can be done by Sunday-schools, singing-schools, industrial-schools, kindergartens, and even primary day-schools as well as day-nurseries. In this way the church can control the whole educational life of the child, both on Sundays and weekdays, from infancy to the age of ten. Let each church have at least one mission station, closely connected with it, and yet situated in a worse neighborhood still. In these and similar ways the people will be gently compelled to come in. Let all these humanitarian measures be made inexorably subsidiary to the spiritual life, so that they will always keep directing towards the cross the sad, averted gaze of the people. Let us be content to be lost sight of in the thickest of the fight. Let us aspire to fail on right principles, rather than to succeed on wrong ones. Let us not clamor for immediate dividends when we invest for Christ. Let us look to the remote future for our reward. The best service you can render to man, at the present day, is to spend a life-time at some spot on the earth's surface, where the prevailing influences are adverse to Christianity, translating, even on a very small scale, the ideas of Jesus into a definite social organism; and what you produce will become an object lesson to those that come after you; and, seeing your tracks in the snow, they will follow you home. Then you may say with Whittier:

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And, all I fail of, win.

What matter, I or they,
Mine, or another's day;
So the right word be said,
And life the sweeter made.

Ring, bells, in unrequited steeples,
The joy of unborn peoples;
Sound, trumpets far-off blown,
Your triumph is my own.

—Dr. Judson.

CHICAGO AS A FOREIGN MISSION FIELD.

For those who do not wish to enter foreign mission fields, no better field for work (and foreign work at that) can be found than our own city of Chicago. While all of our large cities have a large foreign population, yet Chicago seems to outrank all others. In going into foreign fields the workers must first learn the language, which of itself is quite a task. The foreign population of our large cities is, as a rule, English-speaking, and for that reason they could be quite easily reached. The following table of Chicago population by nationalities may be of interest to some.

Germans stand first with 384,958; Americans next, with 292,463. Then follow in the order of their numbers, Irish, Bohemians, Poles, Swedes, Norwegians, English, French, Scotch, Russians, Danes, Italians, Hollanders, Hungarians, Roumanians, Canadians, Swiss, Welch, Mongolians, Greeks, Belgians, Spanish, West Indians, Portuguese, Sandwich Islanders, East Indians. Total population, 1,216,679; foreign population, 924,216.

Surely this number of foreigners would keep several missionaries busy. If one from each of these different nations could be reached and set at work among his own people, what a grand work might be done. In addition to the above, there will doubtless be thousands of visiting foreigners there during this coming year. A grand opportunity for work, surely.—H. E. Thompson, in *World's Crisis*.

WOMAN'S WORK.

AN EXPLANATION.

The strange experiences which have come to the Woman's Board at the beginning of the Conference year have been explained by the editor of the RECORDER.

It is not necessary to say more unless it be this: If any mistakes were made we are assured they were of the judgment and not of the heart, and so possessed of that great charity which filled the heart of our noble Lincoln, we must treat them as we do those in our own families. You know mistakes will occur in the best of families. Let no one cherish any feeling but that of utmost kindness and loving forbearance.

When the old Board were asked to take back their work and carry it on for this year our faithful and efficient Miss Bailey felt that the condition of her health would utterly forbid her making the attempt. Let me bespeak for her your sympathy and your prayers in her sorrow, loneliness, and ill health. The other members at first felt that without her assistance it would be impossible to accomplish anything. But the assurance that there was no provision for filling the vacancy, and the almost certainty that our woman's work must come to a standstill, caused us to deliberate, and this is this result: With the help of Mrs. E. M. Dunn in place of Mrs. Bliss, resigned, we decided that to the best of our ability, out of our already busy lives, we would try to direct this work. We cannot hope to do it as well as it has been done, but under the present conditions we have a right to hope for and expect the very best cooperation of all the sisterhood. Let me appeal to you not to falter or hesitate, but with increasing love and consecration enter more heartily than ever before into this work for the Master. The open doors are everywhere. With increasing faith and hopefulness, large plans are laid by all our Boards, and all the people are urged to "arise and build." Shall we not imbibe the spirit of the great Carey whose priceless labors are celebrated in so many hundred churches in this centennial year, and "expect great things from God, attempt great things for God?" If we will, the close of the year will show not a decrease in gifts or achievements, but an advance in all lines of work, and an abiding joy in all our hearts, that we have been only an instrument in his hands, though feeble it may be, to lift humanity nearer to divinity. Is it not said, "I can do all things through him who strengtheneth me." Shall it not be realized to each one of us?

We have only asked the modest sum of \$2,800 from our women for this year. Your Secretaries in each Association, to whom we look largely to make "the wheels go round," will tell you what is your part. Listen to their appeals and respond heartily. If you give a much larger sum I firmly believe your joy will be proportionately increased and not only will the members of the Boards be made happy, but recipients of your favors more so.

Once more let me ask, will you not, one and all, give your money through the Woman's Board Treasurer, that there may be more of unity, and more of justice in our report of woman's work. It may sometimes cost a little more effort, but it is a delusion to believe it will cost more money in the sending. Try it and see.

E. A. WHITFORD.

THE SABBATH RECORDER.

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AND we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good

WE have just received word that Bro. Paul M. Green, of Milton, Wis., has received the nomination for Member of Assembly in his district, a nomination which, it is said, is equivalent to an election. An honor well bestowed.

THE announcement, made some months ago, that Dr. A. T. Pierson, an American Presbyterian, was to succeed the Rev. C. H. Spurgeon in the pastorate of the great Baptist Tabernacle, London, has been the occasion of no little comment in the denominational papers of both countries. It is now reported that the arrangement is not a permanent one, and that Dr. Pierson considers himself as a supply for only six months. The *Examiner*, Baptist, New York, is much relieved by this announcement

AT the General Conference at Nortonville, a good deal of interest was created by several informal meetings of "lone Sabbath-keepers." We understood that one of the conclusions arrived at by these meetings was that these lone and scattered members of our faith should strive to keep in touch with each other, and the denomination generally, by means of communications to, and through the RECORDER. We have been hoping to receive soon the first of these communications. And now it comes from one who knew nothing about the Conference plan. We hope others will follow the example of Mrs. Stevens with words of experience and loyalty to our common cause.

A FIRE broke out in Milwaukee, Wis., late on Friday afternoon, Oct. 28th, and before morning a large part of the business portion of the city was a heap of ruins. At this writing the extent of the damage is unknown, but it is thought to be the most destructive fire experienced by any city in the United States since the great Chicago fire in 1871. Milwaukee is the nineteenth city, in size, in the country, and is an important railroad center for the northern belt of the Western States, as well as a fine lake port. In the portions devastated by the flames are the extensive ware-houses, depots, and rolling stock of the Chicago and North-western Railroad, and several large elevators along the river and lake fronts. Vast quantities of grain from Wisconsin, Iowa, and Minnesota, received for shipping to Eastern markets, are destroyed. The origin of the fire is unknown.

WE often think and speak of the granting of "indulgences, dispensations," etc., by the Pope of Rome, as a thing belonging to the Old World and to the Middle Ages. The following from the *Catholic Mirror*, of Sept. 17, 1892, published

at Baltimore, will suffice to show that, in the teaching of the Church, in the last decade of the 19th century, and in the United States of America, a word from the "Holy Father" to the "faithful" is sufficient to change an act that otherwise is sinful to one that is entirely free from sin:

His Eminence the Cardinal is in receipt of a communication from Rome to the effect that the Holy Father has been pleased to grant to the faithful of the United States a dispensation from the law of abstinence on Friday, Oct. 21st. As that is the day set aside by the President for the civic festivities in honor of Columbus, His Holiness the Pope desired that nothing should prevent Catholics from entering into all the rejoicing. And as there is no fast on feast days, and as banquetings will form a prominent feature of the celebration, meat can be used this year on Friday, October 21st, the four hundredth anniversary of the discovery of America.

THE death of Mrs. Harrison, wife of President Harrison, which occurred at the White House last week, was not unlooked for by those who had been watching the reports of her condition for a few weeks past. The body was taken to Indianapolis for burial, the funeral ceremonies, both in Washington and at the burial, being of the simplest kind. All the way from Washington to Indianapolis crowds gathered at the stations through which the funeral train passed, the size of the crowds increasing as the President drew near his old home, and everywhere the demeanor of the throngs indicated the most profound sympathy for the sorrowing chief executive of the land. It is one of the pleasing evidences that the spirit of brotherly kindness still dwells in the hearts of men, when from almost every land and from people of opposing views and interests there come, as there have come to President Harrison during the past week, messages of profound sympathy in his great personal sorrow.

IT will be thirty years, on the first day of January next, since the Proclamation of Emancipation by President Lincoln struck the chains from the limbs of more than four millions of slaves in the United States. It was the turning point in the struggle for the maintenance of the unity of the nation. In this time of celebrations it would be appropriate to make some recognition of this important day. We notice with pleasure that the editor of the *South Western Christian Advocate*, himself a colored man, calls upon the colored people of the South land to suitably commemorate that "event which," he very justly says, "more than any other, save the conversion of our souls, should be the occasion of profound and continued gratitude to Almighty God." He suggests that pastors begin at once to work up the matter and make January 1, 1893, the grandest memorial celebration the people of the South have ever witnessed. Among other things, he wants addresses made on the Emancipation Proclamation, and asks that the people be taught to sing Bishop Mallalieu's "great hymn of Faith and Hope" and "Old Hundred" "as only an emancipated race can sing them, with grateful prayer to our Heavenly Father that the priceless boon secured to us at such a cost, may never be taken away." We sincerely hope that this suggestion will meet with a hearty response by those to whom it is made, and that Emancipation Day for 1893 may indeed be a memorable one.

THERE is probably no help for it; the railroad train from Jaffa has entered Jerusalem, and with it will go all the stir, and traffic, and "improvements," which characterize the modern

railroad center. It has been the one longing desire of our life to visit the land made sacred by the story of the prophets, poets, and people of Israel, and where the days of the earth life of our Lord were passed, and in doing so to feel that we were amid the scenes familiar to their eyes. It may be a mere sentiment, but it seems as though it would require a somewhat severe stretch of the imagination to pass through the streets of a bustling town and read the signs, "John Smith, Real Estate Agent," "William Brown & Co., Architects and Builders," etc., and then think this is where Nehemiah compelled the fishmongers from Tyre and the merchants which brought all kinds of wares, to stay outside the walls until after the Sabbath; or that from these scenes David and the Kings of Israel led forth their hosts with spears and darts to make war upon their enemies. It must startle the traveler from his reveries as he whizzes down from Jaffa across the vale of Hinnom, and past the pool of Bethesda, to hear the officious brakeman, as he puts his head in at the half open door cry out, "Jerusalem!" Well, we shall probable never have the experience, so we will make no protest. These reflections were awakened by the perusal of the following, clipped from an exchange:

A missionary in Palestine writes to a Chicago friend that since the completion of the railroad from Jaffa (Ancient Joppa) into the city of Jerusalem, over three hundred buildings—residences, hotels and business houses have been erected. Real estate agents are swarming into the sacred city, and there is a life and bustle all about that is strange indeed. The Holy Land will soon be gridironed with railroads, of which Jerusalem will be the centre. The road from Jaffa to Jerusalem, which was opened for traffic September 21st, crosses the valley of Hinnom and passes within a few hundred yards of the pool of Bethesda. Work on the road to Joppa is progressing well and the Baron Rothchild, who intends establishing a colony of Jews on the line of this road, is building three hundred houses for their use.

LAST week we quoted the action, in full, of the Directors of the Union Theological Seminary in dissolving the compact with the Presbyterian General Assembly, made in 1870. This week it is announced that Dr. Robert R. Booth, who was the only director who voted against the dissolution act, and Dr. John Hall, who was prevented by a previous engagement from attending the meeting at which the dissolution was agreed upon, have withdrawn from the Board of Directors. Both these men have been Directors for many years, and have been, and still are warm friends of the institution, but believing the measure to be wholly wrong they are unwilling to remain in the Board as disturbing elements in its workings. Dr. Booth says, in answer to some questions of a *Tribune* reporter:

I wrote to Mr. Butler, the President of the Board, that I felt the time had come when there must be unity in the Board, and as I could not change my opinions on the subjects under discussion, and the rest of the directors would probably not do so, it was better to leave the brethren untrammelled. It was only too evident that the other directors and myself could never agree, and as I was in such a small minority, I felt that there was but one thing to do, and that was to relieve my brother directors of the painful unpleasantness of my opposition in every vote taken on the question. My being out of the way they will have the whole matter to themselves. It is said by some that the Seminary will be more successful under its present management with the full concurrence of all the Board on all questions. I am sure I hope so. I leave the Union Seminary with the kindest feeling for every one of the faculty, and the Board. There have been no harsh words on either side, and my only regret, after thirty years' service, is the necessity which compels me to take the step. I fear the Seminary is entering upon a new and difficult path. It

is committed before the public, by a recent address, not to evangelical teaching, not to comprehensive scholarship, but to higher criticism pure and simple. Along with my view of the sacredness of the compact of 1870, I regard the easy acceptance of an improved hypothesis as a very dangerous course of action for a Theological Seminary."

Dr. Hall was not seen by the reporter who interviewed Dr. Booth, but it is understood that his position is substantially the same as that of his colleague. President Hastings, of the Faculty of the Seminary, speaks in the kindest terms of the two eminent clergymen who have thus withdrawn their support from the institution. There are now fifty-two men in the Junior class, with eleven new students in the Middle class, and three additions to the Seniors, making in all sixty-six new students this year, with a post-graduate class of twelve. The results of the present complications will be looked for with interest, deepening into solicitude, by many outside of the Presbyterian church as well as in it. We are all brethren, and when one member suffers, all suffer with it.

NORTH LOUP, NEB.

The Yearly Meeting of the Kansas and Nebraska Seventh-day Baptist Churches was held with the North Loup Church, Oct. 21-23. The attendance from the churches outside of North Loup was very small. Dea. James Boaz and wife represented the little church lately organized at Calamus. Bro. Luther Davis and wife represented the Long Branch Church. There was no one in attendance from the Kansas churches. This can be accounted for as the meeting was held in a very busy time of the year, especially for farmers. The Nortonville Church, however, reported by letter. Rev. E. M. Dunn, of Milton, Wis., who came to North Loup, partly on business and partly on a vacation for the improvement of his health, was present during the meeting and preached three excellent sermons. All the preaching was done by him and the writer, excepting a sermon Sunday afternoon by the Rev. G. A. Ray, the pastor of the North Loup Presbyterian Church. The preaching, in thought, purpose, and spirit, was prominently evangelistic, and in the conference meetings held after the preaching in the evenings, there were several who rose for prayers. The meeting of the Christian Endeavorers on Sabbath afternoon was truly soul-inspiring. The Woman's hour on Sunday afternoon, conducted by Mrs. J. W. Morton, in which the Ladies' Societies of the First-day churches in the place took a part, was very instructive, entertaining and helpful. Since the attendance at this Yearly Meeting from abroad, was small, the North Loup people received mostly the benefit of it, and that was not small, for they must have been greatly strengthened and encouraged by the service and spirit of the meeting.

The writer had the privilege of attending the exercises conducted by the North Loup graded and high school on Columbus Day, which were good and did honor to the scholars and the principal of the school. By invitation we gave a short address on the occasion. During our stay at North Loup, by request, we gave a lecture on Higher Education, and also on Temperance. This is our first visit to North Loup, and first trip into Nebraska. We are much pleased with the lay of the country and the fertility of the soil. The crops are fair and North Loup is looking up. Our church here is a strong one. I am very much pleased with our people, and especially the young people. They are doing excellent work in the line of evangelism. Brother Morton and wife are a power in

themselves and are doing a good work. We hope our people in North Loup will not get the spirit of discontent, but hold the fort, stay, *not scaterate*, and God will bless them, make them strong, and give them victory. I go from here to Calamus. O. U. W.

CHRISTIAN FELLOWSHIP AND CHURCH FELLOWSHIP.

I have seen men who were at sword's points bow at the same altar and when converted arise and embrace each other. This was the result of Christian fellowship.

The new birth is invisible; hence if a man says he is "born again," I accept it as true, and have Christian fellowship for him, and desire that he should take church relations with me. But this he declines to do. I suppose this to be the result of an honest difference in judgment, and love him still, or continue to have Christian fellowship for him. But if he will not take church relations, how can I fellowship him church-wise? A man of my acquaintance, for whom I had Christian fellowship, turned to keep the Sabbath and withdrew from the Methodist society. Later he was baptized, and still later he made sacrifices to build up and support a Seventh-day Baptist Church. That would have been commendable in any member of the church, and yet he would not enter into church relations with me. My Christian fellowship for him increased with every step he took in the truth, and I greatly desired to have church fellowship with him, but he would not take church relations. Surely it would not take a Solomon to see that I could no more have church fellowship with him, than I could have Christian fellowship with a man who would refuse to be a Christian.

As the Lord's Supper is a visible thing, and hence cannot be administered to an invisible body. It must belong to the visible church and ought not be administered to those who will not take church relations. The Baptist society in North Carolina expelled two of its members a short time ago for keeping God's Sabbath. Were they any better in such a society than my friend is who refuses to take church relations with the Seventh-day Baptist or join any religious society, or could we as Seventh-day Baptists come nearer having church fellowship with those expelled parties before or after they were expelled?

S. D. DAVIS.

JANE LEW, W. Va., Oct. 12, 1892.

FROM A LONE SABBATH-KEEPER.

I have never so fully enjoyed and appreciated our paper, the SABBATH RECORDER, as since leaving Alfred. After reading, I try to give them to the neighbors, some of whom seem much interested in them. I find many here who never heard of a Seventh-day Baptist, and many more who *know* nothing regarding us, and a few who have become thoroughly acquainted with our views and understanding of the Scriptures. One in particular, a Baptist minister, with whom I enjoyed a very interesting conversation, told me that he had told his people that if I was an eastern woman and a Seventh-day Baptist, they need not think of converting me or getting me into their church, for they would find them all well informed and as solid as a rock. Also at a Sunday-school Convention, while exhorting all to become thoroughly posted on all subjects, he told them they should not even be afraid of the Seventh-day Baptists, which I thought amounted to an

admission that he believed they were right. Several have inquired regarding our views and I have tried as best I could to tell them. So far as I know, my family are the only Sabbath-keepers in Fairfield. I learned, however, yesterday, that one young lady from out of town who is a Sabbath-keeper, is working five days in the week in the woolen mill here. I also met yesterday a lady from Keenville, Ill., who is a Seventh-day Adventist; the first Sabbath-keeper I have met outside my own family for six months.

Aside from missing the dear friends and blessed church privileges, we find this a very delightful country, rolling prairie, very well wooded land near by, and the town is one of wonderfully sound moral principles. There are twenty-four or five hundred inhabitants, with six churches and Sunday-schools, a union school with eight grades, and a high school, a Methodist college, and not one saloon in Wayne county.

MRS. S. C. STEVENS.

FAIRFIELD, Ill.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Oct. 28, 1892.

The silence of death pervades the White House, and the Chief Magistrate mourns the greatest loss which can befall an affectionate husband. The whole community is grieved and sympathetic, and the gaiety of society is checked for the present, though plans and anticipations for the coming season are abundant.

Mrs. Morton has informed her friends that she and her husband will occupy their house here next winter and society people are rejoicing, for the Vice-President's wife is highly appreciated for her many excellencies and kind sociability.

The antique has been the rage in furniture. It is now said that it will be the fashion in female dress this winter to the extent that the low short-waisted Grecian bodice is to be worn by those who like it, which includes ultra-fashionable and the superlatively foolish. If youthful women who have beautiful busts and lovely white arms see and feel no objection to this primitive, antique, Edenic style of dress we must suppose it all right. It is to be hoped, however, that the aged, the obese, and the thin and bony, will have the esthetic sense to cover up their nakedness, even if the exposure is not *contra bonas mores*.

If the ladies must shorten their dresses why not for their own comfort and for ordinary cleanliness cut them off at the bottom instead of at the top. What a nuisance a trailing skirt is? How inconvenient, hampering and tiresome to the feeble woman who must hold it up, manipulate it and kick it along the pavement. What eternal vigilance is required to keep it out of street nastiness, and what glimpses of dirt are revealed about the heels of otherwise nicely dressed ladies! The streets abound in animal droppings, old cigars, disgusting sputa and nameless filth, and this is the stuff that is caught and rolled along, like a sweet morsel under the tongue of a sinner, by the long, heavy, mop-like skirt which the helpless victim *must* drop at times though she labor ever so hard to keep it above suspicion.

CAPITAL.

DON'T forget about the label on your RECORDER. "Dec. 92," are the talismanic words.

A TRANSLATION of the Bible into the Swetsa tongue, which is spoken by 200,000 Africans, has been made by a former slave of Jefferson Davis.

YOUNG PEOPLE'S WORK.

KITTY KNEW ABOUT THE SHEEP.

Seven sheep were standing
By the pasture wall.
"Tell me," said the teacher
To her scholars small,
"One poor sheep was frightened,
Jumped and ran away.
One from seven—how many
Woolly sheep would stay?"

Up went Kitty's fingers—
A farmer's daughter she,
Not so bright at figures
As she ought to be.
"Please ma'am"—"Well, then, Kitty,
Tell us, if you know."
"Please, if one jumped over,
All the rest would go."

—New Orleans Christian Advocate.

THE same is true of "humans." That is, invariably so, almost, if the first one starts in the wrong way; not so nearly invariable the case is it if the first sheep goes the right way home to the fold.

IN church work, in the Sabbath-school, even in prayer-meetings, and sometimes even in "getting converted," Kitty's principle holds good. The difficulty often is to get one to start. After a beginning is made the rest of the work is to guide and to direct rather than to incite to action.

WHAT a responsibility rests upon us therefore who are conscious that others look to us as examples! And who is there that does not stand in this regard towards many of his companions! We are responsible for others. Let us then be first in every good work and resolve never to be found in an evil one. If we all were to strive to be first in following Christ would there not be a great rush of the sheep toward the green pastures whither our Shepherd would lead us?

SELF-LIMITATION.

BY MISS FLORENCE BABCOCK.

The first step we, as a denomination, as young people, or as individuals, must take in our progress toward the perfect strength and unity we so much desire is to come into a realization of our oneness with God, to know that in him we live and move and have our being.

How often have I heard a so-called Christian remark that he is so weak, so sinful that he cannot do any good, that he strives "in his own weak way," but he cannot resist temptations, etc., thereby thinking to excuse himself from all earnest effort, from every obligation to exert an ennobling influence over those into whose lives he comes, from serving the Christ who died that he might live—merely because he realizes that of himself he can do nothing, and refuses, or, at any rate, neglects to accept the promise of the Father that he shall be endowed with power from on high.

Why limit ourselves to "our own weak ways" when the Father stands so ready to manifest himself in us as strength, wisdom, life, power?

The heir of material wealth gets no benefit from the property left to him unless he claims it and uses it as his own. We, heirs of God and joint heirs with Christ, must claim our possessions and power. Oh, can we not have faith to take possession of our inheritance here? The Lord, the Holy One of Israel, our Maker, has chosen you and me through whom to manifest himself. "Ye have not chosen me, but I have chosen you."

"Shall wisdom forever limit this manifestation by making ourselves into a little narrow

mould of personality which shall shape and size the divine, or worse still, shall we run here and there to borrow some measure our neighbor has made of himself, and hold it as our measure under the great rushing waters of infinite wisdom and love, thereby saying: This full is all I want; it is all there is to be had, all that thou art?" Away forever with such limitations!

"We make His love too narrow
With false limits of our own;
And we magnify His strictness
With a zeal He will not own.
For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal,
Is most wonderfully kind."

We must let go these narrow, limiting thoughts of God and pray him to fulfill his will in us. Sometimes we seem to be afraid to say: "Thy will be done." Is it not true that we shrink from this as though God's will were something we were afraid to have done? And yet, his thoughts and his ways are higher than our thoughts and our ways, as the heavens are higher than the earth.

We take upon ourselves great burdens and responsibilities with which God never intended us to trouble ourselves. We plan our course of action and rebel against anything that threatens to overthrow it. Let us leave these things where they belong, in God's hands, and not limit our power for doing the good he wants us to do by wasting our strength in the vain attempt to manage his affairs. Let us say as did one trusting soul: "It is altogether my Father's business; therefore I refuse to meddle with it."

Cease to desire anything less than the fulfillment of God's will in you. Do you not suppose God knows what he wants to do with you? Do you not see wherein you limit yourself by having a separate mind of your own? Place yourself passively in the hands of God; say that you and the Father are one, and he will show his power in you, and in all things you shall be more than conqueror through him that loved you.

"Let man then learn the relation of all nature and all thought to his heart; this, namely, that the Highest dwells with him; that the sources of nature are in his own mind if the sentiment of duty is there. But if he would know what the great God speaketh, he must go into his closet and shut the door, as Jesus said."

When we realize this and act upon it; when we invite the Holy Spirit to come in and inhabit our souls, to lead us, and work through us, then, indeed, may our denomination expect and realize from its young people "great things in the years to come,"—yea, and now! Why put everything in the future? We must let go the notion of doing good in the years to come, and turn our attention to accomplishing something now. God knows no time but the Eternal Now. There is no other. We cannot live a day or an hour in the future. We cannot live until we reach it, and then it becomes the now. "Saying or believing salvation and deliverance are to be, will forever and through the eternal ages keep them, like a will-o'-the-wisp, just a little ahead of you, always to be reached but never quite realized."

Let us cultivate in ourselves the principle of "nowness." 'Tis an excellent way to grow, this finding, as Whittier wrote, "the best of now and here." Casting aside every limitation, let us rise into the higher, purer atmosphere of the presence of God, where we can help each other to grow as God would have us, where we can fulfill that solemn duty and blessed privi-

lege of guiding the souls of those who trust in us to goodness and truth. Let us hold to the pattern that was given in the mount, and we shall be one with God and one with each other, a unity which nothing can withstand!

NORTONVILLE, Kan.

EMINENT MEN AND THE DICTIONARY.

Mr. Andrew Lang remarks somewhere that he believes he has not a single dictionary in his house. There must be many precedents for this strange omission from a literary man's library; or, if many of our "standard authors" had a dictionary they never used it, or used it to poor purpose. Pope, and indeed, nearly all the poets, could not spell, nor could Sheridan, Dickens, Douglas Jerrold and Charles Lamb; and even Thackeray sometimes forgot the rule:

Put i before e
Except after c.

An eminent Shakesperean scholar, too, once showed that he had never made the acquaintance of Johnson's Dictionary. Browning, on the other hand, when it was definitely decided that he was to adopt literature as his profession, "qualified himself for it," as Mrs. Sutherland Orr tells us, "by reading and digesting the whole of Johnson's Dictionary." This fact explains his mastery of all the intricacies of the English language. By the way, a legal luminary has so high an opinion of that superseded work that he refuses to accept definitions from other sources. Tennyson is said frequently to consult that old aid to poesy, a rhyming dictionary, and Wordsworth, like Byron, constantly made use of vocabularies. "I never compose," he once said to a visitor, "without having a dictionary at hand, ready to turn to when I want a word." In that case a dictionary must have been his inseparable companion, and it is not a bad one, either, even for the hypothetical "desert island."

Lord Chatham told one of his friends that he had twice read, from beginning to end, Butler's Dictionary. He was rewarded for his trouble. Fox said of his great antagonist that he always used the word; and that each word had its own place and was regulated, not by chance, but by law. In later life Chatham used to have the dictionary read aloud to him once a year. He said so many noble and useful words fell out of use; which is very true. Emerson also thought the dictionary "not a bad book to read," though for another reason: "There is no cant in it, no excess of explanation, and it is full of suggestion—the raw material of possible poems and histories. Nothing is wanting but a little shuffling, sorting, ligature and cartilage." We have a singular illustration of this proposition in the practice of one of our most eminent men of letters. This gentleman affirms that there is no book like a dictionary when anybody is in search of new ideas. If he is stranded when preparing a speech, he turns over a few pages of any dictionary, and there he finds ample material for the longest oration. Many standard dictionaries—such, for instance, as Johnson's and Richardson's in English, and Hederic and Scapula's Greek Thesauruses—have one other recommendation. They are remarkable for the sonorous majesty of their prefaces, which have earned well-deserved praise. It was the opinion of a sound scholar and a man of taste that nothing more beautiful was ever written in English than the introduction to Linwood's "Lexicon to Æschylus."—*Cassell's Saturday Journal*.

TENNYSON'S BLUNDER.

Poets, carried away by the enthusiasm of composition, are sometimes guilty of misstatements. Shortly after the publication of one of Tennyson's famous poems, the laureate received a suggestion from the distinguished arithmetician, Babbage. Mr. Babbage's somewhat startling letter read:

"DEAR SIR: I find in a recently published poem from your pen the following unwarrantable statement:

Every moment dies a man,
Every moment one is born.

"I need hardly point out to you that this calculation, if correct, would tend to keep the

sum total of the world's population in a state of perpetual equipoise; whereas it is a well-known fact that the said sum total is constantly on the increase. I would, therefore, take the liberty of suggesting that in the next edition of your excellent poem the erroneous calculation to which I refer should be corrected as follows:

Every moment dies a man,
And one and a sixteenth is born.

"I may add that the exact figures are 1.167, but something must, of course, be conceded to the laws of metre. I have the honor to be, sir, yours, sincerely,
C. BABBAGE."
—From the Youth's Companion.

A QUAKER'S LETTER TO A JEWELER.

A jeweler of Boone, Iowa, is said to have received the following communication, which accompanied a watch sent to him by a Quaker customer to be repaired:

Friend:—I hereby send thee my pocket clock which standeth in need of thy friendly correction. The last time it was at thy friendly school it was in no way benefited or profited thereby, for I perceive by the index of its mind that it is a liar and the truth is not in it. Parge it, therefore, I beseech thee, and correct it from the error of its ways, and show it the path wherein it should go. And when thou layest thy correcting hand upon it, see that it is without passion, lest thou shouldst drive it to destruction, and when thou seest it conformable to the above mentioned rules, send it home to me, with a just and true bill drawn up in the spirit of moderation, and I will remit to thee in that the love whereof is the root of all evil.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FOURTH QUARTER.

- Oct. 1. Saul of Tarsus Converted..... Acts 9: 1-20.
- Oct. 8. Dorcas raised to Life..... Acts 9: 32-43.
- Oct. 15. Peter's Vision..... Acts 10: 1-20.
- Oct. 22. Peter at Cesarea..... Acts 10: 30-48.
- Oct. 29. The Gospel Preached at Antioch..... Acts 11: 19-30.
- Nov. 5. Peter Delivered from Prison..... Acts 12: 1-17.
- Nov. 12. The First Christian Missionaries..... Acts 13: 1-13.
- Nov. 19. Paul's First Missionary Sermon..... Acts 13: 26-43.
- Nov. 26. The Apostles Turning to the Gentiles..... Acts 13: 44; 14: 7.
- Dec. 3. Work Among the Gentiles..... Acts 14: 8-22.
- Dec. 10. The Apostolic Council..... Acts 15: 12-20.
- Dec. 17. Review.....
- Dec. 24. The Birth of Christ..... Luke 2: 8-20.

LESSON VII.—THE FIRST CHRISTIAN MISSIONARIES.

For Sabbath-day, Nov. 12, 1892.

SCRIPTURE LESSON.—Acts. 13: 1-13.

GOLDEN TEXT.—That repentance and remission of sins should be preached in his name among all nations.—Luke 24: 47.

INTRODUCTION.—With this chapter begins the history of missions to the heathen, or "foreign missions," so-called. The work of the other apostles is almost lost sight of in the grand, thrilling account of Paul's labors among the Gentiles.

EXPLANATORY NOTES.—v. 1. "The church." Founded about ten years before this, and strengthened by additions under the labors of Barnabas and Saul. "Prophets and teachers." The prophets were all teachers, but all teachers were not prophets. "Brought up with." Nurtured from infancy with Herod. v. 2. "Ministered." Engaged in the service of the church. "And fasted." Indicative of some special service. "Holy Ghost said." By an inspiration or by the mouth of the prophets present. If the Holy Spirit said anything then there was personality and divinity. "Separate me." Set apart for this work. "I have called them." I, the Spirit. v. 3. Here is the simple ceremony of ordination or re-consecration to a specific work. "Sent away." To the island of Cyprus, and wherever the Spirit should lead them. v. 4. "Selucia." The seaport of Antioch, a few miles distant. "Cyprus." About one hundred miles southwest of Selucia. v. 5. "Salamis." Capital of Cyprus, on its eastern shore. "Preached the word." Jesus is the Word. "The Word was God." The message of God to men. "In the synagogue." The Jews were ever the first care of our Lord and his apostles. They should have the first chance. When they refused the Word the Gentiles

received the message. "John to their minister." As an assistant. A sort of advance agent. He may also have administered the rite of baptism, a thing Paul seldom did. v. 6. "Paphos." One hundred miles west of Salamis. "Sorcerer." Magician, pretending to foretell future events and by influence to control them. A false prophet or impostor. v. 7. "Deputy." A pro-consul, a man sent by the Roman Senate to govern a province. "Prudent man." Intelligent, discerning man. "Desired to hear." He had hoped to gain a deeper knowledge of the future and its mysteries, by consulting Elymas, and now craving more, not satisfied, he sends for Barnabas and Saul. Christianity supplies his felt need. v. 8. "Withstood them." Self-interest was at stake. His dishonest gains were about to diminish. Error always fears and resists the truth. "Turn away . . . from the faith." Pervert the right way, as repentance, faith, obedience. Strong men, declaring the truth, evoke opposition. If a minister does not have opposition, let him fear lest he please the world more than God. v. 9. "Who is called Paul." Saul was his Hebrew name. Paul, a Latin name. Jews associated with foreigners often had two names. "Filled with the Holy Spirit." Implying a sudden possession of extra spiritual power. "Set his eyes on him." Looked piercingly, unflinchingly. v. 10. "Subtily." Deceit. His occupation was such. "Mischievous." Wickedness. Such his character. "Child of the devil." Moral resemblance. "Enemy of all righteousness." Not merely an opposer of Christianity, but hostile to truth, purity, God's moral law. "Pervert." Misrepresent. Denying the doctrine of the Holy Spirit, and accepting Spiritualism, pretended communication with spirits. Opposing all truth which was in the way of his selfishness. v. 11. "Hand of the Lord." It was not a spite of Paul's, but God's judgment upon him for his wickedness and to prove to the people the truth of the gospel message. "For a season." God's mercy, that through affliction he may soften his heart and seek, if possible, pardon. Paul himself was made blind for a season. "Immediately." Blindness came. Gradual is the darkening of the mind by sin and error. v. 12. The miracle astonishes, and confirms the faith of the deputy in the doctrines of revealed religion. v. 13. "His company." Barnabas and John Mark. "Perga." Chief city of Pamphylia, on the river Cestrus. In Asia Minor. "John departing." Why, is not here told us. All we know is that Paul thought it unreasonable and refused after that to accept his services.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 6th.)

PREPARATION FOR SERVICE.—Acts 13: 3, 1 Peter 4: 7-10.

God calls us all to service and this call comes in some unmistakable form. From on high were these first Christian missionaries summoned to a work which they might never have thought of doing without the divine call. God's hand directs his people and not they themselves. "A good man's steps are ordered of the Lord." The calls to work in some special way come while men are at work in another way. Busy Christians quickest hear these calls, and their present working is their best preparation for the other work. A young man is called to the ministry. He has been much at work in the factory but is now preparing for the musical profession. God has given him gifts in this direction and he is promised a paying position upon the completion of his studies. But here is the other call. He says, "How can I respond? I've had no experience in the new calling, and but little preparation for it." But his previous discipline at work and now his musical gift are just what God proposes to use in winning souls to him. He has really been preparing for a service which he little thought of entering upon. God leads men from grace to grace, and from work to work. All are not preparing in this way to become preachers or Sabbath-school teachers. Those who remain at Antioch were to "hold the ropes" while Paul and Barnabas went down into the mine. All are members of one body but no member is to remain idle. There are many gifts, prophets, teachers, pastors, lay-workers. The division of labor is "the prime element in social economy." The church is successful when every member works in his special, God given way. If, Christian Endeavorer, you have been faithful and hopeful in the first work that has come to you, your special call and work will soon come, and your preparation for it has been your previous faithfulness, and the present help and direction of the Holy Spirit with the advice and aid of your brethren. God called the missionaries and the church called them and laid hands on them. Special, holy callings are usually double, divine and human, and preparations are both divinely aided and assisted in by human agencies. Read Matt. 9: 35-33, Rom. 10: 14-18, Eph. 3: 7-12, 1 Tim. 2: 7, Heb. 5: 4.

THE SECRET OF A SUCCESSFUL LIFE. { LEARN OF WORSHIP WORK FOR } JESUS

—LET us not lose sight of the two aims of the Sabbath-school: the conversion of as many as possible and the development of their Christian character. It is because character goes into eternity and the great need of life is the building of character and glorifying of God that we labor for the soul's conversion. Character can not be good and holy and grow upward until regeneration starts it that way. Therefore every attempt to grow in grace or develop the character is vain unless it begins with conversion.

—SALVATION is not completed in the mere forgiveness of sin formerly committed. Salvation for the present is assured when the heart is right and faith is exercised, but there is a long and upward journey or progressive work which never takes a vacation until life ends.

—SALVATION is not simply a freedom from the penalty of our sins, it is not a mere assurance of happiness in heaven, but it is a bringing of the soul into new and close relations with God. Each day is to witness a development into the likeness of Christ, therefore the aim of the Sabbath-School is to aid the pupils in that effort. It's work is to begin, as far as God may use it for the purpose, the salvation, and perfect and complete it. It is wonderfully adapted to this work of building character and helping it on to Christlikeness.

—THIS growth should begin in early youth, and it is in early youth that they first prize the Sabbath-school and are anxious to attend. No one is too old to attend, and yet the school is specially adapted to the wants of the young. Then impressions are easiest made that deepen into traits of character. A character formed between eight and twenty years is seldom ever changed. Whoever neglects that period has missed the opportunities of a life time.

—IT is in the Sabbath-school that the scholar unconsciously takes on good, for there are thrown about him influences of a helpful nature, such as singing, praying, and all the usual exercises and influence of companionship, producing a marked effect upon the mind and life. Studying this and keeping it ever in view the Superintendent and teacher will be able to do better and more conscientious work, and be more apt to urge the worth and the value of the soul.

THE STORY OF A GREAT POEM.

Most people need to publish one book in order to find what an expensive and unsatisfactory business it is in most cases. I had a friend who had given birth to a religious poem. He thought it would rival "Paradise Lost," and shake the nations. He kept the secret under lock and key for a long while, showing it only to a few special friends, and that under promise of secrecy. He grew thin at calculating at what time the world could best endure the exhilaration of its publication day, in anticipation of a large fortune. He figured up how many would be sold. First, he calculated on disposing of twenty thousand; but as he reviewed the importance of the work and the fascination of the style, he put the figures to fifty thousand. Afterward, bethinking himself of the fact that it is impossible to keep a rare thing on this side of the Atlantic, and the certainty of the world-wide distribution, he concluded it reasonable to expect the circulation of one hundred thousand.

The fact was, that of the first edition of five hundred copies, one hundred and fifty were sold, and the rest were given away. It's rivalry did not hurt John Milton's reputation a bit.—*Dr. Talmage in Ladies' Home Journal.*

HOME NEWS.

New York.

RICHBURG.—The 68th birthday of J. P. Dye was celebrated on Friday last by relatives from Portville, Ceres, Genesee and Wirt, numbering thirty-one, who took possession of his residence while he was enjoying Columbus Day exercises at the school-house. On his arrival home he was greeted by brothers, sisters, cousins, nephews and nieces, wishing him many happy returns of the day and presenting him with numerous tokens of love and esteem. After a bountiful dinner, music and visiting was in order, and a happy day it was, inter-mingled, however, with a touch of sadness as the thought would come that some of these aged ones might be gathered home before another year had rolled by. The average age of those present was sixty years. Good byes came all too soon, the guests departing happy in a day well spent.

X.

DERUYTER.—There are in the bounds of our society sixty families of Sabbath-keepers. In nearly all cases all are observers of the Sabbath, but in a few instances some members of the family keep First-day. Most of these families live on farms, and some of them a long distance from the church. Now to reach all these in church work and heartily enlist them for Christ and the Sabbath is the great aim of the pastor and the deacons. In order to lead the unsaved to Christ, and interest all in Christian work, we have begun in the north district a neighborhood prayer-meeting on Sabbath afternoon, led by the deacons, and another in the south district on Sunday night, with occasional preaching. To enlist for the Sabbath we believe that nothing is so helpful as the general taking and reading of our denominational publications. We believe most heartily that the SABBATH RECORDER is needed in every family, the *Helping Hand* for Bible study, the *Sabbath Visitor* for the children, and the *Outlook* for Sabbath Reform. These papers are not taken as they should be, and we do hope to stir up the people on this important matter.—On Sabbath-day some extracts were read from a letter of Dr. Swinney to her mother about furnishing the dispensary, and one lady offered \$5 to get two Chinese bedsteads, and others offered bedding, muslin and calico, and the money is now on its way across the Pacific and the goods on their way to Alfred Centre, to Eld. D. H. Davis.

L. R. S.

BERLIN.—On the evening of Oct. 20, 1892, the pastor and his wife were made the subjects of a very pleasant surprise. Mr. and Mrs. Whitford had been spending a few days in Rhode Island, and the congregation learned that they were to commence keeping house immediately upon their return. The people, therefore, made ready for them. They came bringing the thousand and one things that are so necessary to the well-regulated household. They came also themselves, and the house presented anything but a dreary appearance when the rightful occupants arrived by the seven o'clock train. Then followed pleasant greetings for the new minister's wife, a bountiful repast was served, and every one seemed to have a good time. The pastor and wife are grateful for the good wishes, to say nothing of the good deeds, of the people.

W. C. W.

Wisconsin.

WALWORTH.—We were greatly cheered and highly edified by the recent visit of brethren A.

E. Main and D. H. Davis, and enjoyed very much their sermons, talks on missions, etc. Bro. Davis's lecture on China, which he gave to a large audience, on the evening after the Sabbath, was especially interesting and instructive. We hope and believe that a new and increased interest in our missionary enterprises will result.—The interest and activity in the work at home continues healthy and encouraging, with a growing faith in our distinctive views as a people, with a corresponding desire to know and understand better the doctrines we believe and are trying to disseminate, and to become better acquainted with all our people both in the home and foreign lands.—We are having beautiful autumn weather, a little too dry for fall ploughing but otherwise unusually favorable for farm or out-door work of any kind. Until within a few days there has not been sufficient frost or freezing to perceptibly to effect vegetation. Crops, though not up to the average, are much better than was expected in the early part of the season. Corn, most of which was planted late because of the excessive rains in the spring, favored by the late fall, has matured well, and will be a much heavier yield than was anticipated.—With the exception of a few cases of chronic difficulty, it is a general time of health.

S. H. B.

Oct. 25, 1892.

YEARLY MEETING AT STONE FORT.

The Yearly Meeting of the churches in Southern Illinois was held with the church at Stone Fort, beginning Friday, October 14th, and continuing till Sunday evening.

As only one paper was presented, and but little time was taken for business, most of the exercises through the meeting were preaching and devotional services, including the celebration of the Lord's Supper on the Sabbath.

The brethren and sisters in the section where the meeting was held are few in number, and the congregations would have been small but for the attendance of non-Sabbath-keepers, sufficient numbers of whom came in to fill the house evenings and in the day time Sunday. Considerable interest was manifest in the meetings. When, on two evenings, an expression was asked of those who wished for prayers one responded, and Sunday evening when it was asked how many of the unconverted wished to be saved, more than a dozen rose. The meetings would have been continued but for the fact that Bro. Huffman was expected there next month to labor. They very much desire to have a series of meetings both at Stone Fort and at Bethel.

The paper which was presented during the meeting was on the question: "Is the Second Coming of Christ Pre-millennial or Post-millennial?" The subject brought out an earnest discussion, mostly in support of the pre-millennial view.

Besides the resident ministers present, brethren M. B. Kelly, C. W. Threlkeld and C. A. Burdick were in attendance. Of the Farina Church, which is more than one hundred miles by rail from Stone Fort, only Dea. W. S. Clarke and the writer were at the meeting.

The next Yearly Meeting is to be held with the Bethel Church.

C. A. B.

SMYTH, SOUTH DAKOTA.

The Yearly Meeting here closed last night. It has been a precious time. The churches of Dell Rapids, Daneville, and Big Springs were well represented in this meeting. A few lone Sabbath-keepers from other parts of the State

were present. The presence of these and the delegates from the other churches added much to the interest and spirit of the meeting. The preaching was listened to with unusual interest. The social meetings were full of life and the spirit. A number arose expressing a desire to become Christians. The meetings are to continue through the week. All agree that it was a good time and that lasting good was accomplished.

We have spent one week with the little church of Dell Rapids and a rich treat it has been. These Danes are among the best, most conscientious and devout Christians we have ever met. They were greatly pleased with our visit and labor among them. They said it was the first time that an American minister had brought his wife to visit them, and my wife's coming was especially a source of delight to them. We held five meetings, all of which were marked by deep devotion and earnestness. Two of these meetings were held in private houses, one in the First-day Baptist church and two in a school-house. The attendance was from thirty to forty. Ten or twelve arose for prayers. Some expressed themselves as having found hope. We are to return and have baptism one week from next Sabbath (Oct. 29th). One family there has lately commenced keeping the Sabbath.

I look upon these churches of Danes as being among the most hopeful of all our little churches of the North-west.

South Dakota is a good country. It has fine weather and many good people, and we are enjoying our visit and labor on this field very much.

J. L. HUFFMAN.

OCTOBER 17, 1892.

DO YOU WANT A REVIVAL?

Do you? Your pastor probably does. Perhaps the elders and deacons do. No doubt there are a few saintly old brethren and sisters in the church who pray to God daily that the Gospel may win new and glorious triumphs in your community.

But do you, individually, want a revival? If you do, do not say, "There are yet four months, and then cometh the harvest." Begin the work right now. Ask yourself if there is aught in your life that might stand between your unconverted friends and Christ. Ask yourself if you are making his religion attractive to those who have not accepted it. Go to God in prayer and ask him to strengthen your own soul that you may help to save others. Go to the New Testament and study it until you are able to tell sinners what they must do to be saved.

Begin to make a list of the persons you know who are not yet Christians. Study this list and study the characteristics of those whose names appear upon it. Pray for them daily, and try to learn how you may best approach them. Be sure that, as opportunities present themselves, you give every one of these persons an invitation to enter upon the Christian life.

Begin to propose in the prayer-meeting and in private conversations with your brethren and sisters, a vigorous campaign for the salvation of souls. Tell your pastor how you feel—it will cheer him to know that your desires are in sympathy with him. Let the church feel, if possible, your anxiety for the unsaved.

If special meetings are appointed, put away whatever you can put away honorably of business or social engagements which conflict with the service of the church. Let the King's business be your first care. Be in your place early. Be ready to bear some humble part in the social meeting. Lift your voice in song. Greet the stranger and speak the "word in season" to him who is almost persuaded. Go from house to house and from business place to business place, with invitations to the meeting.—*Young People's Standard*.

PATIENCE.

Patience is not nearly as highly estimated as it should be. It is one of the most saintly graces. The man who possesses it in large measure is to be envied, though sometimes we rather doubt whether he has as much mental and physical fibre as is desirable. The New Version enhances our conviction of its worth, for it makes a passage in Luke read—"In your patience ye shall win your souls."

The patience of many people is simply passive endurance. In common phraseology they "grin and bear it." But true patience is not only quiet submission under the various evils of life and the wrongs done us by others; it is continuance in well-doing in the most adverse circumstances. "It is," as Dr. Maclaren says, "the steering right onward without bating one jot of heart and hope; the temper of the traveler who struggles forward though the wind in his face dashes the sleet in his eyes, and he has to wade through deep snow."

Patience, we must confess, is not easy of attainment. Sometime ago we heard a minister say, in a sermon, that he found it very difficult to have patience with himself. With his best endeavors he was so conscious of meagre attainments that he could do nothing but upbraid himself. Outside of ourselves we have constant need of patience. There are many unreasonable people, many who constantly thwart one's best plans for their welfare, many who are habitually querulous, many whose stupidity and stubbornness are so inveterate and annoying that it requires an almost miraculous forbearance to tolerate their foibles. When one reads of the behavior of the children of Israel we cannot wonder that Moses spoke unadvisedly, and the disciples of our Lord we can imagine by their slowness to understand and want of faith must have sorely tried his patience.

Patience, it has been well said, may be the making of a soul. "It is good that a man should both hope and quietly wait for the salvation of the Lord." The discipline of delay may be productive of great good. A man going forth to battle may be ready to nerve himself for the clash of arms, but he may fret and fume under the lonely and long guard duty of a picket. Nevertheless, a lonely vigil may do more to make a veteran soldier than the action of the battlefield. While we think of our divine Lord as an example of patience in his intercourse with the world and his disciples we often overlook the long-suffering patience of his life on earth. Where can we find so grand an example of patience as is supplied by his thirty years in Judea, when having within himself a knowledge of his divine mission he nevertheless was content to remain known year after year as the carpenter's son and gave himself to the commonest offices of life? Surely, whatever the appointment that may seem to be meted out to us and whatever the provocations to which we are subjected, we ought to possess ourselves in tranquility when we remember the patience of our Lord. And let us remember that it is the patient in contradistinction to the impetuous who make the grandest achievements.

THE "ZOO" IN WINTER TIME.

HOW SOME OF THE ANIMALS CARE FOR THEMSELVES.

Some of the animals take care of themselves at the approach of the winter. The badgers dig frantically in the earth, throwing up a perfect fountain of sand behind them until they have long burrows, to which they retire on cold or stormy days; but every gleam of sunshine woos them to the surface, and they run up and down the cage begging for peanuts, as in summer. One of them has a cunning trick that he taught himself; on reaching the end of the cage he turns a half somersault, rolls to one side and rises faced right for the return trip. This rarely fails to win a reward from the admiring visitor.

The beavers go to sleep in their huts under the water, and the foxes and the prairie-dogs dig their burrows deeper and retire from the upper world, although, like the badger, they reappear on sunny days.

One sees some of the animals to a better advantage in winter than in summer; the moose and the reindeer seem more lively, and, I think, would be glad to have it colder than it ever is in this latitude. The frozen, snow-covered stretches of Canada and Lapland are more to their liking than the yards of the Zoo, even on the coldest days.

The reindeer came all the way across the seas, accompanied by his mate and little one, with a great bag of their favorite moss to supply them with food until they should have become accustomed to American hay and peanuts. The taste for peanuts seems soon to fasten itself upon every creature that enters the gates, except the flesh-eating animals; and in a short time the reindeer come pressing their soft noses through the bars to beg for peanuts quite as eagerly as the monkeys.

The polar bear is another who does not find it quite cold enough to suit him; he has an ice-water bath and a den in the north side of a hill, but he still looks as if he were longing for more snow, and I think that nothing would really content him but a cave in an iceberg. Perhaps, if one were to introduce him to the seal-ponds, he might find himself in congenial company, at least; but it might happen that the seals would not care for him as a guest. They are a happy family among themselves, and sit with their heads poked up through the ice, calling for their dinner with quite as much appetite as in summer.—*November St. Nicholas.*

DO YOUR BEST.

We have elsewhere alluded to some of the very serious embarrassments with which our Board has been met in this centennial year of missions. There is another which we think of sufficient importance to merit a separate treatment. It is the smallness of our receipts and the consequent accumulation of a heavy indebtedness early in the fiscal year. The Board brought over from last year a debt of over \$16,000, a sum which has grown larger week by week ever since the opening of the year. Consider—from May 1st to July 15th, when the accounts for publication in the August *Journal* were made up, the receipts had been only \$9,024 50. How little more has been added during the succeeding month may be seen by referring to the "Receipts" of this issue. In the conduct of a growing work, such a state of things must necessarily greatly embarrass those entrusted with the work and drive them to call a halt in their advance movement.

How is this state of things to be remedied and the treasury of the Lord replenished? Certainly not by crying hard times and lamenting our inability to do great things for the relief of the Board. Nor will the remedy be found in lamenting the indifference of the great mass of our people. That does not increase receipts. The best way in which you, dear reader, can help the cause is to do your best under the circumstances. Your gift may not be large, indeed it may be very small, yet it will help to bring about a better state of things. A number may be moved to do their best, and all these gifts coming together would relieve the trouble and help forward the work. Have you ever done your best for this cause? Do it now. The very best of very many is sorely needed. And let that best be done at once, for the need is pressing. Let each reader of the *Journal* do his or her best for foreign missions right now and a better state of things will be inaugurated.—*Foreign Mission Journal.*

It is the property of love to bind us closely to that which we love; if we love the earth we are earthly, the love of God makes us divine.

THE INFLUENCE OF THE HEART.

A man's heart—that is what makes him, that is what determines a man's choice at all the great critical points in life. A man's heart it is that settles what his home is to be, that chooses the partner that is to be his, for better, for worse, for him, for her. It is a man's heart that chooses fleshly, that chooses spiritually; that chooses unselfishly, that chooses selfishly; that chooses for the outward appearance, or chooses for heart worth. It is a man's heart. Oh, you say, there is not much heart in a great many of these things. I beg your pardon, there is, plenty of heart; but it is base, worldly, greedy, grasping heart; or silly, selfish, vain, flattered heart. When a man's life shows little or nothing of the echoes of lofty, generous, chivalrous thought, purpose and endeavor, we constantly use a false expression, saying: "He has got no heart." How is it that a score of men that are your daily associates or friends, all of them educated pretty much on the same level, similar to one another in manner, of the same department, and even the same politics—how is it that they are all so unlike you? Is it that the one man's talk is tiresome and wearisome? How is it that you feel as if he were made of wood! How is it that the other man has that glow and sparkle that sends a thrill through you, that stimulates you, that makes you think, that so brings out responses that you admire your own cleverness? What makes the difference? Why, it is not the amount of grammar the one learned more than the other, or that the one has read more books. No, not that. It is the inner core and the kernel of the one man compared with what is inside the other. Heart, heart, rich heart! for out of the heart in very deed and truth are the ripe, supreme issues of life—life social, life personal, life earthly, and life eternal.—*Prof. Elmslie.*

ANCIENT VIEWS OF HAPPINESS.

There were four views of happiness which obtained among the ancients:

Epicurus said: "Live, accept life without thinking of ever living again after death." *Dum vivamus vivimus.*

Zeno answers: "We must take no interest in this life. In a measure we must make ourselves independent of life, and not live at all. We must become, even from the present, a free power, a god. We must triumph over fate, emancipate our natures, free them from all restraints, sure as we are that after this life our connection with this world is forever broken off."

Plato's view is: "We must find happiness by taking an interest in the things of life. We must love life, but remember that after death we shall live again."

St. Augustine advises: "Be not over-interested in this life. Think with Plato that it is only a state contrary to the original nature of man, and, like Zeno, that this chain will not last very long nor reproduce itself, but instead of seeking like Zeno, a Saviour in yourself, seek him in Christ, who sitteth at the right hand of God."

THERE is a constant danger that we lose sight of the distinction which our Lord long ago made between hearing and doing. We are prone to think that there is some virtue in hearing the gospel, even though the hearing end in itself. But our Lord is most positive and emphatic on this point. The hearing of the gospel without doing it is but as a house upon the sand. It is the hearing and the doing which is represented by the house built upon the rock which all the force of the winds and the waves could not overthrow.—*George Dana Boardman.*

THE dew distills in silence. So does the speech of our God. Most frequently in the silence of frust. In that stillness God's silent love can be condensed into dew-like communications; not read, not heard, but made known by the direct power of the Spirit upon the soul.—*Frances Ridley Havergal.*

TEMPERANCE.

—OF 43 members recently elected to the Glasgow Town Council, 24 are abstainers.

—THE Christian Endeavor Society is sending out temperance literature to all its local auxiliaries.

—THE City Liquor Agency in Portland, Me., established under the provisions of the Prohibitory law, sold last year over \$75,000 worth of whiskey for medical purposes.

—“AMONG those persons selected with care for physical soundness and sobriety the death-rate is more profoundly affected by the use of intoxicating drinks than from any other cause, apart from heredity,” is the statement of the President of one of the oldest Life Insurance Companies in England.

—“AMONG persons selected with care for physical soundness and sobriety the death rate is more profoundly affected by the use of intoxicating drinks than from any other cause, apart from heredity,” is the statement of the president of one of the oldest life insurance companies in England.

—THERE are laws forbidding the sale of strong drink to minors; but a man who has sold himself to the devil and gone into the rum business, cares little for law—his business is to sell all he can and make all he can out of it. And it is the business of men and women to teach their children, and guard their homes, and drive the rum traffic out of the land, into the pit of darkness where it belongs.

—THE two causes which are credited with awakening the German people to the necessity of the temperance reform are, first, the conviction that beer drinking is weakening the moral and physical qualities of the nation; and second, the necessity of turning the beer material into bread. Statistics show that Germany devotes about a quarter of her productive energy to the liquor traffic, and that the “demand for bread can only be met by the denial of beer.”

—AMONG the gross vices of the Russian peasants is intemperance. Raw brandy has been said to be the weakness of the lower classes, and that they will give their last piece of money for a drink. The Sundays, together with the holidays, constitute one-third of the year, and the peasant will not think it either “Sunday” or holiday unless he should be carried home insensible. Consequently, about four months of the year are given over to drunkenness, and the remaining eight months to work.

—A NEW YORK paper tells of a young woman of about twenty-five who “appealed to one of the judges in a Brooklyn (N. Y.) court to send her to an inebriate institution. She was accompanied to the court by her mother, and sobbed as she related her unsuccessful effort to stop drinking. She said that two months ago she became a patient at the Keeley Institute, at White Plains, took the treatment for three weeks, and was discharged as cured, but the passion has returned stronger than ever. She testified that she thought that the treatment affected her brain.” “A secular paper has,” says the same writer, “been making an investigation, and accumulated an immense amount of proof that the practice of using wine to excess is greatly increasing among women, and that even stronger liquors are being taken in considerable quantities by members of respectable families.”

—REASONS FOR TOTAL ABSTINENCE.—Alcohol is a brain poison. Intoxicating liquor is the devil's fishhook. It easily goes in—but not out. The tendency of the use of a little intoxicating liquor is to produce a diseased appetite for more. “Wine is a mocker, and he who is deceived thereby is not wise.” Every brain habitually stimulated by alcohol is more or less disintegrated. Such a brain injures the quality of its literary productions. No intoxicated brain is a sound brain, and every brain more or less unsound has more or less unsound ideas and sentiments. Moderate drinking destroys the nice balance of the faculties. Total abstinence prevents mental giddiness in any well-balanced brain. It wards off many a fit of depression. It prolongs mental vigor into advanced years. It is the only secure prevention of drunkenness, which is the ruin of genius as well as of health. I have made the tour of the world as a lecturer, with my wife, who was in frail health at the time, and we found no necessity in any climate for the use of wine or beer, and were total abstainers everywhere without apology. The public schools of 36 States of the American Union now teach total abstinence in the name of advanced science. It is high time for literary men to rise to the temperance level of the public schools.

—Joseph Cook.

POPULAR SCIENCE.

EYE experts insist that people who wish to preserve their eyesight will do well to confine their reading, as far as possible, to round, fat-faced type and to avoid that which is tall and thin. It was the shape of the type of the tiny edition of Dante produced at the French Exposition, almost as much as its minuteness, which blinded some of the persons engaged in correcting the sheets. Another important point is to avoid too wide a column, or the eye is strained. The only way to neutralize the tendency to such strain is to turn the head from side to side, after the manner of short-sighted people. The width of a column of reading matter ought not to exceed at the outside two inches, because that is about the natural range of the eye when the head is kept motionless.

SURGICAL COTTON.—One of the forms of cotton industry that is rapidly developing in this country is the manufacture of absorbent cotton for surgical purposes. The *Textile Record* says: “This business is receiving attention from some large mills, and it offers opportunity for considerable profits. The raw cotton is boiled in a solution of potash until all the waxy and greasy material contained in the fiber has been extracted. It is then placed in a whizzer and dried, after which it is put upon the card and run out into laps. Cotton thus prepared, when rolled up into a ball by the fingers, will sink to the bottom of a glass of water almost like a stone. It is employed by surgeons for staunching and covering wounds, and is usually medicated with some antiseptic solution, like diluted corrosive sublimate or carbolic acid with the purpose to prevent putrefaction. It is also employed for various uses in a sick room, where it has been found superior to the sponge as an absorbent of moisture. Cotton thus prepared fetches comparatively a high price, as it is sold in small packages through houses that deal in surgical appliances, and directly to hospitals.

CEMENTATION VERSUS CREMATION.—Cementation versus cremation is said to have been among the topics discussed by a party of visitors who recently inspected the Buffalo Crematory. The *Sunday News* reports the substance of a conversation on the subject, in part as follows: “I have an idea,” said one, “which combines all the advantages claimed for cremation and which would also meet with universal favor among those who can never be induced to change their notions respecting interment of the dead. I would bury the dead in a case or mould of cement or some similar material, using coffins or not, as economy or personal preference might suggest. Coffins or caskets of wood or metal could be dispensed with. The undertaker who is called to prepare the body for burial would ascertain the size of the deceased and come, let us say, with a handsome metal case, which will serve as a mould. The lower half would be filled with cement, and the body, dressed merely in a shroud, would be placed in the cement and laid out, if desired, to be viewed as at ordinary funerals. A lid with a glass window directly over the head would enable the mourners to see the features of the dead. On the morning of the funeral the remaining portion of the casket would be filled with cement and allowed to harden with the lower half. The hearse would convey the casket to the cemetery and there opened, the solid block of cement, of presentable contour, and as hard as rock, in which the remains are incased, would be taken out and deposited in a vault or in the earth. The moisture in the ground, and time, would harden this block still more. The name of the deceased, age and dates of birth and death may readily be carved in the cement before it is completely hardened, so that at any time the remains could easily be identified without further records. As to the advantages of cementation on sanitary grounds, I submit that they are superior to those of cremation. After death the cement casket is not removed. Cement is impermeable and impenetrable. The body, instead of decomposing, would dry up and wither in the cement encasement. No liquids would find their way out into the ground, and the horrible dreams of the imagination about putrid and decaying corpses of dear ones would forever be put at rest. Body-snatchers could do nothing with corpses packed in cement.” “Why didn't you present a paper upon this interesting subject before the convention?” asked a fellow-scientist when the speaker had finished. “I am not quite done with experimenting upon the plan as yet,” he replied, “but next year I will have a paper ready upon the subject of cementation. I have already made application for a patent upon the moulds and process of cementation as far as I have progressed with them.”—*American Analyst*.

SPECIAL NOTICES.

☞ THE Yearly Meeting of the Seventh-day Baptist Churches of New Jersey and New York City will convene with the church at Plainfield, N. J., at 7.30 P. M., on Sixth-day, Nov. 18, 1892.

J. D. SPICER, Church Clerk.

☞ THE Seventh-day Baptist South-Western Association will hold its Annual Session at Hammond, Louisiana, beginning Dec. 1, 1892.

Introductory sermon by Eld. G. W. Lewis. Alternate Eld. S. I. Lee.

Essays by Elders Shaw and Lee, and Sister Lanphere.

By order of the Executive Committee.

S. I. LEE, Moderator.

☞ EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

☞ 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, Room 100, Bible House, New York City. Residence, 31 Bank St.

☞ AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. “Select Libraries,” and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information.

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☞ SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

☞ 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.

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☞ 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.

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CONDENSED NEWS.

The Prince of Wales and his son, the Duke of York, will visit the Chicago World's Fair.

Five cases of small pox, have been discovered at 2,464 Arthur Avenue, New York. All the victims are children.

A very heavy snow storm has been prevailing in Russia, and in many places the ground is covered to the depth of five feet. Railway traffic has been interrupted in every direction.

Andrew Allan, President of the Montreal Telegraph Company, emphatically denies a report from New York that the Western Union Telegraph Company will absorb the Montreal Telegraph Company.

The 200th anniversary of the founding of the Academy of Art at Vienna, was celebrated Oct. 25th by the unveiling of a memorial tablet. Emperor Francis Joseph and Hon. F. D. Grant, the American minister, were present.

Mr. Morley, the Chief Secretary for Ireland, and Mr. Asquith, the Home Secretary, have refused to receive a deputation of Dublin Parnellites who desire to urge the government to grant amnesty to the Irish political prisoners.

Rev. Dr. John Hall and Rev. Robt. Russell Booth have resigned from the Board of Directors of the Union Theological Seminary as a result of the complication following the Seminary's dispute with the Presbyterian Church.

At Springfield, Ill., another railway with Chicago as one of its termini, has filed articles of incorporation, it being styled the Chicago & Southern Illinois Railway Company. It is proposed to construct a new road from Chicago to Pana, Ill. The capital stock is \$10,000,000.

At a meeting of the World's Fair Board of Control at Chicago, Oct. 25th, Director of Works Burnham was instructed to draw up plans for a \$150,000 educational building with 150,000 square feet of space. A special meeting of the board of directors will be called to consider the matter.

Reports from China bring accounts of the loss of life and property caused by the breaking of the banks of the Yellow River, which is aptly called "China's Sorrow." It is estimated that the flooded district is 150 miles long by thirty miles wide, that over 50,000 people have been drowned, and that fully 1,000,000 will starve to death unless the Chinese government furnishes them food from now until next spring.

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The Inman line will inaugurate their new service between Southampton and New York on March 3d next. The first vessel to be dispatched from Southampton will be the City of Paris, and thereafter all the vessels of that line will be dispatched from, and arrive at, Southampton instead of Liverpool.

Over one thousand subscriptions to the proposed Pennsylvania Railroad Y. M. C. A. building at Philadelphia have been received from employes of the Pennsylvania Company. Material for the building is now being delivered on the site. It will be the second best railroad Association building in the world.

The National Council of the Congregational churches of America met at Minneapolis a few days ago. Statistics show the total number of churches in existence to be 4,986, with a total membership of 535,097, this being an increase in the number of members during the year of 18,265. A resolution was introduced providing that all ministers desiring to become pastors in Congregational churches must have first connected themselves with some Congregational church or with some Congregational ecclesiastical body.

A dispatch from Connellsville, Pa., Oct. 27th, says: Fierce fires have been raging in the Chestnut Ridge and Laurel Hill mountains the past two days. The long continued dry weather has made the underbrush and leaves in the mountains extremely dry and the wind spreads the fires with great rapidity. Thousands of acres of timber have been destroyed. The springs and wells have gone dry and live stock is suffering for want of water. Nearly all the fences along the railroad lines have been burned. Many of the farmers have ploughed up several furrows of ground around their houses and barns to prevent the fire reaching them. Much hay and grain in stack has been destroyed.

MARRIED.

GREEN—BARBER.—At the residence of the bride's parents, in Scott, N. Y., Oct. 19, 1892, by the Rev. J. Allison Platts, Mr. George J. Green and Miss Edna D. Barber, both of Scott.

GREEN—VARS.—At the residence of Mr. Russell H. Satterlee, uncle of the bride, in Berlin, N. Y., Oct. 16, 1892, by the Rev. William C. Whitford, Mr. Fred C. Green, of Bennington, Vt., formerly of North Loup, Neb., and Miss Grace L. Vars, of Berlin.

PITTS—BROWN.—At Marlboro, N. J., Oct. 26, 1892, by the Rev. J. C. Bowen, Mr. James M. P. Pitts and Miss Araminta Brown, both of Quinton, N. J.

STARR—CHAMPLIN.—At Mystic, Conn., Oct. 16, 1892, by the Rev. O. D. Sherman, Mr. Lafayette H. Starr, of New London, and Miss Mary C. Champlin, of Torrington.

BARBER—CRANDALL.—In Hopkinton City, R. I., Oct. 15, 1892, by the Rev. L. F. Randolph, Mr. Errol N. G. Barber and Miss Alice May Crandall, both of Rockville, R. I.

HOGLE—ROBBINS.—At the home of the bride's father, in Brownston, Minn., Oct. 22, 1892, by the Rev. A. G. Crofoot, Mr. John C. Hogle, of Stewart, and Miss Cora Z. Robbins.

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.

HALL.—In Scio, N. Y. Oct. 20, 1892, Calvin Hall, aged 75 years.

A few weeks before his death Mr. Hall was driving a young and spirited team, which became unmanageable and threw him from the carriage and inflicted terrible wounds and bruises which caused his death. Mr. Hall, many years ago, lived in Alfred, but later years his home has been in Scio vil-



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lage. He was a very active and industrious farmer and a kind neighbor. He has left two daughters and one sister. His funeral was held at his late residence, Oct. 22d, Eld. A. A. Place assisting. J. K.

COON.—In Walworth, Wis., Oct. 17, 1892, Rebecca Smith Coon, wife of Charles Henry Coon, in the 39th year of her age.

Deceased was born near the place of her death, April 14, 1854. At about the age of 20 years she made a public profession of religion and united with the Free-Will Baptist Church of Big Foot, Ill. April 25, 1878, she was married to Charles Henry Coon, when she embraced the Sabbath, and was ever afterward its loyal defender. She leaves a husband, a little girl six years old, a mother, two brothers, and many other relatives and friends to mourn her loss; but to all she gave clear proof of her acceptance in the Beloved, and of her readiness to "depart and be with Christ." Funeral sermon by the writer from John 14:1-3. S. H. B.

HENDRICKS.—In Forman, North Dakota, Sept. 26, 1892, of cholera infantum, Enloe A., infant son of Eber A. and Maud Crandall Hendricks, aged eight months. J. B. C.

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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.

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