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THE MAN WITH A GRUDGE.

There was once a man who bore a grudge,
Stoutly he bore it many a year;
"Beware!" said the parson. He answered "Fudge!"
Well it becomes me; never fear."

"Men for this world, and saints for heaven;
'Give as you get' is a good old rule.
My loaf shall rise with a livelier leaven;
Too much of meekness shows a fool."

The longer he bore it the more it grew,
Grew his grudge as he trudged along;
Till in sight of the pearly gate he drew,
And he heard within it a wondrous song.

The shining porter said, "Walk in."
He sought to do so; the gate was straight.
Hard he struggled headway to win.
The way was narrow; the grudge was great.

He turned in haste then to lay it down;
He strove to tear it away—to cut;
But it had fast to his heart-strings grown.
"Oh wait!" he cried; but the door was shut.
—Selected.

—AERIAL navigation is one of the most interesting problems with which modern engineering has to deal. Few probably have followed the course of reasoning presented by the "aspiring genius, D. Green" who ingeniously argued,

"Nor I can't see
What's the use of wings to a bumble bee,
Any more 'n to me.
Aint my business importanter 'n his 'n is?"

but many have arrived at his conclusion that

"Soon or late we shall navigate
The azure as now we sail the sea."

John P. Holland is firmly of this opinion. In the November *Cosmopolitan* he presents the difficulties which have so far stood in the way of aerial navigation, and suggests ways of surmounting them. Mr. Holland's successful career as an engineer gives value to his discussion. His design for a submarine boat was accepted by the Navy Department in 1889 in preference to all others, and his design for an armed torpedo boat was approved by the same department in 1890. He states the following as essential conditions to successful mechanical flight: "The machine must be (1) able to lift and support itself in the air; (2) incapable of tipping over or upsetting; (3) capable of rising and alighting vertically, and slowly or rapidly at will, in storm or calm; (4) capable of rapid horizontal motion; (5) easily and steadily steered in any direction; (6) so strong that there would be required to destroy it a strain or stress six to ten times greater than any to which it is ever likely to be subjected." He thinks that the machines are coming which shall possess all these qualifications. He declares that "there is nothing required for their successful operation that has not been done and proved repeatedly, and that there is wanting only a suitable design combining appliances in every day use."

The writer believes that the inventive genius of man will yet produce successful flying machines. To what extent they can be made practical and useful is another question. Most men will require the proof of experience before they will believe that they can be made sufficiently manageable for use on regular trips in all kinds of weather. We expect to see the

time when venturesome people who can afford it will own their private conveyances for flitting through the air, but the thought that "something *might* happen" will be sufficient to keep grandma and most of her descendants to the old-fashioned *terra firma* routine.

—A NEW railroad is being projected which promises to break the record in the matter of long distance speed. The Chicago and St. Louis Electric railroad, according to the plans of the company, will carry travelers from one city to the other in three hours—nearly one hundred miles an hour. The road is to be in operation in time for the World's Fair. It is to be operated from some central station located at the mouth of one of the Illinois coal mines. Electricity will furnish the motive power for locomotion, lighting, mining—everything. Collisions will be made impossible between rapidly running trains, by a block system which prevents two such trains from running on the same section at the same time. If any one is inclined to doubt the promise of one hundred miles an hour, let him remember that a train on the New York Central recently covered a distance of ten miles running at the rate of ninety-five miles an hour. Of course, such a speed could be attained more rapidly and safely on an electric railway. It would be somewhat hazardous to predict the future achievements of rapid railway transit. The marvels of to-day will be the common place of to-morrow. The true philosopher will not be surprised to hear of a two hundred miles an hour rate by electricity within ten years, for he has made up his mind not to be surprised at anything.

—THE news is now public property that the National Commissioners of the Columbian Exposition have taken action on the Sunday question. The query naturally is whether that action is to be considered final. What was done at the meeting of the commissioners was this: It had been intended to devote the session to the consideration of the petitions for and against Sunday closing; but, as other business was pressing, it was voted that the hearing on the question be indefinitely postponed. A resolution was also passed calling upon the directors to state whether they had or had not accepted the appropriation of \$2,500,000 made by Congress on condition that the Fair be closed on Sunday. The general opinion was that as the appropriation had been accepted the condition must be observed. A resolution that the Commission petition Congress to rescind its action against Sunday opening was tabled without a count vote. The present indications are that the condition imposed by Congress will be complied with, although the matter is not definitely settled.

The advocates of an open Sunday Fair are by no means in despair. They are looking hopefully toward a *post-election* consideration of the question by Congress. Early in September the head-quarters of the World's Fair Sunday Opening Association will be transferred to Washington. This organization has upon its

advisory committee such names as Dr. Robert Collyer, Bishop Spaulding, Samuel Gompers and Mayor Washburn. Among the many prominent people who have expressed their sympathy for the movement are Cardinal Gibbons, Bishop Potter, Rev. David Swing and Mrs. John A. Logan. The forty-five World's Fair directors personally are all declared open Sunday men except two. The "opens" on the commission are a large majority. Petitions to open the Fair on Sunday are being actively circulated and it is promised that they will have bonified names only.

Certain inconsistencies are noted in the statements of the champion of the Sunday movement, Wilbur F. Crafts, which do not seem to admit of a satisfactory explanation. In the *Christian Statesman* of Oct. 22d, he says: "Professed friends of the Sabbath who have not helped to secure this victory by a petition or letter, or both, may well hide their faces in shame. Fully one hundred and fifty thousand petitions were sent to pastors in the mails by great labor and at great cost, of which 100,000 should have come back from that number of religious organizations of various kinds, but not ten thousand of these organizations have so petitioned." At Coin, Iowa, Mr. Crafts stated that "by writing letters, twenty ministers in Kentucky made the congressmen from that State believe that the whole State was in favor of Sunday closing." Out of such a condition of affairs the loud claim that 40,000,000 of the good people of the United States are demanding a closed Sunday, must have been evolved by some legerdemain of which Christian statesmen should be ignorant. Mr. Crafts, we doubt not, must believe as did Paul that he is "doing God's service;" but his consuming eagerness to accomplish his desired end has led him to blink at some very bad methods, which will have ample time to react on him and his cause between now and next May. Doing evil that good may come is just as questionable and disastrous for a Protestant layman as for a Jesuit priest.

L. C. RANDOLPH.

MORGAN PARK, Ill.

THE DIVINITY OF CHRIST.

BY THE REV. N. WARDNER, D. D.

This question, viewed from different standpoints, has led to different conclusions. Some claim that the pre-existing divinity was literally made into a fleshly mechanism, set in motion by a breath of atmospheric air, and at death passed into a "state of non-existence." Others claim that God, a Spirit, tabernacled in the body of Jesus Christ, and became the only soul or spirit possessed by him; hence Christ had no human soul or spirit. This would necessitate that his temptations were temptations of God, since mere flesh is incapable of temptation, pain, or pleasure. When Christ prayed, therefore, it was God praying to himself, and it was God who suffered in the garden and on the cross. Others claim that Christ was simply a human being surpassing all others in endowments and

perfections, and was commissioned by God to perform a special work for the world as a prophet, in doing which he suffered martyrdom and thus set an example of heroism and devotion to righteousness, which to follow will bring men into harmony with God to the saving of their souls.

To my mind neither of these theories would meet the necessities of fallen humanity, nor answer the description given of him in the Scriptures. John says (1:2, 3): "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made." Here he is declared to be the author of all created beings and things; therefore he must have been uncreated and eternal in his existence. Paul is still more explicit (Col. 1:16, 17): "By him were all things created that are in heaven and on earth, visible and invisible, and he is before all things, and by him all things consist."

In John 1:14 we are told that "the Word became flesh and dwelt among us." This statement necessitates the conclusion, either that "the Word" was literally transmuted into human flesh, or else that divinity tabernacled in a human body. Christ is represented in Scripture to be a second Adam (1 Cor. 15:45); hence possessing as perfect and complete humanity as did the first Adam. If so he was complete in human nature, possessing soul, body, and spirit. 1 Thess. 5:23. According to Heb. 2:16-18, "He took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Why was it necessary that he should become "the Son of man," and in all things be made like unto his brethren, except that he might be both their sin-bearer and a merciful and a faithful high priest, able to succor the tempted, having had the same experiences in "all respects?" This would have been impossible had he not been in all respects a man; for man's temptations involve all there is in him. His fleshly body has no sensation except through the soul or spirit, nor any character, good or bad. It is simply the medium through which the soul and spirit are reached and affected. All temptations, therefore, are in the soul and spirit; hence Christ must have had a human soul and spirit to have had temptations in "all respects" like us. God is not tempted of evil, but *man is*, hence the necessity of Christ's becoming a man in order thus to be tempted. "Forasmuch as the children are partakers of flesh and blood, he also, himself, likewise, took part of the same, that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14. As the devil got the victory over the first Adam, Christ, the second Adam, came clothed in the same humanity, that he might grapple with and overcome that fell conqueror and deliver man from his power.

On the other hand, it was equally necessary that he should, in all respects, be *divine*, so that he might perfectly know and feel all the claims of God, which would be impossible to finite beings. Inequality of nature, interest, and experience, would disqualify a mediator for perfectly representing all the interests and claims of any person or party. To be a perfect mediator and impartially represent all the claims and inter-

ests of both parties involved, he must possess all the attributes and experiences of both parties. Accordingly, Christ claimed to be both "Son of man" and "Son of God." Being the "Son of man" he possessed the complete nature of man. Being the "Son of God" he possessed the complete nature of God; hence we read, "In him dwelleth all the fullness of the Godhead bodily." Col. 2:9. This must include all that pertains to divinity, in every sense and degree. Again, "They shall call his name Emmanuel; which, being interpreted is, God with us." Matt. 1:23. "Great is the mystery of godliness; God manifested in the flesh." 1 Tim. 3:16. "I am the Alpha and the Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1:8. There can be but one Almighty being.

If one element of either nature could be lacking, another might be. But the Scriptures represent that a complete embodiment of the two natures existed in him in all their fullness. If he had the nature and attributes of one party more complete and perfect than the other, he could not be absolutely impartial as an advocate, because he could not feel a corresponding sympathy and interest in both, there being one or more interests or claims that he would be constitutionally and experimentally disqualified to feel and represent. But being tempted in "all respects" as we are, he must therefore have all the elements of nature we possess, and be tried in all of them, as we are, and also possess "all the fullness of the Godhead." Thus he could, in the most perfect sense, feel all the interests and claims of both parties, and justly and impartially advocate the rights and interests of each, and so secure reconciliation without any sacrifice of God's claims or of man's needs. Being a perfect man he could suffer the curse of man's sin for him, and thus satisfy the demands of justice against the penitent believer, as his sin-bearer, and so secure *at-one-ment* between God and man. Hence "we have not an high priest who cannot be touched with the feelings of our infirmities, but was in *all points* tempted like as we are, yet without sin." Heb. 4:15.

Accordingly also we are told that "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. Therefore whoever comes into harmony with "the man Christ Jesus" comes into harmony with God, who is in harmony with him. This harmony must apply to every element of our natures and of the divine nature, both of which are perfectly united harmoniously in Christ. John says, "God hath given to us eternal life, and this life is in his Son." Eternal life is an attribute of God's nature, and God was in him "reconciling the world to himself." Hence those who are harmoniously united to Christ are, in him, so united to God and to his life; and thus God is the inheritance of his saints. Psal. 16:5, John 13:14.

MILTON JUNCTION, Wis.

LOUISE CHANDLER MOULTON'S RELIGIOUS POEMS.

BY EDWIN R. CHAMPLIN.

While most of the great poetry of the world, and much of lesser but excellent renowned poetry has a religious spirit, there is but occasionally a piece of verse to be found, by whomsoever written, which is distinctively religious, that is entitled to remembrance as poetry. On the other hand, some of the most gifted poets have produced pieces utterly wanting in poetic value when they have written distinctively religious "poems," and a vast sea of verse

almost empty of both poetry and thought has been poured over the world for centuries by all classes of versers, obscure and distinguished. There is, indeed, very rarely a poet's hand in all the ages which does not become paralyzed the moment it attempts to write a "religious" poem. This can be easily understood, I think. The subjects of religious thought are most exalted: God, heaven, love, spiritualized or transformed humanity, angels, and every form and phase of existence peculiar to a heavenly state. Now, "God is in heaven and we are on the earth," and whatsoever dream of a condition of being so exalted a man may put in words must be as free of material elements as God and God's kingdom are in our simplest thought of them. The only thing worldly which can be tolerated in any song or other form of verse touching any of these great subjects is the expression in words—and that, of course, must be of the highest. Christ showed how such subjects should be treated in prose, being, as he was, full of the spirit of religion and of poetry, dowered with the deepest spiritual insight and the most illuminating imagination. The author of "The Book of Job" had some such insight and some such imagination as Christ. Milton, Shakespeare, Wordsworth, while they possessed less insight, and varied in their possession, were yet full of that quality of imagination, and, when they treated celestial matters, usually did so with that noble grace, because with that lofty spirit, which became the treatment. Since these poets lived there have been very few whose spiritual dower approached their own poetic quality, and hence the later treatments of these loftiest themes have been unsatisfactory.

One may imagine, in verse, the most blissful and exalted state of a life to follow this, and express his "high imagining" in a manner as satisfying as that of any great spiritual poet, yet fail to produce an expression which shall be worthy of rank as a religious poem; and then, again, one may put in verse a personal vision of heavenly things, so spiritual that we might suppose it to have come from John on the Isle of Patmos, and fail of producing a religious poem of any value, because wanting in the peculiar gift of the poet, and so bringing his treatment, in one phase, at least, down to the grade of songs of visible and material objects. There must be a certain degree of elevated harmony between the spiritual and the poetical, distinctively considered, in every piece of verse which is offered as "religious," if it is to have any place at all among religious poems. The want of both the spiritual and the poetical, I need not say, is the condemnation of millions of pieces of verse which have been hurried into the press by all classes of writers, in modern days, and which have become an offense to all lovers of both religion and poetry in the hymn books which are used in the churches. Conceit and ignorance have joined to make ridiculous thousands of preachers who have scribbled off what they call hymns, composed of ardent devotion to Christ, which devotion, if actually existing in the authors, would better have been devoted to sawing the wood of parishioners too poor to pay for such service. It is a disgraceful commentary on the religious teaching of the ages that such a mass of this kind of stuff has been poured forth, and that one small volume will contain all the hymns that ever were written that possess sufficient inspiration to be called poetic. The measureless sea of froth and flotsam which those *not* preachers have spread over the earth is alike an offense with

that of the hymn flood; but it is more excusable because they who spread it did not know, so well as the clergy knew, what they were doing.

So long have religious people fed on verse of the kind just mentioned that they cannot properly appreciate a religious poem when they see one. There are men and women who long for a religious poem as Richter longed for a thought when he was dying, "that" they "may refresh" themselves "therewith." The road along which they have gone with their brethren, trying to sing these alleged religious poems, has become so dusty that they are nearly choked to death. Frances Ridley Havergal and her sisters, and Isaac Watts and his brethren have kept the minds of these men and women starving, and the only hope they have of ever coming into the dewy paths of pure and uplifting poetic song is in the prospect, now gradually brightening, as the demand increases for the true religious poem, of our having a few things before very long which shall be adequate to religious expression.

Some hints of the movement in this direction are appearing in the current verse of our foremost poets, both foreign and American. These hints are not in hymn form, but they are not less promising for that reason, since they must produce an effect upon some minds which will widen the slow-moving demand for that and a better kind of verse in all connections in the religious world. They are not, either, as a rule, the product of poets who are known as religious—least of all orthodox—but they come from poets who have rarely written poems of this kind. In our own country there have been Sidney Lanier, who wrote the "Ballad of Trees and the Master," William C. Gannett, who wrote "The Hills of the Lord," Ralph Waldo Emerson, the author of one of the finest hymns ever written,—that which was sung at the completion of the Battle Monument in Concord, Mass., in 1836,—John G. Whittier, whose "My Psalm" and "The Eternal Goodness," are more and more appreciated every year, and others, one of whom has lately sent out her best—Louise Chandler Moulton. I have to say of Mrs. Moulton's, as of these others, that they are hints only, and only resemble the perfect religious poem as the first plan of a house usually resembles the completed structure; but the measure of poetry, as well as of spirituality, is, I think you will say, considerable:

ASPIRATION.

Break, ties that bind me to this world of sense;
Break, now, and loose me on the upper air;
Those skies are blue and that fair dome is fair
With prophecy of some unknown, intense,
Undreamed-of rapture. Ah! from thence
I catch a music that my soul would snare,
With its strange sweetness, and I seem aware
Of life that waits to crown this life's suspense.

I see—I hear—yet to this world I cling—
This fatal world of passion and unrest,
Where loss and pain jeer at each human bliss,
As autumn mocks the fleetness of the spring.
And each morn sees its sunset in the west—
Break, ties that bind me to a world like this!

HELP, THOU, MY UNBELIEF!

Because I seek Thee not, oh, seek Thou me!
Because my lips are dumb, oh, hear the cry
I do not utter as Thou passest by.
And from my life-long bondage set me free.

Because content I perish, far from Thee,
Oh, seize me, snatch me from my fate, and try
My soul in Thy consuming fire! Draw nigh,
And let me, blinded, Thy salvation see.

If I were pouring at Thy feet my tears,
If I were clamoring to see Thy face,
I should not need Thee, Lord, as now I need,
Whose dumb, dead soul knows neither hopes nor fears
Nor dreads the outer darkness of this place.
Because I seek not, pray not, give Thou heed.

AS IN VISION.

Sometimes in heaven-sent dreams I do behold
A city with its turrets high in air,
Its gates that gleam with jewels strange and rare,
And streets that glow with burning of red gold;

And happy souls, through blessedness grown bold,
Thrill with their praises all the radiant air,
And God himself is light, and shineth there
On glories tongue of man hath never told.

And in my dreams I thither march nor stay
To heed earth's voices, howsoever they call,
Or proffers of the joys of this brief day,
On which so soon the sunset shadows fall;
I see the gleaming gates, and toward them press—
What, though my path lead through the wilderness?
FALL RIVER, MASS.

THE HYGIENE OF PULPIT RHETORIC.

BY PROFESSOR L. T. TOWNSEND, D. D.

(From *The Christian Advocate*.)

In general hygiene is the science and art of perfecting and preserving one's health. The hygiene of pulpit rhetoric treats, therefore, of the health or physical condition of the preacher related as to sermon building and delivery.

The importance of this subject can be shown from the fact, generally admitted, that in proportion to the perfection of one's physical condition, other things being equal, will be the perfection of one's sermon building. A sick man possibly may build a better sermon than a well man; but, if so, other things in case of these two men are not equal. Robert Hall, while sick and suffering agonizing pain, builded better sermons than has many a preacher who scarcely ever felt a twinge of pain. But Robert Hall had remarkable mental powers, with energy and professional enthusiasm enough for twenty ordinary men. Lord Chatham made thrilling speeches while distressingly sick, but he had will power coupled with rhetorical and oratorical qualities rarely equaled. In not a few other instances sick people, from a literary point of view, have been brilliantly successful. But, except in certain notable instances, the rule remains that well people have done the best mental work. Those who are most distinguished to-day in literature, in both Europe and America, have strong and healthy bodies.

As an offset to these statements, the reasoning sometimes heard is this: Sick and feeble men have done excellent work, therefore the care and condition of the physical man is of very subordinate importance. The argument should be carried one step farther: Therefore you may get sick without detriment to your work. The sophistry in this reasoning is the far too common one of making an induction from limited data. The few cases referred to are exceptional. These exceptional men did their work in spite of their physical condition. But who can doubt that far greater would have been their success if to their other endowments there had been added vigorous physical health?

Any amount of authority on this subject could easily be quoted, but we will allow two or three men of note to represent the many others.

In an inaugural address Thomas Carlyle enforces the thought of health thus: "Finally, gentlemen, I have one advice to give you which is practically of very great importance, though a very humble one. In the midst of your ardor remember the care of your health. You should consider throughout much more than is done at present, and what it would have been a very great thing for me if I had been able to consider, that health is a thing to be attended to continually; that you are to regard that as the very highest of all temporal things for you. There is no kind of achievement that you could make in the world that is equal to perfect health."

Dr. Storrs is no less emphatic. He says: "The general and harmonious intellectual vigor whereby one conceives subjects clearly and fully, analyzes them rapidly, sets them forth with exactness in an orderly presentation, requires opulence of health. In absence of this the power will decline."

President Patton, in an address to the Princeton students, made use of these words: "You may not need binomial theorems, but you will need digestion every day. I wish during my

early life I had thought of my health more than I did. A frequently recurring headache, a bad appetite, and sleeplessness are solemn warnings you must heed."

Is it humiliating to some of our readers that, though they are ministers of a glorious gospel, they must be thus mindful and even very careful of the body, this poor earthen vessel, and of the "unseemly" stomach? But it is so ordained. The brilliancy of the best intellects, and the power of mind over other minds, depends in a very considerable measure on such attention to these health matters as will keep the physical organism firm and up to the highest pitch; and this must be done not only to secure success, but also in order to escape chastisement.

God has respect for all his laws, the physical as well as the moral and spiritual. While it is true that a few preachers of remarkably robust physical constitution have worked on for a term of years in almost constant disregard and even violation of nature's laws, so-called, still the majority of those who have done this have been obliged to pay heavy penalties, and for a time, if not permanently, have been laid aside from their pulpit work. Madame Nature is a fine old lady, but overcrowded she flares up, and will box the ears even of a portly and pious clergyman. She sometimes does this in a hurry, giving her blow, as Professor Huxley says, without a word.

At this point we may suppose that the preacher in a general way has had regard for his health and is engaged regularly in sermon building. This being the case, it will be proper for us to answer this question: "What are the hygienic rules to be followed by this preacher while at his work, if he would be successful? That he must have regard to his diet there can be no question, though the personal equation is so supreme and often so inscrutable that no invariable rule as to what shall be eaten can be given. A kind of food that helps one man hinders another.

This, however, is certain, that the brain worker must eat, and eat liberally. It is claimed by reputable physiologists that the brain in normal and vigorous exercise calls for one-third of the blood that circulates through the system. This is required in order to build into that organ new tissue in place of that which has been used up in the process of thinking. There is little doubt that some of our preachers are mentally inefficient because they are physically in a starved or starving condition. They need neither rest nor drugs, but beef and eggs. Eating luncheons doubtless has ruined some men, but ten times as many have died from not eating them. It is generally conceded that Pitt undermined his health and became useless, dying at forty-seven years of age, by reason of his protracted fasts at times when he was immersed in public affairs. But Palmerston, who began his career in public life nearly at the same age as did Pitt, died in the harness at eighty years of age; but he was always faithful to his table, knife and fork. By Bismark, too, no luncheon is omitted or slighted. In peace or in war, in literary work or during parliamentary debates, his caterer and cook have learned to make at least three times per day ample provision. The man who works his brain must eat. "Four great vessels flood every part of the brain with hot scarlet blood, which carries at once fire and fuel to each of its atoms. Stop this supply and we drop senseless." This supply cannot be kept up without food. "So much logic," as Dr. Holmes puts the case, "so much beef, so much poetry, so much pudding." He might have added, "So much sermon, so much fish or eggs, or something else of the food kind."

"We must all be born again, atom and atom, from hour to hour, or perish all at once beyond repair." "Every meal is a rescue from one death, and lays up for another; and while we think a thought we die," says Jeremy Taylor. At least so much of the brain as thinks the thought dies. Many a man who is half sick with a head-ache, and thereby incapacitated for mental labor, who indeed is a poor, despairing, wretched pessimist, might be cured by eating a good dinner; in a half hour he would be converted into an optimist who would find a new and beautiful heaven and earth everywhere. Headache, mental depression, and despair are

often only the cry of a brain that is starving to death for something to eat.

According to Dr. J. G. Richardson, an acknowledged authority in these matters, a full grown American in order to retain his strength and weight should eat and thoroughly digest every twenty-four hours at least, "a pound of fresh meat and eggs, about two pounds each of bread and potatoes, or their equivalents in other starchy and saccharine foods, with nearly a fourth of a pound of butter, lard, or suet."

But hygiene has to do also with food qualities as with food quantities. In general the stomach is to be kept free from everything that is likely to offend it. There is no question that the sermoneer is at times rendered ineffective by reason of what he eats. If much mental work is to be done, one should not eat trash; such a worker has no surplus nervous energy to expend in that way. He may need to resort to beef tea, gruels, milk puddings, and the like during a severe intellectual strain. He may have to forego his tea and coffee, taking instead hot water, with sugar, perhaps, to make it more palatable, and with milk to make it nutritious, a beverage simple enough, but an aid to digestion because it is a dissolvent of many kinds of food.

Dr. Ward, of New York, speaking of a fitting diet for singers, suggests what would be a fitting diet also for preachers. "The diet," he says, "should be bland as well as nutritious. Of the different kinds of meat, venison, poultry, roast beef, and lamb are the easiest to digest, and due proportion of fat should be taken as a heat-supplying principle to the body. Cooked vegetables, unless too highly seasoned, are easily digested. Salads, cut cabbage, cucumbers, etc., should be avoided. Pastry should be invariably discarded."

On the other hand, lumps of undercooked food are sufficient to clog the entire mental machinery, and, in addition, to act as a poison in the system. Ordinary pastry, underdone potatoes, overcooked eggs, pieces of hard apples, and, with many persons, crumbs of cheese, are notorious stomach irritants.

"Doctor," said a patient to his consulting physician, "I believe there is something wrong with my stomach." Not a bit of it," replied the doctor; "God made your stomach, and he knows how to make one. The only trouble is that there is something wrong with what you put into it."

We may add that variety in food need not be very limited, even in case of a dyspeptic, provided it is thoroughly masticated and easily disintegrated or dissolved by the fluids in the stomach.

In closing this article we may imagine a preacher who has been vigorously at work during the week. Friday and Saturday he eats pastry in quantity, half-cooked potatoes, and new bread, cabbage and fried sausage. Sunday morning he adds to his dietary sins and iniquities by eating baked beans with pork and fish balls; and then the poor fool wonders why he has been unable to finish and improve his sermon as he desired, or why he fails to deliver it with unction. We are not disposed to say what special grace could do for such a preacher; but if, after eating these masses of stuff, he can prepare and preach a sermon worth hearing he would have physical power, we think, sufficient to raise Peter's wife's mother from her fever sickness, provided he should give his attention and energy to that kind of business. Instead of being able to sermonize with such offenders in his stomach, he ought to have fits (of indigestion), nightmare, and the horrors.

SUGGESTIONS FOR INVENTORS.

There are at least two classes of inventors which are widely distinguished from each other in two important particulars. Inventors of one class are brimful of ideas, and are able to make choice of a large number of valuable subjects for invention, and seldom or never seek suggestions. Inventors of the other class are ingenious, able to invent when they see a necessity for it, but have not an exhaustless fountain of ideas, and are, therefore, dependent upon what they can obtain from others in the way of suggestions. For the latter class, who frequently

inquire as to what inventions are needed, or how to go about it to get this valuable information, the following hints are given. An inventor who has neither a large fortune nor exhaustless patience can make greater progress by working out small, simple inventions than by attempting great things. Here are a few subjects on which inventors of this class can work:

Bicycles, although brought to great perfection, seem to us to require something neater and better than the endless chain and sprocket wheel for connecting the crank shaft and drive wheel. Rowboats, especially such as are used by sea-going vessels, ought to be provided with better means of propulsion than the ancient oar. Such means should be something like the modern screw propeller, substituting man power for steam power. The important part of this invention would lie in the motor to be operated by the men. It should be very simple and so constructed that, although unused and exposed to the weather, it would still be ready for instant use at any time. The same device would apply to pleasure boats.

In these days apartment houses and flats are extensively used for dwelling-places, and where room is economized to such an extent, furniture should be made to conform to the conditions: That is, to facilitate the delivery of furniture to such places and for convenience in moving, house cleaning, storage, etc., the furniture should all be made so as to knock down and fold up flat or nearly so. The parts of each piece of furniture should be connected so that they will not become separated and mismatched or lost, and when set up ready for use the furniture should resemble that in common use to such an extent that the difference would not be readily noticeable.

Any good food product made in a new form and put up in an attractive shape takes well, and large fortunes are being made on this class of inventions. Articles of wearing apparel, especially those used by ladies, if novel and pleasing, go without much urging. Pocket conveniences for ladies or gentlemen are apt to prove profitable; toys are an unending source of profit to the inventor who strikes a vein of "taking" things, and so we might go on with an endless variety of subjects, great and small, which only await the wideawake inventor.—*Scientific American.*

GOLDEN SILENCE.

Long ago wise men perceived the idea that while "we are masters of our unspoken words, our spoken words are masters of us, and that silence may sometimes be more serviceable than speech. He is a wise man who can practice self-restraint at the right time. It may save him bitter regrets, not having to remember hasty words which he would gladly recall and have unsaid. Silence may sometimes be the most effectual reply to unjust reproach; for actions speak louder than words, and will convince the gainsayer more quickly than mere argument. Nor is silence necessarily a sign of cowardice, though there is such a thing as a cowardly refusal to speak up where a principle is involved. It may often require the highest sort of moral courage to press the lips tightly together, and keep down the ready retort, at the risk of being misjudged. Many a man regrets for years afterward, that he forgot at a critical time to pray, "Set a watch, O Lord, before my mouth; keep the door of my lips," "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."—*Moravian.*

KIND looks, kind words, kind acts and warm handshakes, these are a secondary means of grace when men are in trouble and fighting their unseen battles.—*Dr. John Hall.*

THE path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them. "Her feet have touched the meadows, and left the daisies rosy." It is too little to say of a woman that she only does not destroy where she passes. She should revive; the harebells should bloom, not stoop as she passes.

SABBATH REFORM.

"THE DESECRATION OF SUNDAY AND ITS REMEDY."

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

An editorial in the *Catholic Messenger*, of Aug. 27, 1892, devotes more than a column and a half to the theme which stands at the head of this article. The writer premises that great evils follow when men disregard Sunday; that Sunday is rapidly losing its "sacred character;" that Sunday laws are to be commended, and ought to be enforced better than they are; and that the pulpit and the "Catholic press" are accustomed to deal with the question in a proper manner. But since these various influences fail to save Sunday, the writer reveals the important fact that "the church" has made provision for a more effectual method of dealing with the growing evil of Sunday desecration. Since Sunday observance is essentially the product of Catholicism, and since Protestants, although denying it, acknowledge the authority of "the church" in continuing its observance, we commend the plan which Catholics have inaugurated to their careful attention; and the more since this plan proposes to "compensate our Lord for the adoration and worship of which he is robbed by his ungrateful creatures." Here is the plan in full, as given by the *Catholic Messenger*:

While all these agencies to secure the better observance of Sunday are aiding in the good work, yet the church has sanctioned another, and a special means of combatting the great evil of Sunday desecration and of compensating our Lord for the adoration and worship of which he is robbed by his ungrateful creatures. An Archconfraternity has been canonically erected at Tours, France, whose object is to promote the observance of Sunday and to offer reparation for the sins of desecration of the day committed by so many Christians. The association has taken a broad extension over the whole Christian world, and confraternities affiliated to the Archconfraternity are now found in every civilized country, and even in many nations where the light of the faith is struggling to penetrate and to spread.

The association to which we have reference is called the Archconfraternity of the Holy Face, and it has adopted as the emblem, the blood-stained and sorrowful features of our Lord, as they appeared on the veil of St. Veronica.

The conditions of membership are very simple. Each person who desires to join must send his name for enrollment to a canonically established centre, such, for instance, as the Monastery of the Discalced Carmelites of 134 Barracks street, New Orleans, or the Abbey of St. Meinrad, Spencer county, Indiana. After being enrolled, each member must be provided with the cross of the association and a copy of the rules. He must, besides, obligate himself to offer reparation for the sins of desecration of Sunday, and bind himself not to violate the sanctity of the Lord's-day, or permit others under his control, to break the commandment of the church on the subject.

There are about seventy-five centers of reparation in the United States, the chief of which are, the confraternity established at St. Meinrad's Abbey, Indiana, with a membership of thirty-five hundred, and that erected in the chapel of the Discalced Carmelites, New Orleans, with an enrollment of thirteen thousand members.

Just as the question of temperance is most effectually settled by taking a pledge not to taste intoxicating drink, so is the matter of the observance of Sunday by each one binding himself not to desecrate the day set apart by our Lord for himself.

It is obvious that if every Catholic were to join the Archconfraternity of the Holy Face, and fulfill its obligations, much scandal would be avoided, religion would further extend its beneficent sway over the masses, society would perceptibly feel the influence, the cause of morality would be promoted, and God would receive much of the homage that is due him, and of which he is now largely deprived.

Let everyone who reads these lines hasten to enroll himself in the Confraternity of the Holy Face, and, while sharing in the spiritual privileges attaching to

membership, contribute to the glory of God by offering reparation for the sins of desecration of Sunday now so prevalent.

This method of "offering reparation for the sins of desecration of Sunday now so prevalent," is fully in keeping with the doctrine of church authority, on which the observance of Sunday rests. If the church can make Sunday sacred, it can justly determine how much "reparation" he shall make who desecrates it. True this is not the Bible doctrine of forgiveness, but the pagan doctrine of payment. It is not easy to understand how men are to be made more regardful of Sunday when it is thus easy to pay for disregarding it in some prescribed way. Nevertheless, whether Protestants or Romanists, those who accept the doctrine of "church authority" in connection with Sunday, cannot consistently reject this new method of paying for the privilege of "desecrating Sunday."

CANVASSING WORK.

The following letter to Bro. J. G. Burdick was not intended for publication, but we are permitted to publish it as showing what may be done when one sets out with a full purpose to do something; it also shows how hard it is to get men to give the subject serious attention. Long patience and persistent effort are the price of success in all true reform labors:

BRADFORD, Pa., Oct 9, 1892.

Rev. J. G. Burdick;—Please find herewith names of twenty subscribers to *Sabbath Reform Library*, and ten names for the *Sabbath Outlook*, and remittance, seven dollars. This is subscription price, less thirty per cent, which I understand to be the commission offered for ten subscribers upward to fifty. I take pleasure in having earned in this way, the commission allowed. It is from a long half day, working alone, and another half day jointly with my son.

I promised to report to you my experience. Here it is: The first man to whom I went is a prominent business man, a member of the Presbyterian Church. I said, "Mr. J., I am doing missionary work to-day in behalf of Sabbath Reform. While you and others are making efforts for Sunday legislation there are still others who believe it is a mistake, and wrong. We think that before you press such measures a hearing should be given to the other side. The American Sabbath Tract Society are sending out two papers, published monthly. One is the *Sabbath Reform Library*. It treats of the Bible phases of the question. The other, a larger issue, which in the form you see here, treats of the Bible phases and of legislation and religious liberty, and current matters relating to it. These have been sent gratuitously to a great many people. I believe that either of them will be read more if the person receiving it is induced to subscribe and pay the very small subscription price for it. I want to persuade you to take one or both of them that way. They will surprise you by the strong showing they make." Mr. J. said, "I will take the smaller one." I next met Mr. B., who concurred in the thought that Sunday laws are wrong. He subscribed for the *Library*. The third man I met is a Democratic politician, and a member of the Methodist Church. He protested that he would like to see some law that would shut up the business places and stop the running of railroad trains one day in the week. He didn't care what day it was, only so that we might have one day. He reluctantly gave a subscription. The fourth is a prominent member of the Presbyterian Church. He did not want any of the papers. "The day we are keeping," said he, "is good

enough for me." He is among those who are clamorous for Sunday laws. Yet I met him to-day (Sunday afternoon,) waiting in a long line at the post office to get his mail. The fifth man, who is a Jew, said, "You may send me the one for fifty cents." In looking over my list I find that nine of the subscriptions obtained are from Jews. Two are from men reared in Seventh-day Baptist families, but who have cast away the Sabbath. Miss M. is partner in a store here. She said, "I have never given much study to the question which day is the Sabbath. I hope the Lord will lead us in the right concerning it." She subscribed for both papers. My work for this half day, supplemented by some time in the evening, secured twenty subscriptions.

The next day was to be by two in company. It was a matter of conjecture whether we could do more effective work thus than singly. If the number of subscribers secured is the test, results were only half. But that test was not the sole consideration. There were others which must continue to be an unknown quantity. I purposely passed some on the first day in order to meet them when there should be two of us. Their previous relation to the work, or their known or supposed attitude towards it, or our doubts of our ability to secure as favorable considerations alone, determined our choice where and how to go.

To begin that day I wrote the following note:

Rev. —, Dear Sir;—Will it be convenient for you to receive a call from me and my son at some hour to-day or this evening? We wish to come in behalf of the *Sabbath Reform* interest. Very truly yours.

Inclosed with the note were two short printed papers, of my own writing, and in another envelope were three numbers of the *Sabbath Reform Library*. I hoped that by sending these papers in advance, and thus placing them immediately at hand, pending the appointment to meet me relative to the same matter, would secure their being read before the usual assignment to the waste basket. One gentleman, in reply to the note, made appointment to call at my place between five and six o'clock that evening.

Our first call was at the home of Mrs. N., a prominent member of the W. C. T. U. She welcomed us most cordially, and gave a subscription for the *Library*. Our second call was at the office of an attorney, a personal friend. He made a plea that he had read up thoroughly in the matter, and that he could not afford to give it additional attention. We got no subscription from him. Our third call was on Mr. G., who is treasurer of the Sunday Rest-day League of this city. He is proprietor of a large shoe store, and an active, devoted member of the Presbyterian Church. He did not want the papers, he knew all there was in them. He had known the Seventh-day Baptists at Westerly, R. I. "There," said he, "part of the people were keeping Saturday and part were keeping Sunday, and so we could not have any Sabbath." "Did any one hinder you," we asked, "from observing Sunday, or deny you that privilege?" "My brother was living there; I was not," he replied. "I know all about it. Some were running their shops and their stores on Sunday and others were running on Saturday, so that business was going on every day in the week, and they could not have any Sabbath." "Who denied you the privilege of attending church or observing the day you chose?" "To which he replied, "That is not it. You can't have two Sabbaths. When some are going to church others will be running their mills and the

stores will be open, and there will be no Sabbath." "Mr. G.," we urged, "you, as an officer in an organization to enforce observance of Sunday laws, and to press the work for additional laws, and you, as a Christian, ought to have the fairness to give the other side a hearing. Your prominent place in this work calls for more consideration from you than looking alone at some one of our papers, and then maintaining that you know all about it. My observation of a good many is that by the time they have read the title page and far enough to discern that the article is in behalf of the seventh day rather than the first day for the Sabbath, they at once become full of knowing all about it, or all they want to know about it; and without reading they continue oblivious of all that is said. You are already greatly concerned about the rescue of Sunday. What we bring you and you turn away from because you know all you want to about it, presents, we believe, the only resource for maintaining a Sabbath in our land. For your own sake, and to be fair to us, we ask you to give us a hearing." He accepted two tracts, and promised to read them. Two who are members of the Baptist Church reluctantly gave subscriptions for the *Library*.

Mr. B., a candidate of the Prohibition party in this county for Assembly concurred with me that Sunday laws are wrong. He said he would vote to repeal them and to accord to every one equal protection to worship on whatever day he wills. He subscribed for one paper. I send his name for both.

Rev. Mr. Eckels failed to meet his appointment with us that evening. The next evening I received a letter from him, of which I quote the first half:

BRADFORD, Pa., Oct. 5, 1892.

Geo. H. Lyon, Esq., Dear Sir;—My wife and I being delayed last evening, it was impossible for me to call as I had expected to do. My engagements this evening are such that I cannot call to-day. I certainly do not wish to be discourteous to any one, much less to any one whom I regard as a gentleman and a Christian; but I am persuaded that you and I will be better friends if we say nothing more on the subject of Sabbath Reform. . . . Yours respectfully,

MERVIN J. ECKELS.

Omission to quote the other half of the letter is not prejudicial to him. The gist of the whole, as scanned through my reading glass, is a desire to drop the matter of Sabbath Reform instantaneously as soon as it involves meeting the claims of the seventh day for their consideration. Perhaps a friendship will be insured by my saying "nothing more on the subject; but I shall esteem more highly the friendship won from them by our success rather than by any truce. Yours truly,

G. H. LYON.

TRACT SOCIETY.

Receipts in October, 1892.

Church, Chicago, Ill.	\$ 8 20
" Hebrew Paper	4 00
" Milton Junction, Wis.	80 07
" Plainfield, N. J.	99 98
" Lincklaen, N. Y.	2 00
" Adams Centre, N. Y.	42 71
" Leonardsville, N. Y.	7 84
" Walworth, Wis.	18 50
" Farina, Ill.	7 43
" Waterford, Conn.	6 50
" Rotterdam, Holland	2 00
" Westerly, R. I.	55 92
" Welton, Ia.	11 00
" New York City	6 70
Sabbath-school, Farina, Ill.	3 90
Prof. C. E. Crandall, Chicago, Ill., Hebrew Paper	5 00
George H. Babcock, Plainfield, N. J.	500 00
Y. P. S. C. E., Little Genesee, N. Y.	5 00
Collection, Quarterly Meeting, Wisconsin Churches	5 06
Mrs. Eliza Saunders, Grand Junction, Ia.	2 50
A. S. Babcock, Rockville, R. I.	10 00
Ladies' Evangelical Society, Alfred, N. Y.	3 92
Inez R. Maxson, Alfred Centre, N. Y.	4 00
Employees Publishing House	5 00
	\$ 782 23

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Nov. 1, 1892.

MISSIONS.

FROM L. F. SKAGGS.

We closed the series of meetings at the Delaware Church last evening. We had a glorious time. Brother Peebles, of the First-day Baptist, and Crank, of the M. E. Church, assisted in the meetings, which continued twelve days. I never witnessed such perfect union of feeling and action throughout the entire neighborhood by all in my life. This is the first real revival we have ever had at this church, and religion was never known by the oldest brethren to be at so low an ebb as it was before this meeting. Fourteen were converted and I do not know how many backsliders were restored. Brother Johnson was with us at the first but was called away by other business. Another feature of the meeting, remarkable beyond anything I ever witnessed was this, we had services twice a day, morning and evening, and between these services the young people would have from one to two prayer-meetings at some brother's house, and a number were converted at these prayer-meetings. It was remarked at these morning and evening services by some of the brethren and sisters, "We are just as near heaven as we shall ever be until we get there;" and I believe with all my heart, they were. It brought forcibly to my mind the record in Acts 4:32, "And the multitude of them that believed were of one heart and of one soul." Oh, how I long to see that time come throughout the whole earth, when the glory of the Lord shall cover the earth as the waters cover the deep. There are several yet under deep conviction, who say if they go down to hell they will go calling on God for mercy. To God be all the glory. I have been almost all the time since I left General Conference in protracted meetings, or traveling from one point to another. Am somewhat fatigued by losing so much sleep.

Am so glad I had the pleasure of meeting so many of you, dear brethren and sisters, at Conference, whom I had become acquainted with through reading the SABBATH RECORDER. Oh, what an inspiration it was to me. It gives me an interest in them and their work I could never have had without a personal acquaintance. May God bless us all with many such meetings. I shall engage in a series of meetings at the Miller school-house, five miles south of here, in Stone county, the Lord willing, commencing next Sabbath evening, the 15th. As to how much strength this church has gained by this meeting I am not able to say, or how many additions there will be. Two of our prominent brethren are likely to move twelve miles away. Write me if you get time. May God bless you and all the members of our Board. May he bless all the home and foreign missionaries. May God give us all more of the Spirit of Christ, which is the spirit of missions. Pray for this needy field that God may continue to pour out his Spirit upon his people so they may be anointed with power.

BILLINGS, Mo., Oct. 12, 1892.

FROM O. S. MILLS.

Under the blessings of God we have been able to continue our labors on this field. We have held services with both the Lincklaen and the Otselic churches every Sabbath during the quarter, except one Sabbath spent at Quarterly Meeting on Cuyler Hill, and one at Preston. At 10.30 we hold preaching service with one of the churches, then go immediately to the other

church, a distance of nine miles, where we hold a preaching service followed by a session of the Sabbath-school. The first church visited holds Sabbath-school while we are on the road. Our dinner is a luncheon eaten in our carriage on the way. Mrs. Mills regularly attends all these services, plays the organ and assists in the singing.

The faithful few at Otselic are very regular in attendance; but there are three or four families who do not labor on the Sabbath and yet do not often meet with us. We have visited their homes and have been cordially entertained, and hope and pray that these may yet come to meet regularly with us in public worship.

At Lincklaen the condition is much the same, though our congregation is usually about twice as large. The hope of being able to maintain this church has increased a little during the quarter. Two Adventist ministers and their wives have labored untiringly during a good part of the summer here and at DeRuyter, but I think the fruits of their labors are not very flattering for them. There is quite a strong society of Sabbath-keeping Adventists here, though many of them are not in full fellowship with the Seventh-day Adventist denomination.

In September we made a trip to Preston, where we visited several families that are yet left of the Preston Church, and held a meeting on the Sabbath, with a congregation of thirty-three, several of whom were not Sabbath-keepers. Also we visited Sister Barber, at Norwich. We had a pleasant visit with these people, some of whom gave us substantial tokens of their interest in the work in which we are engaged. It is to be regretted that the Preston Church is not sustained. We intend to visit them again in November.

There is great need of thorough work on this field. Remember us in your prayers.

CORRESPONDENCE.

It has been my intention to write ever since I saw you, always thinking that I would write in a few days, but still putting it off for a time that I could say something more encouraging about the Lord's work here.

My work at this place has been confined mostly to the Sabbath-school, which we have held weekly, with a few exceptions. Our numbers are small, only two families and one single lady. I have tried twice this summer to hold meetings here, but each time have been crowded out by other appointments. Have baptized one here, and two on Little Prairie, where I have preached twenty-four times since the first of May, at two places, to congregations of from four to sixty, average about twenty. One has made a profession of faith and desires to be baptized and join our little band; but her husband (not a professor,) objects to her keeping the Sabbath, although he himself tells me that he is fully convinced, and has been for several years, that the seventh day is the Sabbath. The interest seems to be very good on Little Prairie, and I have hope of more additions soon. I have preached three funeral sermons and assisted in about twenty meetings and twelve prayer-meetings. I was sick through July and August, of a slow malarial fever, but not so badly but that I filled my appointments. My work a year ago was about the same, with no visible result.

Well, Brother Main, you may not hear from us often, but rest assured, the Lord permitting, we expect to keep the armor on, and we want the prayers of our friends that we may use God's sword to his honor and glory.

As ever in Christian love, J. L. HULL.
DELUCE, Ark., Oct. 12, 1892.

FROM GEO. W. LEWIS.

The appointments of the churches are well attended, and a very good interest is manifest. At Beauregard our congregations are not so large as in the early part of the year; some have gone away for work. But those who remain are true to their pledge, and keep well in mind that spiritual power and harmony with God depends not on numbers nor earthly possessions, but on a deep, abiding trust expressed in godly living. At Hammond the young people have just decided to withdraw from the Union Endeavor Society of this place and organize a society of their own, having now a sufficient number to justify this action. Our Sabbath-school was happily surprised during the quarter on the receipt of a good second-hand organ. This is the expression of the thoughtfulness and good will of Mrs. Martha Burdick, of Centralia, Ill. Our village school has just opened with four regular teachers, one of whom is a Seventh-day Baptist, Miss Bertha Irish, recently from Rhode Island. We are looking forward with much pleasure to our Association, soon to occur. Hope we may have a good turnout from the home field as well as from abroad, and that each soul will bring a blessing that will do us all good.

HAMMOND, La., Oct. 1, 1892.

FROM D. K. DAVIS.

While I have nothing of special interest to report, I can truly say our regular appointments have been well sustained during the quarter. The brethren and sisters seem firm in their purpose to be true children of God, and to do what they can to sustain the interests of Christ's kingdom in our midst. The meetings of the Endeavor Society are well attended and a goodly number are quite active. The sessions of the Bible-school are occasions of interest and the attendance is good. The brethren are now engaged in threshing. It is now considered that the average yield is good. The growth of straw is heavy, and the average is large, so that farmers will be crowded with work until winter sets in, and probably longer. We have unbounded confidence in the resources of this section of country, and feel quite confident that in course of time we shall have a church here that shall not only be self-sustaining, but able to contribute liberally to the support of the gospel in other localities. Please accept our thanks for the interest you have manifested in us by your appropriations; and continue to pray for us, that our heavenly Father will bless us abundantly both in temporal and spiritual things. We are praying for the divine blessing upon the labors of Bro. Huffman.

SMYTH, S. D.

FROM M. E. MARTIN.

During this quarter there has come to us great blessing and to all who have been permitted to share with us in the blessed revivals that we have been permitted to hold. We commenced a meeting the first Sabbath in September at the Trough school-house, five miles from here, which lasted nine days. There were twelve grown persons converted and a number of others reclaimed. Five of those converted were First-day persons, two of whom embraced the Sabbath (a man and his wife) and were baptized with three others, all of whom joined the church. There are others yet to follow. I can but make reference to one dear old lady, nearly seventy years of age, who so humbly embraced Christ as her own personal Saviour, and so meekly followed him in the ordinance of baptism and

took her place in the church. She is indeed worthy of our highest esteem. We have a large and interesting Sabbath-school at this point, and a full attendance at all of the preaching services which are twice a month.

We also commenced a meeting the fourth Sabbath at Greenbriar church, which was the time of our Quarterly Meeting. We had an unusually large congregation at the very beginning. There were some five or six hundred persons present on the Sabbath. Perhaps this was owing to a funeral being preached by the pastor in the morning and a wedding in the afternoon, which took place at the church, Eld. S. D. Davis officiating and remaining with us until the present. We have been holding meetings the past week day and night. There have not been any conversions as yet, but a deep, earnest work in the church is going on, which, we trust, will be of permanent good.

SALEM, W. Va., Sept. 30, 1892.

WOMAN'S WORK.

THE CHINA BOX.

The China Christmas Box started on its long voyage on Oct. 1st.

Through the courtesy of the "China & Japan Trading Co., Limited," who allowed it to be shipped with their goods, it was placed on board the British steamer, Flintshire, the day before the steamer was to sail. No Christmas gifts ever carried with them more prayers and good wishes from the givers, and while others may have been more elegant none were ever more carefully studied or more joyously given than those which are now surging on toward their destination in the far-away Orient.

It was as unlike Christmas as can be imagined when the boxes—for there were three—were packed; it being in the midst of the hottest of all hot waves of June.

From the last week in May to the middle of June packages came almost every day until the Committee grew quite familiar with expressmen, I think upon every line which comes to New York.

Responses came from the East and West. Distance seemed to make no difference, the quality of loving generosity was not strained, and because of that, every one must have received a blessing.

Donations were made from eighteen churches and by many lone Sabbath-keepers, but the number of individual givers is not known. A list of the articles would be interesting, but it will suffice to say that the selection followed pretty closely the suggestions from our missionaries, printed in the RECORDER Supplement. The boxes which were donated by a friend were strongly made and lined with heavy brown paper.

An insurance upon the boxes from June to October cost \$2, and the marine insurance and freight from New York to Shanghai \$9 38. A number of friends sent money with the request to buy whatever in the judgment of the committee seemed most needful, but so many things came that no purchases were made and there remains about \$18, to be distributed between our three lady missionaries as has been the custom in former years.

The committee desires to thank the many friends of the box for kindly sending their gifts at a time of year which may have cost a little more effort than if sent later. In no other way could the committee have conducted the work.

So far the Christmas box seems to have been a success.

May an all seeing Father temper the winds and waves which bear it onward until it safely reaches the dear ones for whom it was prepared.

P. J. B. WAIT, M. D., } Com.
H. A. V. BABCOCK, }

THE SPREAD OF ROMANISM.

What is a Pallium? So simple people have been asking during the past few days. On Tuesday last we learn that a Papal envoy to London delivered a Pallium direct from the Pope to Dr. Vaughan, the new Roman Catholic Archbishop of Westminster. We shall not trouble our readers much with an exposition of the Latin term. It matters very little to us what a Pallium is, beyond that it is some ecclesiastical upper garment or other, which is an indispensable part of the outfit of a Popish Archbishop. It appears that it is spun out of lambs' wool by nuns; that it is snowy white in color, and that it is looped curiously around the body of the Archbishop on certain high days of the calendar, as a sign or badge of his office. We search the New Testament in vain for such a thing, and when we gazed at the wonderful ceremony in the Brompton Oratory, on Tuesday last, at the richly caparisoned figure of the new ecclesiastical dignitary, and the cunningly wrought garments with all their mysterious symbolism, bound into a sort of official symmetry by the wonderful Pallium, we feel that the New Testament would be only a piece of impertinence in the midst of such pride and pomp. The peasant's tunic, for which Roman soldier's cast lots at the foot of the cross, the plain layman's garb of Peter or John or Paul, and the lowly evangelical spirit which, throughout the teachings of our Lord and his Apostles, forbids men to become lords over God's heritage, and enjoins that whosoever will be great in the Christian brotherhood must be the servant, all put to shame in presence of this newly-fledged prince of the Church, and the grandeur of the Imperial white and purple which symbolize his lordly office. Dr. Vaughan may be a great man, and may sit on a very commanding throne in that semi-Pagan empire called the Church of Rome; but a New Testament evangelist and fellow-presbyter of Peter and the primitive apostles he certainly is not. But we have not quite done with the Pallium. This of Dr. Vaughan's is interesting on historic grounds. It appears that it is the first that has been sent to England direct from Rome since the Reformation. Cardinals Wiseman and Manning, the two predecessors of Dr. Vaughan in the Archdiocese of Westminster, received their Pallia in Rome. To Dr. Vaughan a Papal envoy carried the sacred scarf all the way from the Eternal City. It is a great honor and marks a new departure. The last man who received such distinction in England was Cardinal Pole, an unsavory name in English history. On Lady Day, 1556, in Bow church, Cheapside, that famous ecclesiastic received the insignia of his office from the hands of the Popish Legate. For 300 years afterwards stern Englishmen decreed that on English soil no more such ecclesiastical princelings should flourish. When the office of Papal Archbishop was revived in our generation, the first two Englishmen who were enthroned therein, received, as we have stated, their Pallia from the Pope, and smuggled them, as it were, by stealth into the free Protestant kingdom. Now, the enthronement and investiture take place in the day, and the line of continuity passes from Pole to Vaughan.

Popery has become fashionable in England. The Oxford movement and its widespread ritualism have made it so. What can its elaborate symbolism in worship, and its undisguised sacerdotalism in doctrine culminate in except Popery? If there is an officiating priest in the Christian Church, then, by all means, let us have not the sham Canon Smith, of St. Bartholomew's, nor the counterfeit Protestant

Bishop of Lincoln; but let us take the genuine article in the full-blown priest of Westminster, who holds his office direct from the Roman Pontiff. If there is symbolism which is to express itself in crosses and cunningly-wrought garments, then, in the name of common sense, let us sweep away the hidden tripos which, like a thief, thrusts the brazen cross over the communion-table, where it ought not to be; let us sweep away all clumsy Protestant inventions which are dishonest, inartistic, and alien, and let us get to the homogenous symbolism of Rome, which, at any rate, is consistent with itself, and rests upon a system of doctrine that requires such symbolism as its crown and flower. In our eyes Dr. Vaughan and his Pallium, though puerile and anti-Christian, are much more worthy of respect than the tricky and insincere Protestant ritualist, who fain would be a Baptist, but dare not go boldly into the fold of Rome, perhaps who has not the manliness to enter upon the initial vows of celibacy, poverty, and obedience. Between a Scriptural and spiritual Protestantism and a full-blown worldly and unscriptural Romanism there is no half way house for ritualism. We do not wonder, therefore, that Ritualism in England has popularized Popery, and that the Pallium now comes direct from the pope, and its investiture takes place in the light of day. The whole atmosphere of English life is impregnated with the Oxford movement. Even in politics Gladstonism is but the Oxford movement applied to Government. It is asserted by those who know the man best that Mr. Gladstone "was drawn into his passionate advocacy of Irish Nationalism by the fact that the cause of Home Rule is to a great extent the cause of that great and authoritative communion to which the Celtic race is attached, and which, at least in some of its aspects, he himself has always regarded with a friendly eye."

There is no remedy for this omni-present Romanism and Ritualism but that which is so clearly unfolded in the Epistle to the Galatians. A Pallium is nothing. Christ is everything. Two white lambs are annually offered at the sanctuary rails of the church of St. Agnese, in the Via Nomentana in Rome, on the feast of that saint, by the Canons-Regular of the Lateran. These lambs, after being blessed, are presented to two of the Canons, who convey them after the ceremony to the Pope to receive his blessing. They are then given into the hands of the nuns of the Convent of "Torre de' Specchi," who, when the proper time comes, shear them. Their wool is then mixed with other lambs' wool, and woven into Pallia. On the 28th of June, in every year, the vigil of Saints Peter and Paul, the Pallia are laid upon the altar of the "Confessio" of the Vatican Basilica, and if possible are blessed by the Pope during the singing of vespers. When the consecration is finished, the Pallia are placed in a silver-gilt coffer near the tomb of the apostles, and are ready for presentation to the Archbishops-elect of Christendom. And it is by means of mummery like this that the world is to be Christianized! Let the light of the Apostle to the Galatians into these dark rites, and they will vanish like night before sunrise. What we need in our Protestantism to-day, before all things, is a revival of sound Evangelical doctrine, a republication of the letter to the Galatians. Romanism is corrupting our free Protestant life. Pauline doctrine is the only corrective—Pauline doctrine fearlessly proclaimed and uniformly applied to all forms of life.—*Belfast Witness.*

REMEMBER that the time for self-examination and self-knowledge is, after all, very short. Soon we shall know the great secret. We may masquerade it for a little while in the dress of a saint, but death will soon strip off the covering, and at the Judgment we shall stand just as we are.—*Spurgeon.*

SOME of the people who are the most anxious about the recognition of friends in heaven are the ones who shake hands with two fingers in church.—*Ram's Horn.*

THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.
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CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

Woman's Work.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

REV. W. C. DALAND, Westerly, R. I., Young People's Work.

REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

It's wiser being good than bad,
It's safer being meek than fierce;
It's fitter being sane than mad.
My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after last, returns the first,
Though a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once prove accurst.
—Robert Browning.

OUR attention is again called to the proposition to procure a "safety" for Bro. D. H. Davis, to take with him to China this winter. See what Bro. Jones says about it in another column, and then "What thou doest, do quickly."

THE Minutes of the Anniversaries are all printed and are now being put into the covers. They will be distributed next week. This work would have been out much earlier if the full manuscripts had been in our hands in season. It will contain over two hundred pages.

MR. GEO. H. BABCOCK, who is special lecturer on Steam in Cornell University, and who lecturers before the Franklin Institute in Philadelphia, will give a popular lecture before the students and citizens of Alfred, on Wednesday evening, the 16th inst., in the Memorial Hall. We are unable to give the exact title of the lecture, but it will be on some phase of physical science. He should have a full house.

AN exchange says that those who have any curiosity to see the stuff which the Roman Catholic Church treasures up as "sacred relics" will have an opportunity at the Columbian Exposition; but few, we imagine, will view them with the enthusiasm with which the *Western Catholic News* welcomes the coming of these antiques from the Vatican: "To Christians they will be the most attractive exhibit of the Fair, because it will bring them in close contact with the sacred and undisputed evidence of the apostolicity of the church." The great mass of true Christians will find little in these relics to shake their faith in the errors of Romish worship, the truth of the Protestant Bible, and the necessity for the Lutheran Reformation.

TWELVE months or more ago, Bishop Potter appointed a commission to investigate charges of heresy preferred against the Rev. Dr. Heber Newton, rector of All Souls Episcopal Church in New York City. This commission has reported the charges "not proven." They say that the catholicity of the Episcopal Church is broad enough to allow a man to preach according to his "moods," and to Dr. Newton's "moods" they ascribe the utterances which were thought to be heretical. They also express the opinion that some time Dr. Newton's "moods" will lead him to revoke the offensive utterances. A "broad catholicity" is good, but this preaching by "moods," it seems to us, is getting a good ways from the simple, sterling preaching of the apostles.

ON a recent Sunday the resignation of the Rev. Dr. William M. Taylor, as pastor of the Broadway Tabernacle Presbyterian Church, in New York City, was read. The letter was written only after the most careful deliberation on the part of Dr. Taylor, and on reaching the conclusion that his failing health would not justify him in trying longer to fill the position. It was a great trial to both pastor and people. The congregation will doubtless concur in the judgment of the pastor and accept the resignation. Dr. Taylor succeeded Dr. Joseph P. Thompson in the pastorate of the Tabernacle, twenty years ago last April. At that time the church made the retiring pastor a present of \$35,000, and gave the incoming pastor a twenty year life insurance policy for an equal amount. The premiums on this policy have been regularly paid by the church ever since, and now the \$35,000 is at the disposal of Dr. Taylor. Why shouldn't something of this kind be done more frequently?

ALMOST every good quality in men has its counterfeit which, in some particulars, so nearly resembles the genuine as to readily deceive the unwary, and yet in fact so unlike it as to be a gross caricature. There is an old legend in Allegany county that when God made the state-pine tree, the devil assayed to make another like it, and produced the hemlock. To the uninitiated there seems to be but little difference, while to the practical woodsman there is almost as much difference as between a thing good for something and a thing good for nothing. Who has not seen the man, for instance, who prides himself on his plainness of speech? Plain, frank, open, honest speech is a jewel of rare worth; but in how many cases is it true that that which passes for such is blunt, coarse indifference to the thoughts or feelings of another. Others there are who pride themselves upon their firmness when they are simply and only stubborn. That sweet Christian grace which "esteemeth other better than himself," is the surest safeguard against these coarse imitations of fine virtues.

THE American Missionary Association and the Episcopal General Convention, at their respective anniversaries this fall, both declined to receive any further aid from the national government for the conduct of their Indian schools. This is the last of such aid to Protestant organizations for such purposes. Last year the American Missionary Association received about \$22,000 from the United States government for its Indian schools. It proposes this year to raise a much larger sum in the ordinary way of raising funds for church missionary work. During the same period the Roman Catholics received from the national government \$370,000 for their Indian school work. Commenting upon these facts, the *Congregationalist* justly commends the course pursued by these Protestant bodies, and says: "This is undoubtedly right and wise. It is the only safe principle for Christians to stand upon. Public education is the business of the State. Organized efforts to Christianize men is the business of the churches and of the institutions relying on them for sympathy and support." We wish that our contemporary's prophecy might come true when it says: "Public sentiment will, we believe, insist that these appropriations (to the Catholics) shall cease." But Rome will not willingly, nor without a struggle, give up any advantage she may have gained on the school question.

THE *Congregationalist* approaches its 78th year this week in a new form and dress. The page is of the magazine style, being 9x13 inches in size, containing three columns. Speaking of this change, the publishers say:

The style of page now adopted has come to be considered the best which modern appliances make feasible for a religious family journal. Most of our English contemporaries for some time have employed it in one or another of its modifications, and the scientific, literary and trade journals on both sides of the sea have helped to popularize it. Convenient to handle, easy to preserve, it commends itself in proportion as it becomes known. From an editorial point of view it admits of a more satisfactory arrangement of departments and a better make-up every way; and from our particular point of view it furnishes us with greater facilities for increasing our space and for carrying out cherished plans for serving the denomination and the public, which will become evident as time goes on.

Reviewing somewhat the history of the *Congregationalist's* teachings in doctrine and polity, the editors take the following hopeful look into the future:

While we reverence our past we shall not walk with our faces toward it. We believe in the Holy Spirit and that he is guiding the churches into larger truth and a clearer apprehension of their duty to all mankind. We cannot be insensible to the thoughts and desires which are stirring in Christian hearts to-day the world over, wherever men are thinking and working in love and loyalty to their Redeemer. With the advancing movements of the age we shall strive to keep step, confident that the days to come are to be better and more glorious than the days that have gone.

That has a good ring. We wish the *Congregationalist* increasing prosperity and usefulness.

WE have never supposed that the trials of an editor were necessarily any greater than those of many other men, or that editors were more exposed to criticism than various other classes of men who have accepted places of public trust and service. We all have them to meet and bear. Indeed, since people are careful not to speak too much in praise of living men, lest they should become vain and do something which would put to shame the good words spoken, we should almost feel neglected if some one did not, now and then, find fault. So here comes a man much grieved because the *RECORDER* has nothing fresh in it; and, to specify, he mentions a certain thing which greatly interested him, but which he had to go to other papers to find out about. Now, the fact is we had at two different times published that very thing. We only ask that our friends read the *SABBATH RECORDER* before they declare what it does not contain, or sit in judgment upon what it does say. Again, it is charged that the matter of the *RECORDER* is not free and racy,—that it is in danger of dying from too much dignity, and that it ought to be sent West where it won't suffer any such danger. (This is the critic's suggestion, not ours.) On this charge we have neither a confession nor a defense to make. It is our idea that a denominational religious paper ought to occupy itself mainly with those matters which most nearly concern the religious life of the people whom it represents, and that it should do this with a degree of dignity commensurate with the importance of the subject; that it should deal with matters of a more general character less frequently, and that it should have nothing at all to do with murders, prize fights and other such matters of news as are fit only for *Police Gazettes*, which should never be read. If we should be moved to make any confession here, it would be that too often we fall below our ideal. We are not yet convinced that such dignity is very far removed from the great majority of our people, East or West.

HOME AGAIN.

Having left Windom, Minn., Oct. 13th, in company with my daughter, we reached Dodge Centre at 6 P. M., where we spent four days. By request of Pastor Wheeler I preached Sabbath morning and the following evening, to full congregations. Several things attracted my attention. Their commodious church is in a good state of repair, being tastefully painted outside and inside. The attendance on divine service was good, especially on Sabbath morning, when seats were brought into the aisles, and several persons occupied the vestibule, and both these indications are highly complimentary. We observed also that a large percentage of the audience were younger people, under 45 years of age, with a good showing of children, which is full of promise for the future of the church. Pastor Wheeler is an earnest worker here, as he has been in Kansas and elsewhere.

This, our first visit to this field, is full of pleasant memories; and regretting that it was so short, we left on the evening of the 17th for my old home in Albion, Wis., where we arrived the next morning and remained one week with kindred and dear old friends. I preached Sabbath morning, standing in my old pulpit, and lectured on temperance Sunday evening in the town hall, to full congregations. Twenty-three years ago, when I left this church, it stood second, numerically, among our churches, and the school was doing good work. Now it is greatly weakened and the school is not running. They have a fine country and a grand place for a school, and a promising company of young people, with a few only of the old workers remaining. But as Pastor Witter stands well among the people it is hoped that, under the blessing of God, he may arrest the long progressive defection, and restore the church to its former numerical strength and moral power, to do which, however, involves the resurrection of the school and its marriage to the church, to be accompanied by mutual love and co-operation to build for Jesus.

On the 25th of October we left for Milton Junction, where I have a brother, three sisters, and old friends, and where we spent nearly a week very pleasantly except that during this time we buried a brother-in-law, Addison Brightman, who died suddenly, after a brief illness of one week. I preached for Brother Hills Sabbath morning and evening to good and attentive congregations. This strong church is located in the growing town at the junction of the Chicago & North-western and the Milwaukee & St. Paul railroads; a pleasant place to live and enjoy church and other advantages, and is therefore drawing hard from other churches. Indeed, it has nearly imported the church of Christiana, sixteen miles away, which, while it contributes to the growing strength of this church sadly deflects and cripples the church of Christiana. Pastor Hills is earnest and efficient, and standing well with the people.

During this two months' vacation I have preached seventeen sermons and delivered three addresses, and traveled over three thousand miles, supplying my pulpit in my absence, and all at my own charge. Of course I am rested and refreshed, and richer in experience, and hoping that in eternity it may appear that some fruitage to God's glory may have been gathered from this seed sowing. All praise to the gracious Father for all his mercies!

J. CLABKE.

ALFRED CENTRE, N. Y., Nov. 2, 1892.

THE SWINGING OF THE GATE.

The gate is swinging on its hinges. Its own inclination, acted on by that natural force, gravity, tends to take it in one direction, while the wind carries it the other way; until at last it is settled midway between the two. It is latched. Neither force has any effect upon it now.

How much this little incident in regard to the gate reminds one of the people one is constantly meeting. Their own inclination, conscience, acted upon by the Natural Ruler, God, tends to take them in the right direction; but the storms of life, the whirlpool of the world, tends to carry them in the opposite direction. Long they wait, undecided, going first a little way in one direction, then a little way in the other, until being too weak to resist the attractions of the world, altogether, and not wishing to *entirely* loose eternal life, they compromise the matter, and live a sort of worldly Christian life. Having thus compromised and settled the matter, they will not be swayed either way. They are thereafter equally deaf to the good and the bad. They seem to have halted for life between two opinions.

It is a question whether such people do not do more harm than they would if very bad. Do not they rather have the gilded saloon effect upon the young? Would not the young people, whose characters are just forming, instinctively turn from them if they were entirely bad; while if they are not very bad nor very good, will not the young be attracted and, associating with them, will not their characters become reflections of those of the people with whom they associate?

Oh, that all the undecided ones would take the right way! The voice of God is always calling with equal earnestness. The attraction of the world is always the same. Where, then does the power lie which finally decides our course? In ourselves. For, though the gate is inert, we are not. We have the power to decide. If we make up our minds to resist the evil and pray every day that God will give us more strength to stand for the right, we can walk in the path of righteousness. And, by our example, take others along with us. Oh how much need have we of more strong characters in the Christian world! EVANGELINE.

A FATHER'S WORK.

BY MARGARET E. SANGSTER.

He was a business man in the prime of life, a man with large enterprises on hand, ships at sea, and investments in many quarters. In his hand he held the converging threads of a great mercantile house, and on his judgment, matured by long exercise, on his integrity, assured by an unstained career, hundreds of other men depended for daily bread.

This man, talking with a friend one day lately, said with emphasis, pointing to a little fellow at play on the lawn: "There, God sparing me, is my principal work for the next ten years. Whatever else I have to do it is secondary to the bringing up of my boy. Albert's education, not in books only but in everything that constitutes true manhood, is, under God, in my hands, and," straightening himself up and taking off his hat reverently, he concluded, "I'll be true to my trust."

Fathers are almost always very much occupied by the bread-winning duties and obligations which naturally devolve upon them during the years when their children are growing up. A father often fancies that he has done his full share in the rearing of the family when he has provided the roof that shelters, the fuel that warms, the money that enables it to take a dignified place in society. Confident in his wife's ability to care for the children, he throws upon her a greater burden than she ought to carry, and leaves on the minds of the young people the impression of himself as a mere autocrat who occasionally interferes with their freedom; or a

mere banker who pays the bills. In either case he is less to them than God meant him to be when he allowed him to assume the position of a father, and they are less to him than they would be if he took a more reasonable view of his privileges and felt more deeply his responsibilities. To a boy, his father, often very much a stranger, alas! represents the type of man he means to be. If he hear his father in conversation with other men condone an act of dishonesty because it was successful, speak of an unscrupulous rogue as smart or clever, sees him in his personal dealings overreach a trustful or fleece a helpless victim, the boy has taken a lesson in craft, guile, and duplicity which is branded in his very soul.

If boys and girls are left only to their mother's training, unless that mother is widowed and deprived of the protection of a husband's love and presence, they will probably be one-sided and unsymmetrical in character, lacking the element of virility in their education. Fathers and mothers are both essential in the home economy, and if the mother should be generous, prayerful, alert, discreet, eagerly anxious for the children's welfare, and consecrated to the Lord, so should the father be.

It may seem a little difficult for a father, on whose shoulders heavy weights are laid, to unbend sufficiently to make his boy a companion, yet as the boy, after all, is his most important investment, his dearest hostage to fortune, it is not asking too much of him that he bestow here a part of his thought and of his influence. A father who plays baseball, swims, drives, walks, rides and *talks politics* with his son, while the son is yet only a lad, is doing much positively to shape that lad's future. Such a father, if a Christian and a church member, will carry his son on the same current with himself. The boy will claim his birthright early. He will be a Christian as surely as he will be a Republican or a Democrat when he comes of age.

Indulgences coveted by boys chiefly because they are the prerogatives of grown men will not be desired by the boy whose father has kept him pace to pace with himself in play and in work and whose father is not a slave to any doubtful pleasure. True freedom in reference to any needless indulgence is the *inheritance* of sons whose fathers are themselves free.

Indirectly, the father's conduct shapes that of his sons and daughters, making them polite, deferential and courteous in precisely the degree they have observed in him. It is all very well to say, in a perfunctory fashion, "Mind your mother, help your sister, be tender to weakness and gentle with the aged." The father need never say these things in words who invariably says them by example, who always treats his wife as if she were a queen and anticipates her wishes with considerate and respectful care.

The father who has not forgotten his own boyhood can often assist his boy over hard places as no woman can. The lad feels confidence in the father's experience. There is an instinctive sympathy between the two—the brotherhood of sex as well as the relationship of parent and child. To protect his boy in purity, to arm him against temptation, to train him for God and for an honest and useful sphere in the work of the world, a father should deal with his son, not by delegated authority but by loving, steady influence *exerted at first hand*. A man is in good business who realizes that his principal work in life is the bringing up of the boy who will carry his name onward to the next generation.—*The Congregationalist*.

THAT BICYCLE.

Some weeks ago we suggested through the RECORDER, a contribution of \$1 from each of our pastors, and any others desiring the opportunity, for the purchase of a bicycle for our Brother D. H. Davis, to be used in China. The present showing of that fund indicates that we mistook the mind of the brethren. We still think, however, that the wheel would be a good investment, and continue the invitation. If you desire a part in this movement send on your dollars as soon as convenient.

HENRY L. JONES.

YOUNG PEOPLE'S WORK.

THE LAND OF USED-TO-BE.

Beyond the purple, hazy trees
Of summer's utmost boundaries;
Beyond the sands, beyond the seas,
Beyond the range of eyes like these,
And only in the reach of the
Enraptured gaze of memory,
There lies the land long lost to me—
The land of Used-to-Be.

A land enchanted, such as swung
In golden seas when sirens clung
Along their dripping brinks, and sung
To Jason in that mystic tongue
That dazed men with its melody;
O, such a land, with such a sea,
Kissing its shores eternally,
Is the fair Used-to-Be.

A land where music ever girds
The air with bells of singing birds,
And sows all sounds with such sweet words,
That even in the lowing herds
A meaning lives so sweet to me
Lost laughter ripples limpidly
From lips brimmed o'er with all the glee
Of rare old Used-to-Be.

O land of love and dreamy thoughts,
And shining fields and shady spots,
Of coolest, greenest, grassy plots
Embossed with wild forget-me-nots,
And all the blooms that cunningly
Lift their faces up to me
Out of the past; I kiss in thee
The lips of Used-to-Be.

I love ye all, and with wet eyes
Turned glimmering on the skies,
My blessings like your perfumes rise,
Till o'er my soul a silence lies,
Sweeter than any song to me,
Sweeter than any melody
Or its sweet echo, yea, all three—
My dreams of Used-to-Be.

—James Whitcomb Riley.

Is it not a trait common to us all, that we are fond of looking through rosy spectacles at other days and scenes, and other circumstances, regarding them as more favorable than those of the present?

It is not simply our grandfathers and grandmothers who talk about the "good old times." Too often the mere shifting of our position in life, simply a change of residence or occupation, makes us forget the disadvantages of our former situation, while the troubles of the present rise high before us and shut out all the joys which are all about us and which might be ours if we would only duly appreciate them.

SUPPOSE we try the "dreamy" and "purple-hazy" plan with the troubles of to-day and the disadvantages of our present lot. Send them adrift, or invest them with some poetic meaning. We can easily persuade ourselves that they are blessings in disguise if we will; just as easily as we can persuade ourselves that our last employer was an angel compared with the tyrant whom now we serve, or that the last house we occupied was a palace in comparison with our present dwelling with its inconveniences, when we know very well all the time that the former was a great deal harder on us than the gentleman who really gives us many favors, and we are conscious that we have been more and more comfortably "fixed" every year. It is well enough to dream about the past, but let us appreciate the present and help others to do so. Let us brighten up the view of our lives as we are called upon to live them to-day.

HOME MISSION WORK.

Many readers of the RECORDER are, no doubt, interested in the work which Mrs. J. G. Burdick is doing among the seamen here in New York City. I have been associated with her in this work for two months, and in that short

time I can see the good work she has accomplished. And still there remains a vast amount to be done; money, literature, and workers will make the "New Mizpah" a beacon light to these wayfarers on the sea. They find rest and comfort and quiet intercourse in such a place and feel assured they are welcome. A few evenings ago a sailor told the writer that he never visited a place in which he enjoyed himself so much as he did in this reading room. Such declarations (and we often hear them) more than compensate for the labor and time spent in this work. One hundred and fifty seamen have been entertained in the reading room during the past week; this is the largest attendance for any one week since the rooms were opened, so we realize that the "New Mizpah" is daily gaining in popularity among the men of the sea.

Now, young people especially, can't you help in this good work? Last week the Y. P. S. C. E. of Little Genesee sent a barrel of excellent reading matter, and a barrel of literature and bags were also received from Westerly, R. I. All the week the men have been enjoying a barrel of apples which a kind friend in Belmont, N. Y., sent to the mission. Are there not more Y. P. S. C. E. Societies who will help in some way to benefit the seamen? Fancy articles for sale in the fair toward defraying the running expenses of the mission would be very acceptable; though illustrated papers and magazines are continually in demand, and are highly appreciated. You might also make ditty bags, which are made like a shopping bag, 7x9 inches, of any ordinary material, in which the sailors may keep their sewing materials while at sea; they may be filled with needles, pins, thread, buttons, etc. This gift is thought more of than any thing else you could give them.

Perhaps others would be willing to help in the Christmas letter writing. It will require about two thousand letters to distribute among the seamen, who so seldom enjoy our Saviour's birth-day at home with their loved ones. Write them a kind, brotherly letter such as you would write to an absent member of your home circle. A little Western girl, only seven years of age, sent a letter last Christmas which fell into the hands of a Captain, who afterwards said that it did him more good than any gift he ever received in his life. Every "sailor-man," as the little girl called him, has a tender heart, and nothing will cause him to stop and meditate so quickly as a kind letter, while tossed by the angry waves.

Our aim is to extend the work, and when the New Year rolls around, we hope to do better and more earnest work, and we pray that our King may bless our service. I hope this article has given some information to many who knew not of this work, and trust that it may be the means of bringing aid from many more who wish to be up and doing "in his name."

FRIEND OF SEAMEN AND KING'S DAUGHTER.

AN APPEAL.

The Corresponding Editor of this page wishes to call the attention of the young people to two or three things.

First, The interest of this department of our paper depends upon the support the young people themselves give it. The Corresponding Editor himself is sorry that he is no longer young in years. Gray hairs are appearing on his temples and he is well aware that ere long some one else must take this work from him in order to the eternal fitness of things. But, however that may be, this is the Young People's

page, and they must make it what it is, whether it be much or little.

Second, We have a new Young People's Permanent Committee. May it prove really permanent! They are active and energetic. Let us all support them in all things whatever they undertake. Let us give them our advice and counsel, but above all let us be loyal to them and support them heartily.

Third, The new secretary, Miss Crandall, is anxious that she may receive from every source items of news regarding the work of our young people, that our old column, "Our Mirror," may never be missing, but may every week reflect the thoughts, words, and deeds of all our bodies of young people, North, South, East and West. Who will be the first to help her? Send all such items now to Miss Eda L. Crandall, Secretary, Milton, Wis. COR. ED.

OUR MIRROR.

—UNDER date of October 25th, the Rev. J. L. Huffman writes to the Secretary that he and his wife have been laboring four weeks in South Dakota, having spent three weeks at Smyth with the Pleasant Grove Church, and one week at Dell Rapids. The work at both places has been very encouraging, nine receiving baptism at Smyth at one time. The Pleasant Grove Y. P. S. C. E. numbers twenty-two active members, and is in excellent working condition. Mr. Huffman writes that since his last report to the Secretary, nineteen have been added to the churches by baptism and one by letter, as a result of his efforts. After spending a few days at Big Springs, Mr. and Mrs. Huffman intend going to Southern Illinois for a few weeks. May the prayers of our young people follow them.

—A JUNIOR Christian Endeavor Society was organized at Milton, the 27th of last August, with Mrs. O. U. Whitford as Superintendent; Jennie A. Dunn, Assistant Superintendent. Stella Burdick, Secretary, and Polly Rice, Treasurer. Twenty-two have joined the society, having signed the pledge, which differs but slightly from that of the senior society. There is at present but one committee, the Lookout, but several others are to be added soon. The children seem to enjoy the work very much and we find that the society is just what we needed, and, we believe, what every church needs for its very young people. In the Junior Endeavor Society the children of to-day are going to receive a training which will enable them to do much more efficient service for the Master than they possibly could do without it. We believe that the Junior movement is one of the most important factors of the Endeavor work.

—THE Walworth Christian Endeavorers have recently sent thirty-five copies of the *Golden Rule* to the young people at Calamus, Neb.

—BY a change in the constitution of the Christian Endeavor Union of the State of Wisconsin, there are as many vice-presidents as there are denominations represented by at least five local societies. At the recent State Convention held in the city of Racine, Edwin Shaw, of Milton, was elected to be the Vice-president for the Seventh-day Baptist denomination. There are in all seven vice-presidents. The State Executive Committee consists of the State officers and the presidents of the district and local unions. We have a local union here in Southern Wisconsin; so now the Seventh-day Baptists have two representatives on the State Executive Committee.

—AN interesting missionary concert was given Friday evening, Oct. 28th, under the direction of the Missionary Committee of the Milton Y. P. S. C. E. The following Carey programme was presented:

- The Value of Missions. W. H. Ingham.
- Map of India, locating important missions. Dighton Shaw.
- Carey as a Translator. Nanie Burdick.
- The Centenary Celebrations in England. Laura Stillman.
- A Century of Missions. Rev. E. M. Dunn.

IMAGINATION AND CHARITY.

It is not infrequently supposed that men who are severe, judicial and critical are the intellectual superiors of others who are lenient, kindly and charitable. The latter are beloved, it is true, but the former are feared, and respected as having a higher standard, and perhaps more strength of mind and force of character. Yet it is safe to say that in the generality of cases, the exact opposite of this is the truth. It is not only that superior insight discovers much of good where only evil was supposed to lurk, and much of truth where only error was supposed to reign, although this is doubtless the fact. Still more than this, however, all true education tends to strengthen the imagination, and to enable us to realize much that would otherwise be a sealed book. It opens the heart and mind of another in such a way that we discover his ideas and desires, gauge his temptations, measure his strength, find out his way of looking at things, and see the motives which sway him. This produces sympathy and sympathy is everywhere the foe of severity.

The cruelty of past ages, which we now look upon with so much horror, was due far more to the absence of this power of imagination—to a callousness born of ignorance and lethargy—than to malice or vindictiveness. There was no compassion because there was no realization of the suffering inflicted. Now, under the softening and refining influences of civilization, the sight, and even the mental picture, of suffering produces in all but the most hardened a reflex feeling of pain, which makes certain palpable kinds of cruelty well nigh impossible. A similar difference in kind, though less in degree, is found at the present time between men of narrow ideas and dull powers of perception and men of broad and well-trained minds and strong imaginative power. The former cannot conceive of motives that do not appeal to them, of desires which they do not share, or of influences wholly different from their own. Consequently they are swift in judgment and prompt in condemnation. Realizing no other standard than their own, they pronounce without hesitation and without timidity. The latter, having attained more or less of this power, see far more reason to distrust their first impressions. They are able in some degree to understand the mental condition of one different from themselves, and all excessive severity is thus checked. Mr. Lecky, in his "History of European Morals," says: "The great majority of uncharitable judgments in the world may be traced to deficiency of imagination. . . . The acquisition of this power of intellectual sympathy is a common accompaniment of a large and cultivated mind, and wherever it exists it assuages the rancor of controversy."

Not only does this power serve the cause of truth and justice by revealing the reality, instead of a distorted conception of it—it also puts into the hands of its possessor an influence for good which can be gained in no other way. The gulf which separates classes of people who are widely different in their natures and circumstances can never be passed save by the bridge of sympathy. No matter how virtuous a man may be, he can never help to raise his fallen brother until he can understand him, until he can feel for him, and, to a great degree, with him. It is the lack of this keeps the poor away from the rich, the ignorant from the learned, the viciously inclined from the pure and good. They would often be glad to help and be helped, to teach and to learn, to lift and be lifted, but they stand paralyzed and helpless from a mutual ignorance of each other. There are men and

women who seem to possess every other requisite for philanthropic work, yet fail pitifully for the want of this one. They have the means and the time and the wish to help and improve their fellow men, yet when they attempt it, they meet with no response. They accuse the world of ingratitude but the fact is that they lack that imagination which feeds sympathy and invites confidence.

Sometimes an object is best attained by an indirect method, and it will certainly be found that social happiness and philanthropic success can be promoted largely through the cultivation of the imagination, and its constant exercise in all our intercourse. When it comes to be realized that severity and harshness are usually the result of a poverty of intellect that fails to comprehend human nature, and that charity, sympathy, gentleness and good feeling are the fruits, not only of a kindly heart, but of an educated brain, a long step will have been taken toward the increase of human welfare and happiness.—*Philadelphia Ledger.*

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 Caesarea. 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 13:1-18.
- Nov. 19. Paul's First Missionary Sermon. Acts 13:20-43.
- 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 VIII.—PAUL'S FIRST MISSIONARY SERMON.

For Sabbath-day, Nov. 19, 1892.

SCRIPTURE LESSON.—Acts. 13:26-43.

GOLDEN TEXT.—To you is this salvation sent.—Acts 13:26.

INTRODUCTION.—Having succeeded in more firmly planting the Christian Church in Cyprus, the missionaries journeyed to Perga, thence north to the province of Pisidia, crossing the Taurus mountains and stopping at Antioch which lay on its slopes. As the most direct way of beginning their labors they go to the Jewish synagogue, and very properly, according to the apostles' custom, they keep the seventh-day (Acts 17:2) Sabbath with their brethren, and find occasion to preach Christ, the Lord of the Sabbath, and Saviour of men. After the customary reading of the Old Testament Scriptures by the leader in the synagogue, these missionaries are invited to speak to the people. Our lesson finds Paul in the midst of his sermon.

EXPLANATORY NOTES.—v. 26. "Men." And also of the same class. "Brethren." Being, by descent, the children of Abraham, the patriarch and "father of the faithful." "Whosoever . . . feareth God." Whether Jew or Gentile, for both were listening. "To you." It is a personal matter. This salvation preached and procured by Jesus, "is sent," sent forth from God, its author. v. 27. "For." Confirming the salvation promised. "That dwell at Jerusalem." As being more guilty than foreign Jews. "Rulers." Chiefly responsible for Christ's apprehension and death. "Knew him not." Failed to recognize him. "Voices of prophets." Misunderstood their meaning as applied to Christ. "Sabbath-day." The seventh day commanded to be kept holy. It is the Sabbath made for man, Jew and Gentile, and is still binding upon all men everywhere. "Fulfilled." The prophecies. The Jews were responsible for their false ideas of Christ, for they were the result of a selfish, disobedient heart. v. 28. "No cause of death." Nothing that really justified it. Their witnesses were false. "Desired." Desire, and not principle, guides too many lives. "Pilate." The Roman governor, and one with authority to pronounce the death sentence. This power was taken from the Jews. v. 29. "All that was written." Concerning his death and resurrection. "Laid." The burial of Jesus was the act of Joseph of Arimathea and Nicodemus. v. 30. Though God manifested himself in a human body, God could not die and lose his divine power. The divine Word raised again

the body. v. 31. "Seen many days." Forty days by the Galilean disciples who attended him. They knew what they testified. v. 32. "And we declare." In view of these proofs that Jesus is the Messiah. "Glad tidings." Good news, the gospel. "The promise." To Abraham, and all, through the righteousness of faith. Rom. 4:13. v. 33. "Hath fulfilled." Completely. For the resurrection, involving also the ascension, was the act which finished the fulfillment of the promise. "Second Psalm." The seventh verse. "My Son." As to his human nature, or a descriptive title derived from the human nature. "Begotten." Not referring to the origin of the relationship, but to the bringing of Christ into a state of glory and power after the resurrection. v. 34. "As concerning." Finding further proof. "No more to return." Rather, to die no more, for his body saw no change or corruption. "I will give." Perform unto you. "Sure mercies." Promises of David made to him. 2 Sam. 7:13, seq. Promise to David of a successor whose reign would be eternal. v. 35. "Another Psalm." Psa. 16:10. A Messianic Psalm. "He saith." Through David God speaks. "Shalt not suffer." It was verified in his resurrection after three days and three nights. v. 36. "Served . . . generation." God's purpose. David was an instrument for the execution of God's designs. David had but one generation of contemporaries, in that time he accomplished his work and then died. "Laid . . . fathers." Added unto, recognizing the future state. "Saw corruption." His mortal part. v. 37. A restatement of the fact. v. 38. "Therefore." Since Jesus is the Messiah he is therefore the author of forgiveness and salvation. Through him is forgiveness announced. v. 39. "All that believe." It is not partial. It is free to all who will truly believe. Not a mere intellectual conception, but a faith that takes in the doctrines of Christ; a faith that brings forth fruit. "Justified." Declared right before God. A wonderful doctrine; study it more. "Law of Moses." Rites and ceremonies and outward conformity to the Moral Law could not atone for sin. Something more was needed, and that was the atoning sacrifice of our Lord Jesus Christ. v. 40. "Beware." Your views have been erroneous. You have depended too much upon mere works for salvation. Unless, now, you rightly comprehend the work of Christ you will be in danger of suffering the fate referred to in prophecy. v. 41. Referring to Habakkuk 1:5. "Ye despisers." The incredulity of the wicked, their contempt of God's threatenings. "And wonder." Be astonished. "I work." A work of judgment. "In no wise believe." Infatuated, clinging to delusive hopes, they will not, though distinctly told the danger, believe or heed the warning. v. 42. "Were gone out." Were going out, the Gentiles made earnest request to hear again the doctrine. "Next Sabbath." No intimation of having a First day service. In preaching the doctrine of the resurrection no day is referred to as celebrating it, no change of Sabbath is hinted at. v. 43. "Jews and proselytes." Followed Paul and Barnabas to declare their belief in the doctrine taught. Thus conversing the missionaries exhorted them to "continue in the grace" or truth of God. The "grace of God" is his undeserved favor.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 13th.)

GOD'S PLEDGES AND OURS.—Acts 13:32, 33, Josh. 24:21-25.

With some understanding of right and a feeling of moral ability men are very apt to pledge at different times fidelity to Jehovah. They become of a sudden animated by a glowing zeal, are abundant and quite forward in professions,—and what is also noticeable are unconsciously prone to trust to their own strength. Joshua well understood this, and when Israel became profuse with rash promises, he administered a wholesome check to their ardor by revealing God's true character and the dreadful consequences of disobedience and their own weakness and rebellious nature. He who would keep holy promises must study the attributes of God, the work and sacrifice of Christ, their own moral nature—must be circumspect and humble in professions, and go to the performance of duties with a trembling sense of dependence on a higher power than our own. This is the only frame of mind which can be trusted to for permanent and happy results. Let us pledge God our fidelity, but not rashly and ignorant of our fallibility. We may, indeed, know whom we have believed, and be persuaded that he is able to keep that which we have committed unto him against that day. But be sure we know him and sure we have in a proper way committed ourselves to him.

As to God's fidelity and the certainty of his fulfilling his promises, we need say nothing. Who can doubt it? If we have failed to receive any good things promised

we may be certain that we have failed to comply with the conditions. Our hands and hearts have not been open to receive.

SCRIPTURE REFERENCES.

1. First promise. Gen. 3: 15, Rom. 16: 20.
2. First commandment with promise. Ex. 20: 12, Eph. 6: 1-3.
3. God is faithful in his promises. Num. 23: 19, Rom. 11: 29, 1 Kings 8: 56.
4. A source of spiritual joy. Rom. 8: 35-39.
5. A wicked promise. Matt. 14: 6-10, Luke 22: 3-6.
6. Inability to fulfill promises. 2 Peter 2: 18, 19.
7. Vows are to be kept. Num. 30: 1-4, Psa. 56: 12; 76: 11, Eccl. 5: 2, 4.

TO **YOU** IS SALVATION SENT.
HAVE RECEIVED IT?

—THE two aims before the Sabbath-school being the conversion of souls and the development of Christian character as spoken of last week, it follows that the scholar should be, and is brought under the influences of pure and wholesome literature. It is a part of the teacher's work to interest the child in good reading and in many ways stimulate the desire for reading and study. Thus sensibilities are quickened and thoughts lifted to high ideals of character. Too much care cannot be taken in selecting libraries and directing young minds in search for reading matter.

—THE cultivation of good habits, which are to become life-habits, is greatly stimulated by the teachings of the school. Especially does its influence go to the formation of habits of attention, punctuality, self-control, liberality, reverence. These in after years become an invaluable possession.

—BUT nothing so enters into character for present and eternal good as the truth, and nowhere outside of home is the scholar more sure of being brought into the influence of truth than in Sabbath-school. As good as preaching may be, the teacher more than all can get near to the scholar. He personally knows the character of his few pupils and can apply the truth practically and be more personal than the preacher. He can also apply the sermon in his teachings and prepare the minds of his class for other ministerial efforts.

—How responsible then becomes the teacher in regard to his own personal habits and the advice he gives, and methods of teaching, and application of truths. Let him be faithful in urging the worth and value of the soul. Let his presentation of truth be such as to fill and master the being of his pupils. Happy will he be when he sees them reaching out after the high and holy destiny to which God calls all men.

—BUT all this work is only supplementary to, and a completing of, the work of the home. If the influence of home does not tell for good character, then the chances are two to one against the inmates of that home.

THE REAL REASON FOR GOING TO CHURCH.

A lady said in the hearing of the writer the other day: "I don't go to church now, because in no church in my neighborhood can I get any comfort." This lady seems to have thought that the only reason for going to church was in order to get something. Another and a better reason for going would be to give something and do something. We are distinctly told not to forsake the assembling of ourselves together. We should go to church in order to obey this command and to do an act of worship that is pleasing to God. This cultivates our religious feelings and prepares us for the duties of the week. Then we give something to our fellowman by going. Our example benefits him and his devotion is warmed by ours. A number of sticks burn better together than one alone. So long as we hold the what-can-I-get theory of church-going we shall get little by going to church. We shall merely sit in the seat of the scornful and criticise the parson and the choir.

—*Quiver.*

HOME NEWS.

New York.

FIRST ALFRED.—Dr. Williams preached last Sabbath, Nov. 5th, on the true spirit and genius of education. The sermon was made up, very largely, of extracts from the public utterances of the late President Allen on the subject.—Our first snow storm of sufficient magnitude to cover the ground, came on Friday night. It stayed with us one day.—The political campaign has been a very quiet one with us, though by no means an indifferent one on the part of any party.—Last Friday evening was missionary concert, when an interesting programme was provided by the Missionary Committee of the Young People's Society. S. R. S.

SCOTT.—It is seldom that anything occurs in our quiet town which seems of sufficient importance to bring before the readers of the RECORDER. Yet we are always interested in the Home News department, and trust a few lines from Scott may be of interest to others, although there may not be anything of especial importance to communicate. While this church is somewhat isolated from other churches of our denomination, yet we are glad that our friends and acquaintances sometimes find us. Scarcely a Sabbath has passed this season but more or less friends from abroad have been present at our Sabbath-day services. Among those of more recent mention are the Hubbard brothers and families, Mr. and Mrs. F. A. Dunham, of Plainfield, N. J.; Miss Beebe, of Brookfield; Mr. and Mrs. R. W. Green, of Berlin, N. Y.; Mr. Barnes, of Sackett's Harbor, N. Y.; Dea. Burdick and wife, of Little Genesee. We were also glad to welcome among us, not long since, the Rev. D. H. Davis and family, who remained with us over the Sabbath, Mr. Davis giving us an excellent discourse. Mrs. Davis occupied the time usually allotted to Sabbath-school recitations very acceptably, reading a paper, subject, "Woman's Mission Work." In the evening Mr. Davis favored us with his stereopticon lecture on China, all of which were, we trust, beneficial to us as a people.—The Quarterly Meeting of this part of the Central Association has just been held with the Scott Church, which proved of more than ordinary interest. Earnest and effective sermons were delivered by Revs. Swinney, Mills and Rogers. The Rev. A. W. Coon, a former pastor of this church, being present, made some very stirring remarks which were not without influence. It is an encouraging feature of these Quarterly Meetings that each successive meeting seems to be of increasing interest. At this time the interest being so great that two extra meetings were added to the programme. Two arose for prayers and expressed a determination to live for Christ. One of whom had, at a recent prayer-meeting, expressed the same desire. Others are evidently thoughtful. Pray for us that this may be but the beginning of a rich harvest of souls. E. A. ROGERS.

Nov. 4, 1892.

NEW YORK.—On the 12th of November Bro. Leslie, a convert to the Sabbath from the Episcopal Church, will present his letter of experience and ask for membership with our church. A full attendance is desired. The baptism of this brother will take place at Plainfield, N. J., during some session of our Yearly Meeting. Our covenant meeting will be held at the residence of Prof. Babcock, 344 W. 33d St., Friday evening, Nov. 25th. The communion service will occur

Sabbath day, Nov. 26th. We should be glad to receive letters from our absent members to be read at the covenant meeting. J. G. B.

Rhode Island.

ROCKVILLE.—Although we are so far from the centre of our denomination, yet we do not feel as though we are quite out of the world; or so far away that God's blessing cannot reach even this place. We have had delightful weather all the fall, although it is very dry. Mill-ponds are lower than for many years. The mills have been silent for two months.—Our meetings have been well sustained and there is a good degree of interest. We have held cottage prayer-meetings for several weeks, two evenings in the week. There has been manifest a deep interest and many hearts have been anxiously praying that God will revive his work here and bring in the wanderers and those that are out of Christ. We feel that the Lord is in our midst working by his still small voice. Last Sabbath, the 29th, our pastor had the pleasure of leading four young converts into the baptismal waters. It was a beautiful and impressive sight, as it always is, to see the young bearing the yoke in their youth. We hope there are others to follow soon. Elder Main and E. B. Saunders came the 15th of October and gave us their words of counsel and good cheer. Mr. Saunders tarried two evenings to help in the work. We ask our brethren and sisters to remember this church and people in their prayers, that the good work may go on until every one that is out of Christ may come and lay their burdens at the Master's feet, and the prodigal may come back to his Father's house where there is bread enough and to spare. Wouldn't it be a grand thing if we could have in all our churches this season such an outpouring of God's Holy Spirit that there shall not be room enough to receive it? The promise is, "Ask, and ye shall receive." Let us have faith in God, and believe what he says to us in his holy Word. E. H. MC. L.

Oct. 31, 1892.

Wisconsin.

MILTON.—There has been but little rain here this fall. Everything has been dry and dusty. The severe wind-storm of October 28th literally blew shocks of corn to pieces and out of the field.—The light of the great fire in Milwaukee, 60 miles away, was distinctly seen by many people in our village.—Paul M. Green, of this place, has been nominated by the Republican party for the State Legislature.—E. B. Saunders is expected home this week from his visit to the churches of the Eastern Association.—Pastor E. M. Dunn recently made a visit to the church and people at North Loup and vicinity.—President W. C. Whitford has been preaching for the church at Rock River in the absence of E. B. Saunders.—Our enterprising jeweler, T. I. Place, has purchased the corner block recently occupied by Palmiter & Son with general merchandise. The building is being thoroughly repaired, and will make one of the finest business places in town. Palmiter & Son have built a new store south of the bank.—Carl Crumb is putting up a fine residence on Madison Ave., at the end of Sweet St.—The Missionary Committee of the Christian Endeavor Society furnished a very instructive and helpful programme for the missionary prayer-meeting Sixth-day evening, Oct. 28th.—Ten of the young people of our society attended the State Convention of the Christian Endeavor, which was held at Racine, Oct. 21-23. These young people represent us from Farina, Welton, Garwin, and

Milton.—D. E. Titworth, President of our General Conference, spent the Sabbath, Oct. 29th, with us. E. S.

South Dakota.

SMYTH.—The interest in our meetings continues good. Five have been added to the Pleasant Grove Church by baptism, and three were baptized and joined the church at Dell Rapids last Sabbath. These little churches are small, but composed of earnest Christians and good workers.—We go from here this week to Big Springs, in this State, where we are to spend a few days holding some meetings with the church of Danes at that place. From there I go to Stone Fort, Ill., to help in some meetings there, and at other points on that field.—My correspondents may address me at Stone Fort, Ill., for the present.

J. L. HUFFMAN.

MISSIONARY SOCIETY.

Receipts in October.

Received through Rev. J. L. Huffman:	
H. D. Boughner.....	\$ 1 00
Middle Island Church.....	1 50
Ritchie.....	2 00
Lost Creek.....	3 00
Sale of Books at Conference.....	5 00
Judson Davis, Long Branch, Neb.....	1 00
L. L. Davis.....	1 00
L. F. Van Horn.....	5 00
J. S. Babcock.....	5 00
Collection.....	6 94
B. G. Babcock.....	5 00
Mrs. E. G. Babcock.....	70
Mrs. Geo. Davis.....	10
Clara Davis.....	25
J. G. Babcock.....	1 00—\$38 49
Received through Rev. D. H. Davis:	
Mrs. N. B. Burdick, Hartsville, N. Y.....	1 00
Rev. T. R. Reed, Watson, N. Y.....	2 00
Non-resident Member of Watson Church, C. M.....	15 00
Eli Brand, Leonardsville, N. Y.....	1 00
Mrs. Wm. H. Bardick, West Edmeston, N. Y.....	1 00
Nathan Burch, Brookfield, N. Y., C. M.....	1 00—21 00
Received through Rev. J. M. Todd:	
Berlin (Wis) Church.....	8 14
Received through Rev. L. F. Skaggs:	
Receipts on the Field.....	6 15
Received through Rev. Geo. W. Lewis:	
Hammond Church.....	16 75
Received through Rev. S. I. Lee:	
A Friend of Missions.....	50 00
Receipts in Arkansas.....	1 00
Mississippi.....	4 50—55 50
Received through Rev. Madison Harry:	
Collection at Dighton, Kan.....	7 25
Elmdale.....	4 14
Dow Creek, Kan.....	2 50
Marion.....	2 50—16 39
Received through Rev. A. E. Main:	
Mrs. D. K. Davis, Smyth, S. D.....	1 50
J. S. Langworthy, Dodge Centre, Minn.....	5 00
H. F. Clarke, Berlin, Wis.....	15 25
Quarterly Meeting Southern Wisconsin Churches.....	5 00
Rotterdam Church, Holland, C. M.....	5 00
H. M.....	3 00
Mrs. E. Saunders, Grand Junction, Ia.....	2 50
Mrs. E. D. Babcock, Walworth, Wis.....	1 00
Mr. and Mrs. J. M. Maxson, Chicago, Ill., T. O.....	2 00
A Friend, Rome, N. Y., C. M.....	20 00
Mr. and Mrs. D. H. Davis, T. O.....	10 00—70 31
Rev. A. E. Main, Money Order for Collection.....	10 50
Mrs. E. R. Maxson, Syracuse, N. Y., H. M.....	5 00
C. M.....	5 00—10 00
Adams Church.....	42 72
Plainfield Church.....	39 98
Lincklaen.....	2 00
"The Little Helpers," Dodge Centre, Minn., S. M. S.....	6 00
First Brookfield Church.....	7 84
Young People's Permanent Com., Salary J. L. H.....	50 00
Utica Church.....	4 00
Independence Church, G. F.....	10 00
A Friend of Missions, Andover, N. Y.....	5 00
Inez Bess, Andover, N. Y.....	30—15 30
Walworth Church.....	8 00
Farina.....	8 63
Sabbath-school, G. F.....	5 42
S. M. S.....	3 85—17 90
Wm. L. Clarke, Ashaway, R. I.....	5 00
Grace L. Greene, Hope Valley, R. I.....	1 00
J. H. Wolfe, Salem, Va.....	2 00
Pawcatuck Church.....	55 92
Waterford.....	26 54—82 46
Milton Junction Y. P. S. C. E., One-fourth Salary of Bible-woman in Holland.....	25 00
Albert Brooks, Waterford, Conn.....	2 00
New York Church.....	6 70
Received through Recorder Office:	
D. C. Whitford, Wolcott, N. Y.....	5 00
Ladies' Evangelical Society, 2d Alfred Church.....	3 92—8 92
Received on loan.....	
Cash on hand, Oct. 1st.....	\$ 586 55
	500 00
	1,018 49
Payments in October.....	
	\$2,105 04
	2,063 78
Cash on hand, Oct. 31st.....	\$ 41 31
E. & O. E.	A. L. CHESTER, Treasurer.
WESTERLY, R. I., Oct. 31, 1892.	

WOMAN'S BOARD.

Receipts in August.

Woman's Miss'y Society, Nile, N. Y., Shanghai Mission School, \$10 General Fund, \$10 76.....	\$20 76
Ladies' Miss'y Society, West Hallock, Ill., Tract Society, \$10, Special Thank-offering, \$10.....	20 00
Mrs. Ezra Crandall, Milton, Wis., Special Thank-offering.....	1 00
Ladies' Benevolent Society, Milton, Wis., Special Thank-offering.....	15 00
Ladies' Aid Society, Farina, Ill., Dr. Swinney's Salary.....	3 25
Returned by M. F. Bailey, Sec'y, Board Expense Fund.....	3 33—\$63 34

Receipts in September.

Mrs. Alexander McLearn, Rockville, R. I., Special Thank-offering.....	1 00
Receipts in October.	
Ladies' Aid Society, Independence, N. Y., Miss Burdick's Salary.....	5 00
Ladies' Aid Society, Nortonville, Kan., Miss Burdick's Salary, \$15, Missionary Society, \$10.....	25 00
Woman's Evangelical Society, Alfred Centre, N. Y., Miss Burdick's Salary, \$10, Medical Mission, \$10.....	20 00—50 00
	\$114 84
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MILTON, Wis., Nov. 1, 1892.

MRS. HARRISON.

BY THE REV. TEUNIS S. HAMLIN, D. D.

The facts and events of Mrs. Harrison's life are distinctively American. She was the daughter of a clergyman. It is a very notable fact, of which fresh illustrations are constantly coming to one's attention here at the Capital, that many of our foremost men and women are children of Christian ministers. This simply emphasizes the value of early nurture in good morals and religious duties, in that careful economy which the narrow means of most clerical households requires, and of descent from thoughtful, scholarly, refined and pure parents.

All these advantages Mrs. Harrison enjoyed to the full. At the time of her birth, her father, the Rev. John Witherspoon Scott, D. D., was President of the Female College at Oxford, Ohio. Here her girlhood was spent, amid beautiful natural surroundings, and in the studious and literary atmosphere of a college town. She enjoyed the best educational advantages of the day, and she appreciated and improved them. She grew to be a fascinating young woman, lovely in face and form, of simple, hearty manners, broadly intelligent, full of life and fun, witty, but never caustic in conversation—a universal favorite.

At twenty-one years of age she was married at Oxford to Benjamin Harrison, a poor boy, just entering his chosen profession of the law. They began their united life in true American fashion, simply and quietly; living within their means, joining the industry and economy in which both had been reared. They gradually enlarged their manner of life as well-earned prosperity came; and their Indianapolis home was notable for hearty and refined hospitality. But both husband and wife cordially disliked ostentation of any sort; and while residing at the Capital during General Harrison's six years in the Senate, they lived modestly, though always in a manner entirely worthy of their position.

During those six years Mrs. Harrison interested herself actively in charitable and other good works, as she had always done in Indianapolis. The Garfield Hospital owes much to her unremitting efforts; and her unnamed and unknown charities far exceeded those that ever came to the knowledge of the public.

When she came here three-and-a-half years ago, as the wife of the President, she was no novice. She understood fully the immense social responsibilities and burdens of the position. That these were not naturally congenial to her, that she greatly preferred the retirement and uninterrupted joys of family life, and that she still fulfilled every duty of her high station with conscientious fidelity, affords a thorough insight into her true and noble character. No visitor to the Executive Mansion ever felt any chill of reluctance in Mrs. Harrison's greeting. She was utterly unchanged by high station. She retained always the habit in which she had been reared of judging people by their merit, not by title or official place. The oldest Indianapolis friends and the highest diplomats alike found her affable, sincere, sympathetic—a true American woman.

Mrs. Harrison was pre-eminently domestic. Though holding the highest station in the land, she did not regard the duties of the household as unworthy of her earnest attention. The historical associations of the White House were very dear to her, and she understood them thoroughly. She aimed to make the house, in its public rooms, worthy of the nation; and the new decorations of the main corridor, the State dining room, and other portions of the build-

ing, are proofs of her exquisite taste. Even more sedulous care was bestowed upon the family rooms of the second story, and what was lacking in liberality of appropriations was made good by Mrs. Harrison's skill and knowledge. But the changes below stairs, and which the public never see, are still more characteristic of her kind heart. She found the working and servants' rooms sadly neglected, uncomfortable and unhealthy. They have all been made wholesome and attractive under her personal direction. There is not a man or woman employed about the White House that does not love Mrs. Harrison devotedly and feel personally bereaved in her death.

Her most fondly cherished plan was an enlargement of the Mansion, long too small, and each year growing more inadequate, privacy for the family resident there being now quite out of the question. Mrs. Harrison gave this subject the most thoughtful attention, and the design she originated has been laid before the Congress. It is to be earnestly hoped that, at the session now at hand, it may be adopted, and an appropriation made for its immediate execution. What more suitable memorial of Mrs. Harrison would be possible?

As President of the Daughters of the American Revolution, Mrs. Harrison performed much quiet labor; and her wise counsel, ready tact, charity of judgment, and willing service did much to bring this splendid organization to its present state of prosperity.

The family life at the Executive Mansion during these last years has been very beautiful. It is rare to find four generations living together under any roof. Here such was the fact; and each ideal in itself, and in its relation to all the others. Dr. Scott, now in his ninety-third year, vigorous, active, full of interest in men and things, brought to the White House the benediction of his useful life and his beautiful old age. The President and Mrs. Harrison have had here the same devoted Christian homelife that they always maintained in Indianapolis, faithfully observing the Sabbath, constantly maintaining family worship, and as conscientiously true to their private as to their public duties. Their children have been their joy and comfort, Mrs. McKee especially aiding her mother most efficiently in every way. And the three grandchildren, strong, beautiful, bright, have brought constant sunshine, while they have been reared in all the obedience and love of a true Christian home. Here Mrs. Harrison has spent her happiest hours, loving and beloved, a beautiful example of American womanhood.

Her long illness has been borne with noble fortitude and patience. Long before the public knew of it, she was beginning to break under the too great strain. Publicity was so wearisome to her that she snatched every opportunity for retirement; and hours that should have been spent in open-air exercise were devoted to her beloved china painting. To the very end of the last social season she was always in her place, and every duty was ungrudgingly done. When at last the break came, she had a passionate longing to be alone, and thenceforward saw only her immediate family. She was gentle, peaceful, grateful to her devoted physician and nurses, but uninterested in the outside world. Of all the exceeding tenderness and fidelity of the stricken husband the world will never know. The President was completely merged in the Christian man. Never in any home was there a more prayerful watching, a more Christian entrance upon immortality, a more heaven-soleiled grief.

It has been one of the chief moral forces of England for the last half-century that the throne was occupied by a pure, true woman, a model wife and mother. In all these respects she had her peer in the late mistress of the Executive Mansion. It becomes all American Christians, while they grieve with their Chief Magistrate, heartily to thank God for the life and example of Caroline Scott Harrison.—Independent

HAPPINESS is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—Cadworth.

EDUCATION.

—YALE UNIVERSITY had its beginning at Saybrook, Conn., in 1700, and removed to New Haven in 1716.

—DAVID DUDLEY FIELD has donated, through his friend and associate, Hon. John Randolph Tucker, his entire library to the Washington and Lee University, in which Mr. Tucker is professor of international and constitutional law. It consists of over 1,000 volumes.

□—BROWN UNIVERSITY has begun the new year with flattering prospects. The number of students aggregates nearly 500, including the largest freshman class on record—140 men. The woman's department of the University has registered thirty-eight students. A number of new professors and instructors have been added.

—THE Russian exiles in New York City are more anxious to learn the English language than the immigrants of any other race from the European continent. A large proportion of them join classes or attend schools for the purpose of learning to speak it. They find it a very difficult language to learn.

—FOR an intelligent nation, the Germans are the most backward in employing women as teachers. From the official school statistics of Saxony it appears that the teaching force in the elementary Protestant schools—2,171 in number, with an attendance of 575,560, consists of 285 directors or principals, 7,823 male teachers, and 226 female teachers.

—OF the girls who graduated from Wellesley this summer, three return to their homes, to take various positions in society. Eleven will return to Wellesley, or enter other colleges, to pursue special studies. Three will take up their residence in college settlements in cities, for the study of social problems. Two will enter journalism, one medicine, one philanthropy, and three will go to foreign missionary fields. One will take up a Western ranch, three will travel in Europe for study, and eight will teach.

—SCHOOLS devoted to the training of clergymen have a bearing upon the national welfare. The clergyman is not only a citizen, but a trainer of citizens. Moral and social questions pertain to his sphere, and although he may not treat these abstractly, yet in the concrete form in which they appear he has much to do with their solution. Even where he cannot solve, his counsels may teach patience, and an earnest striving for a peaceful adjustment. Most of all, it falls to him to keep the many members of the social organism in sympathy with one another. Were clerical demagogism prevalent in the United States, its power to harm society would be beyond calculation. But the country still looks to clergymen to promote kindly tempers, a scrupulous regard for the rights of all, even the weakest, and does not look in vain.

POPULAR SCIENCE.

HERCULITE, a new French explosive, is a yellowish-gray powder, composed of sawdust, camphor, nitrate of potash, and several substances that are kept secret. It cannot be fired by sparks, flame, or detonation. At a trial a half pound charge of the compound was inserted in a blast hole about four feet in depth, tamped with sand and earth, and fired by a special igniter. A block of stone of about thirty tons was displaced.

A NOVEL form of inclined railway has been built at Bridgenorth, England. It connects the upper and lower parts of the town, communication between which was formerly provided by means of steps cut in the solid rock. The length of the track is only 201 feet, but its vertical rise is 111 feet. There are two cars, on separate lines of rail, and they are connected by a steel cable passing round a wheel at the top. They are thus balanced, and a preponderating weight is given, whichever one is at the top, by pumping a supply of water into a tank placed in the frame of the car. The steel rails are secured to the ties which are bolted to the solid rock and also imbedded in concrete. The brakes are normally on the wheels, and motion is only possible while the brakeman turns his handle. The track is cut out of solid rock, so that it shall not spoil the beauties of the landscape.

ANOTHER triumph of science was recorded recently, when long-distance telephone service between Chicago and New York City was successfully established. Mayor Washburne saluted Mayor Grant: "The city of Chicago greets the city of New York," and the response was

promptly received: "The city of New York returns the greeting." The service of the new line is highly satisfactory, and will undoubtedly supersede in part that of the telegraph system. The distance to New York by this new wire is 950 miles. Hitherto the greatest distance over which speech has been successfully transmitted was 500 miles. Forty-two thousand seven hundred and fifty poles are used in the line between New York and Chicago. The wire of this experimental circuit weighs 826,500 pounds. The leaflet issued by the Company shows that the same circuit in the ordinary telephone wire would weigh only 200,000 pounds. It is a great achievement.

GERMS have been found by various investigators in the blood and secretions of patients suffering from measles. None, however, have been certainly proved to be active agents in the production of the disease. Very recent investigations are those of Canon and Pielicke, of Berlin, and they are reported in the *Berliner Klinische Wochenschrift* for April 18th. There seems ground for the belief that the germ they have discovered is the active cause of the disease. It is a bacillus varying considerably in length and appearance under different conditions. It was found in the blood of fourteen patients sick with measles. A similar germ was also found in the sputa and nasal secretions. It was present during the whole course of the disease, and occasionally for two or three days after active symptoms had disappeared. It was most abundant at the time of defervescence. In seven cases in which active symptoms had disappeared, but in which the rash had not wholly faded, the bacillus could not be discovered. This bacillus is undoubtedly different from any germ yet described in connection with measles. It is to be hoped that the belief of the discoverers will soon be confirmed by the investigation of others.—*N. Y. Medical Journal*.

—CORBETT, the champion prize-fighter, would not drink champagne or whiskey after his victory. He was content to respond to the toasts of his friends in a glass of milk.

SPECIAL NOTICES.

☞ THE Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin will convene with the Milton Junction Church, commencing Nov. 26, 1892. The following programme, subject to necessary modifications, will be presented:

1. Introductory Sermon by S. H. Babcock, at 7 P. M.
2. Sabbath, 10.30 A. M., sermon by E. M. Dunn.
3. Sabbath, 2.30 P. M., sermon by N. Wardner.
4. Sabbath, 7 P. M., Praise, Prayer and Conference meeting, E. B. Saunders.
5. First-day, 10.30 A. M., sermon by E. A. Witter.
6. First-day, 2.30 P. M., Y. P. S. C. E. Meeting.

COMMITTEE.

☞ PROGRAMME of the Ministerial Conference in connection with the Quarterly Meeting at Milton Junction, Wis., Nov. 26, 1892.

- Opening exercises at 10 A. M.
1. Exegesis of Gal. 3:23-25. O. U. Whitford.
 2. What conditions are essential to the prosperity of the church? H. Hull.
 3. What is regeneration? What are the methods of God's procedure in regeneration, as far as we understand them? What is the difference between regeneration and conversion? N. Wardner.
 4. Is it advisable for our people as a denomination to represent themselves at the World's Fair Religious Congress in Chicago next year? Geo. W. Hills.
 5. What is the best mode of conducting a revival? E. B. Saunders.
 6. What is the office work of the Holy Spirit? Is the Holy Spirit and the Spirit of Christ one and the same? If not how is Christ present with his disciples "even unto the end of the world"? S. H. Babcock.
 7. What is effective preaching, and what are the conditions requisite to secure it? Wm. B. West.
 8. What do the Scriptures teach with reference to progressive sanctification? Is the idea of progressive sanctification in the intermediate state contradictory to Scripture or reason? F. O. Burdick.
 9. What is the proper attitude for our churches to assume toward their young people? E. A. Witter.
- E. M. DUNN, Com.

☞ THE Local Union of the Christian Endeavor Societies of the Seventh-day Baptist Churches of Southern Wisconsin will meet in connection with the next Quarterly Meeting, Sunday, Nov. 27, 1892, at Milton Junction. There will be the annual reports, five papers (for free discussion), a question box, and a consecration meeting. It is also the time for the annual election of officers.

☞ 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.

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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 3.00 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.45 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, 344 So. Wood St., and F. E. Peterson, 5455 Monroe Ave.

☞ 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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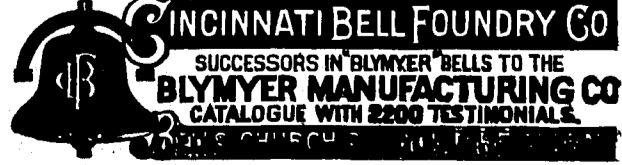
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CONDENSED NEWS.

The counter cases in the Behring Sea arbitration are to be exchanged by the two governments on the first of February, 1893

Robert Burns' cottage at Ayr is to be reproduced at the World's Fair, Chicago. The plans for the liberal art buildings are complete.

Miss Lillie Stover, the only surviving grand daughter of Andrew Johnson, has just died at Knoxville, Tenn. She will be buried beside the grave of the ex-president at Greenville.

At the coming session of parliament Viscount Wolmer (liberal unionist) will introduce in the House of Commons a woman's suffrage bill which it is expected will receive 150 votes.

Besides the volume just published Lord Tennyson left a quantity of manuscript poems. It was left to Hallam Tennyson's discretion whether these poems should be published.

The total number of Chinese who entered Canada and paid the poll tax of \$50 each during the fiscal year ending June 30th, 1892, was 3,376, as against 2,114 in the previous year.

For the first time in the United States, pontifical high mass was celebrated Nov. 1st, by a papal delegate. It was at the All Saints Day service of the Italian church of Our Lady of Sorrows, Chicago.

Major-General Forestier Walker, Sirdar of the Egyptian Army, accompanied by his staff, has started for Suakin, to prepare the troops for an encounter with the forces of Osman Digna, who is making raids in the vicinity of Suakin.

During the last week eight firms, in St. Petersburg, most of them in the grain trade, have become bankrupt. Another large house, finding the exportation of grain profitless in the face of keen American competition, has decided to abandon business in Russia.

Count von Alvensleben, German Minister to Belgium; Dr. von Glasenap, of the Imperial Treasury Department, and Herr Hartung, Director of the Reichsbank, have been appointed delegates to the International Monetary Conference which meets in Brussels on November 22d.

Brooklyn was again visited by a destructive fire, Nov. 5th., and, aided by a brisk north-west wind, the greater portion of two city blocks was destroyed, and over a quarter of a million of dollars in buildings, wall paper, furniture and machinery went up in smoke.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

A dispatch from Yaguaron, Brazil, says another revolution has broken out in Porto Alegre, in the State of Rio Grande do Sul. The government troops charged on the revolutionists and killed a number. There is great excitement in Rio Grande do Sul and it is feared the scenes of the last revolution will be repeated.

The Supreme Court has unanimously sustained the constitutionality of the Idaho test oath law. The decision in which this conclusion is reached has been handed down by Justice Huston in case of Joseph R. Sheppard vs. Hyrum Grimmer, Register of Paris precinct, Bear Lake county. The plaintiff is a Mormon, who offered to register upon subscribing to an oath embracing the constitutional provision and ignoring the additional qualification of the test oath law enacted by the first State Legislature. This decision will prevent Mormons from voting.

MARRIED.

GRAHAM—BARBER.—In Rockville, R. I., Oct. 30, 1892, by the Rev. A. McLearn, Mr. James Graham and Mrs. Thurea M. Barber, both of North Kingston, R. I.

GREEN—TITSWORTH.—In New Market, N. J., Nov. 2, 1892, at the residence of the bride's mother, Mrs. Lucy M. Titsworth, by the Rev. L. E. Livermore, Mr. David I. Green, of Johns Hopkins University, Baltimore, Md., and Miss Mary Titsworth, of New Market.

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.

BROOKS.—In Walworth, Wis., Oct. 31, 1892, Dea. Daniel Brooks, aged 64 years and 2 days.

Dea. Brooks was born near Bridgton, N. J., Oct. 29, 1828. He came to Walworth some 24 years ago, and lived thereafter in the neighborhood where he died. He was for a number of years deacon of the Baptist Church, and was highly respected wherever known. The large audience which attended his funeral, though the weather was quite unfavorable, evidenced the esteem in which he was held. He leaves a wife, two sons and a daughter to mourn their loss. Sermon by the writer from 1 Cor. 15 : 57. S. H. B.

BRIGHTMAN.—Addison Brightman was born in Brookfield, N. Y., in 1827, being at the time of his death, which occurred Oct. 25, 1892, 65 years of age.

In 1853 he was united in marriage to Miss Clarissa Clark. Although it was one of the happiest of unions, it was very brief. In 1865, with his family, he moved to Albion, Dane Co., Wis., where in the space of six months the death angel entered, taking the beloved wife and mother. Three children were born to them, Ida, wife of Prof. D. O. Hibbard, of Harriman, Tenn.; Ada, wife of Mr. Geo. Buten, Milton Junction, Wis.; and Jessie, wife of the Rev. Thos. Sharpe, Horicon, Wis. After his home was broken up by the death of his wife, his life was filled with more sorrow than is common to most men. Yet through it all he would look up and say, "The dear Lord does not make any mistakes." He was converted in his youth, and lived a faithful, consistent life. Religion was to him the most important thing in life, imparting joy, tempering sorrow, and meeting all its demands. He was true to his religious convictions and steadfast in the maintenance of Christian principle. He was a member of the Seventh-day Baptist Church at Milton Junction. The last year and a half his home had been with his daughter, Mrs. Sharpe, where loving hands did what they could to fulfill the promise, "That at evening time it shall be light." The little grandchildren had learned to love and anxiously wait for the coming of grandpa. While visiting his daughter, Mrs. Buten, he was stricken with erysipelas, living only one week. Mrs. Hibbard was also visiting there, so in his last illness he had the loving care of his



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three daughters, and on the beautiful morning of Oct. 27th we laid him to rest by the side of his departed wife. His pastor, assisted by the Rev. N. Ward, officiated at the funeral. G. W. H.

MAXSON.—In Walworth, Wis., Oct. 28, 1892, Henry J. Maxson, in the 67th year of his age.

The deceased was born in Petersburg, Ronselaer Co., N. Y., Feb. 10, 1826. After his birth his father lived in Brookfield, Adams, Hounsfield, and Cape Vincent, N. Y. In the autumn of 1852, Bro. Maxson came to Walworth, Wis., and in course of time by industry and frugality secured himself a comfortable home and a fair share of earthly treasure. June 1, 1856, he was married to Phebe Howland, with whom he lived happily until death severed the bond of union. To them were born five sons and three daughters, all of whom, with the widow, survive him, except the third son, who died about eight years ago. Bro. Maxson made a public profession of religion when a youth, was baptized and joined the Adams (N. Y.) Seventh-day Baptist Church, and subsequently, for a time, was a member of the Walworth Seventh-day Baptist Church. Though of a quiet, retiring disposition, he had a deep interest in the prosperity of Zion, rejoicing in her victories and saddened at her defeats. Funeral sermon by the pastor from Num. 23 : 10, last clause. S. H. B.

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