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FAITH, HOPE AND LOVE.

BY T. P. LESLIE.

Faith! It is the spark divine,
That kindles into flame
The deadened soul of fallen man,
And saves from sin and shame.

Hope! It is the blessed rest
Of those who've safely passed!
From death to life, and humbly look
For happiness at last.

Love! It is the name of God,
Our Maker, Saviour, Friend,
And every faithful, hopeful heart,
Will love Him to the end.

Jesus! May my faith increase,
My hope be ever sure,
So shall my love for Thee, O God,
From age to age endure.

—WE trust that the action of the Board of Trustees of the Society of Christian Endeavor in refusing official representation to the Seventh-day Baptists will be met by such a spirit as will put our First-day friends to shame and cause them to stop and consider the attitude to which they have committed themselves. Let no note of bitterness be struck by Seventh-day Baptist Endeavorers. Our friends of the Y. P. S. C. E. Board have made a mistake. They have allowed themselves to do an unfair and petulant thing. They are part of a company of well-meaning people who have set themselves to bring about a Sunday closing of the Columbian Exposition, through Congress. They believe that their plan is of vital importance, and they know that it is in desperate peril. They are jealous of any influence which will make for an open Sunday Fair. Seventh-day Baptists, by opposing religious legislation, are in the way of their cherished hopes, and must be ignored.

The coming months are full of opportunity for Seventh-day Baptists. The Sabbath question is undergoing a thorough sifting. While the whole question is passing through the white heat of controversy, let our denomination stand firmly but kindly and courteously for two principles. (1) There is one Sabbath only enjoined in the Bible—the seventh day of the week. (2) It is unconstitutional, unbiblical, and unwise to legislate for the promotion of the religious observance of any day as the Sabbath. If Endeavorers of other denominations draw away from us it can not be helped; but let Seventh-day Baptist Endeavorers stand where they have always stood, holding out the same hand of fellowship and co-operation. Keep sweet. Leave it to those who bolster a failing cause to lose their tempers. So long as we are able to demonstrate the truth and justice of the principles for which we stand,—so long as we can turn to our accusers a countenance of unflinching good humor,—we are masters of the situation.

The first gun of the campaign of the World's Fair Sunday Opening Association was fired by Mayor Washburne in his recent message to the Chicago City Council. He believes that the Exposition should be open Sundays "under such reasonable rules and regulations as will prohibit the use of machinery and restrict man-

ual labor." He is confident that the great majority of the people of the United States want such a Fair, and further says that seven-eighths of the business men of Chicago were found by a *bona fide* canvass to be opposed to closing the gates on Sunday. He reminds the Council that Chicago has a financial interest in the Exposition amounting to the sum of \$5,000,000. In view of these and other facts he urges the Council to send a committee to Congress with resolutions requesting the repeal of the Sunday closing clause. It is quite probable that the recommendation will find a congenial atmosphere in the Council and will be promptly acted upon.

—OUR General Conference in the year 1893 ought to be the grandest rally of Seventh-day Baptists which has ever been held. The conditions are such as to make possible a gathering which will be long remembered as one of surpassing power and interest. In order to make these possibilities realities it is essential that the Conference be easily accessible from Chicago and the great Exposition.

This line of reasoning has doubtless already passed through the minds of most of the readers of these words. But right at this point we are met by a grave difficulty. Will you pardon us, if we step aside for a moment from the consideration of great social, moral and religious questions of the day to discuss a subject which is of absorbing interest to Seventh-day Baptists only?

If the attendance at Conference next August is as large as we have a right to expect that it will be, no one church—no two churches—can care for its visitors without carrying burdens altogether "too grievous to be borne." No church should allow its hospitable instincts to be smothered by the voice of wisdom as to attempt it.

If this is true, what is to be done? Three plans might be suggested.

1. The Conference might be held at some point remote from Chicago, where the attendance will be light enough to relieve the situation of the difficulty mentioned. But how can we turn our backs on the great opportunity which presents itself of seeing such a gathering of Seventh-day Baptists as may not be seen again during the lives of many of us? It is evidently the wish and expectation of the denomination that the Columbian Exposition shall be utilized to feed the General Conference and make it a red-letter occasion.

2. The Conference might be held in Chicago or one of its suburbs and be made self-supporting. There are three objections to this plan whose combined force prompts us to look for some better one. (1) It would be expensive. (2) The Conference would be in a certain sense a side show to the great fair and the success of the Conference would be more or less interfered with by the Fair's overshadowing attractions. (3) The surroundings would not be home-like and congenial. There would be no local inspiration.

3. What seems by far the most satisfactory

plan to the Western Editor is the one which we briefly outline below. It is somewhat crude and would, no doubt, demand modifications. It is no one's plan in particular; but is a composite of many suggestions. There is no patent on it and no one need be held responsible for it. Whatever may be its shortcomings, we hope it contains some elements which may be used to help make the General Conference of 1893 a grand success. Wherever the Conference is held, let the dining tent be self-supporting, and let the visitors take *all* their meals there. Let a local director-general of the Conference preparations be appointed and enter upon his duties as soon as possible. By making arrangements long in advance he can save a large percentage of the expense. He will probably find it advisable to hire a head cook and a corps of assistants for the occasion. The waiters will be readily recruited from the ranks of our own young people. Let everyone else be expected to pay such a price for meals as will cover expenses. This price probably would not be less than fifteen cents or more than twenty-five. Any Western Church in 1893 will find ample scope for its hospitality in *housing* the guests to the General Conference, leaving the other arrangements to the management indicated above. Let the good people of the church which entertains the Conference turn their dining-rooms into bedrooms and their public buildings into dormitories and, going to breakfast in the Conference tent along with their guests, eat their meat with gladness.

And now a storm of objections arises. "It is a very unusual plan." But this is to be a very unusual Conference. "The guests should not pay for their meals if *our* church invited the Conference." But unless your church were content with some compromise arrangement, it could not invite the Conference at all, and, unless some church welcomes Conference, it will probably go to Chicago where visitors will pay for not only meals, but lodgings, and high prices at that. "We won't be dictated to, we will dine where we please." True Seventh-day Baptist spirit. You would not be obliged to obtain a written permit from the director-general in order to take a meal at a private house; but the guests should be strongly recommended to follow the Golden Rule, and refuse all such invitations. "It looks small and mercenary to let guests pay for meals." Pride—arrant pride. The announcement that visitors would be allowed to relieve their hosts and hostesses of a part of their great burden would be hailed with relief all over the denomination, and the people would feel much more free to come. We sincerely believe that the plan would be eminently satisfactory to both those at home and those from abroad, and that its adoption this year would insure an extraordinary attendance.

We would respectfully register our judgment in favor of a *four-day* Conference in 1893. The Conference at Nortonville was the gainer by the omission of certain details in reports. There is room for further abridgement in this direc-

tion. There need be no dry sessions. It should be understood that each one of its sessions is to be so interesting, that no one can afford to miss it. Let statistics be printed, and distributed. Let the sessions be pithy and to the point, and let the Conference close at the climax on Sunday evening.

L. C. RANDOLPH.

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LOVE AND SERVICE.*

A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another.—John 13:34.

Reading the same passage from the new version we find the word "even" inserted:—"A new commandment I give unto you, that ye love one another; *even* as I have loved you that ye also love one another." Otherwise there is no difference.

I have often wondered why the Saviour called this "a new commandment," for in Leviticus 19:18 we read: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." He referred to this commandment in his sermon on the mount, when he said, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy." Deut. 23:6. Also in Matt. 19:19 he quotes the same words to the young man who came asking the way to life eternal. And when the lawyer asked which was the great commandment in the law (Matt. 22:36), "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Why then does the Saviour call this "a new commandment?"

The newness does not lie in the command to love, as we have seen, it lies rather in the spirit and motive of that love: "Even as I have loved you," are the words. "Even as!" We are staggered at the thought. How *can* we love one another even as Christ loved us? Our minds can hardly imagine the greatness of such love as his; how then can we imitate it? We find it hard enough to love our neighbor as well as ourselves, but how much harder to love one another as Christ loved us.

Doubtless the words imply the manner and not the degree of love. Not "even as" in the sense of *just as much*, but "even as"—in the same self-forgetting way. When the Saviour spoke these words he was near the end of his life of love and self-denial; and before he left the work in his disciples' hands he said to them: "A new commandment I give unto you, that ye love one another: even as I have loved you that ye also love one another." I cannot read those precious words too often. I want them engraven on my heart forever. I am not afraid of loving any brother or sister too well. The words are sweet because they are among the last words of our best Friend. What a glorious message to every follower of Christ from that day to this—love and service "in his name."

Do we not need more of the love which made our Saviour's life so sublime? What a life was his! Many have tried to write it, but none have succeeded. It cannot be written. No artist can paint a diamond—it flash, its lustre, its varying colors cannot be put on canvas. So the life of Christ cannot be written. The circum-

ference of the earth, the altitude of the sun, the distance of the planets,—these have been determined; but the height, depth, breadth, and length of the love of the Father, Son, and Holy Spirit, pass all knowledge. Such love is like an ocean—we cannot hope to fathom its depths. In the lowest depth there is still a lower deep. O how much we need the Holy Spirit to teach us what manner of love we ought to have for one another. May his light descend upon us richly just now, for Jesus' sake. O what manner of love was God's, when he so loved us that that he gave his only Son to die for us! Imagine that great love surging in like a spring tide, and his love for his Son rolling in at the same time. See them rush together in one mighty torrent of love. Behold *him* sinking that *we* might rise and be borne forward into the haven of everlasting joy such as mind hath never conceived. I am glad that Jesus prayed for us just before he left his disciples to go to the garden and to Calvary. He felt just as we have felt when about to part with our loved ones for a long time, and he said: Let us pray. Father, grant "that the love wherewith thou hast loved me may be in them, and I in them." Let us never forget that he offered that prayer for us, and may it be answered in the baptism of all our hearts to-day.

True love is the crown jewel of all Christian graces. God made us to love. He gave us hearts capable of it, and placed us in relations which draw it out. It is the first lesson learned by the infant as it gazes into its mother's face; as its powers expand it spreads its heart over the whole circle of the family and kindred; by and by it overleaps that boundary and extends to its neighbors; still it spreads until it takes hold of country; and at last it embraces the whole brotherhood of man. What are all these earthly relations but successive rounds of the ladder by which we ascend higher and higher in the mystery of love until we approach the great God? What is family, country, and race, but the school in which we learn the art of loving, which becomes, at last, the habit of the soul? And when we have learned what it is to love do not we all find that these earthly relations can never absorb all the love of which we are capable? Does not the stream of love overpass all earthly bounds and seek for a place into which it can pour its entire flood forever, just as the great river frets in its banks and sweeps on into the ocean beyond? And what a boundless ocean into which to empty is the bosom of God!

The love of Christ is one proof of his divinity. The apostles give him one title which is his supremely—The Beloved. He was not only lovely in character—he was not only love itself personified—but he was and is beloved as no other was ever loved. "I know men," said Napoleon, "and I know that Jesus was not a mere man. Such love and such power to inspire love in others is divine. He died reviled of men, eighteen hundred years ago, yet at this hour there are thousands all over the world who would die for him. Once men followed me, but who would follow me now? Who will love me when I die?" Yes, Jesus is the one man of whom it has been said, "Whom having not seen ye love, and in whom though now ye see him not, yet, believing, ye rejoice with joy unspeakable and full of glory." The love of Christ! What a volume in a word! He was love expressed in every form by which love could be told, and he gave birth to a conception of devotion of which the human soul never before knew its capacity. He gave to affection a

complete interpretation, a perfect fullness. From first to last his public teaching was one long lesson of love,—love which no injury, no unworthiness, could chill or alter. He taught men to win not by force but by love, and trusted his work to its powerful influence, nor did he trust in vain; for the disciple who has great power of loving may almost create anew whom he will. Many historical proofs of this might be cited, but it is needless. We all know that when love puts on her armor and bares her sword she goes forth to conquer.

The love of Christ left out no class of society. Until he came the poor and unfortunate had been despised, but Jesus was the friend of the poor, according to the prophecy: "He shall deliver the needy when he crieth; the poor, and him that hath no helper. He shall spare the soul of the needy, and precious shall their blood be in his sight." And what was the declaration of Christ himself concerning his mission to earth?

The Spirit of the Lord is upon me.
He hath anointed me to preach good tidings to the poor.
He hath sent me to heal the broken-hearted;
To preach deliverance to the captives;
The recovering of sight to the blind;
To set at liberty them that are bruised;
To preach the acceptable year of the Lord.

Not only his words, but his life shows his love for all. His presence at the wedding at Cana shows his regard for social life, and he often accepted invitations to feasts, at the homes of both rich and poor. We are sure of his love for the children. Perhaps their pure faces reminded him of his home in the skies when he said: "Of such is the kingdom of heaven." Mothers felt his love for their babes, or they would not have pushed their way to his side with infants in their arms; and when the disciples rebuked them Jesus was displeased. He loved to have the children brought to him, and still loves those who "bring them in." Even the publicans and sinners felt the love of Jesus. They crowded around him and he welcomed them. He went to their homes and ate with them. Their love was a priceless treasure to him who came to seek the lost, and how their hearts must have throbbed to think that he cared for them. Then and now our loving Lord seeks loving disciples. How he commended Mary when she poured the costly ointment on his head, because she so loved him! Could she have poured out her life for him she would gladly have done so—her act said, and Jesus understanding it, said, "Wheresoever this gospel shall be preached in the whole world there shall also what this woman hath done be told for a memorial of her." It was the love back of the act which he who read the heart praised.

In the life of Christ we find love and self-surrender at every step. He came not to do his own will but the will of his Father. "I am the good Shepherd"—he says "the good shepherd giveth his life for the sheep." "Hereby we perceive the love of God, because he laid down his life for us. We ought also to lay down our lives for the brethren." Here we have love and service. We cannot love one another even as Christ loved us unless we "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." I am glad that our leader said, "Come, take up the cross and follow me," instead of "take up the cross and go." I remember that when my mother said, "Come, Lilla, let's wash the dishes," I went gladly; but when she said, "Go and wash the dishes, Lilla," it seemed hard.

Ought not we to endure the warfare patiently when our King leads the way and suffers more

* A sermon written by Mrs. G. M. Cottrell, of Nortonville, Kansas, for the church at Dodge Centre, Minn., during the absence of the pastor, and requested by the church for publication.

than the greatest soldier in our ranks? Shall we look for ease where he found death? Rather let us exclaim with Bunyan: "Wherever I have seen the print of my Lord's shoe in the earth, there have I coveted to set my foot too." Rather let us envy Simon, who bore the cross for Jesus on his way to Calvary. This is a world of crosses, and we may each help to bear another's burden. Let us remember that "who-soever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple shall in nowise lose his reward." True love, like fire, light, electricity or magnetism, is an active, not a passive, agent. It is natural to do something for those we love. There is no such thing as a do-nothing religion. Love is an inward emotion, but its outward expression is service.

It is those who have done the most for others whose names live in history. They are the men to whom our monuments are reared, and whom we select from the records of time as those worthy to be imitated. Nothing is so noble as to forget self for others. "Greater love hath no man than this, that he lay down his life for his friend." We need not die to do this. I know many who are "a living sacrifice" for others. Such lives are not uncommon in the world's history. Did not Lincoln literally lay down his life for his country, as well as every man dead or alive who went to war in its behalf?

I have in my library "A book of Golden Deeds," containing many thrilling accounts of self-sacrifice, which I wish every one might read; they illustrate a truth which we must all admit: that the basis of true greatness is true love and service. Christ and his apostles distinctly teach that greatness is measured by the humble ministry of love. "Who-soever will be great among you let him be your minister; and who-soever will be chief among you let him be your servant." Christ cites his own case in illustration of this: "Who-soever shall be chief among you let him be your servant, even as the Son of man came not to be ministered unto, but to minister." And Paul thus exhorts us: "Let this mind be in you which was also in Christ Jesus; who being in the form of God thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross." Before this stupendous example of humiliation we stand in silent awe. He who was surrounded with celestial glories, whom hosts of angels worshipped, made himself of no reputation on earth; "he came to his own and his own received him not;" "he was despised and rejected of men." What does this spectacle mean? Hear the answer of the apostle: "Wherefore God also hath highly exalted him and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Shall we not pattern after him? Will we not crucify self and be willing to be nothing or something—little or great—for Christ's sake? If not, we must bid farewell to greatness. "He that humbleth himself shall be exalted." Neither in earth nor in heaven will we enjoy the record of a life lived for self.

Selfishness is never great, and moves to no great deeds.
To honor God, to benefit mankind—
To serve with lofty gifts the lowly needs
Of the poor race for whom the God-man died,
And do it all for love—oh! this is great.

And he who does this will achieve a name
Not only great, but good.

Society

Is a grand scheme of service and return.
We give and take; and he who gives the most
In ways directed, wins the best reward.

I am grateful for the lives of the apostles and other Christian martyrs. I love to read of Paul's sufferings and then remember that he says "he rejoiced in tribulations." There is inspiration in the lives of our missionaries. Livingston poured forth as much of the costly ointment of consecrated service in his forty years in Africa as any once since Paul's day. Often soaked in drenching rain, his bed damp grass, his food bird seed, roots and maize, forty times scorched with fever, and finally bereft of his wife—his only and dearest friend in that savage country. Two bishops have also perished there, and now a third has started for the field. Is it not a grand fact that more than twenty stood ready to take the place of each one who has died? One year ago the eleventh martyr of the London Missionary Society perished in East Africa. What precious words are these to such noble men: "Verily I say unto you, there is no man that hath left home or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." No doubt Frances Willard is the greatest woman of this age, because she is giving her life to others. Mrs. Booth, the self-denying wife of the founder of the Salvation Army, was recently followed to her grave by fifty thousand people in the city of London.

Christian service is a testimony for Christ. Said a heathen to a missionary, "There must be something in your religion or you wouldn't come so far to tell us of it. I am sure I wouldn't go so far to tell you of mine." Missionary zeal is eloquent testimony to the value of salvation. Christian service prevents skepticism. No Christian man can persist in a course of self-denial unless he is drinking from the fountain of life, in which case he has no room for speculation or doubt. Christian service prevents spiritual dyspepsia, and promotes growth in grace. Exercise is a needful aid to digestion. Christian service gives joy. Christian service brings peace at death. No man at death ever regretted his conflicts with self, or mourned because he had worn out his frame in serving others. These are not the recollections which darken the soul at the last hour. To whom is the hour of death so peaceful as to him who has lived at the foot of the cross?

My own happiness
Is something to desire;
And well I know
That I must win it
By forgetting it
In ministry to others.

How worse than wretched is the greatest man,
Who lives within and labors only for himself.

EVERY-DAY LIFE IN PALESTINE.

BY REV. W. M. JONES, D. D.

(Professor of Hebrew and Arabic in the City of London College.)

A railway is now being built from Jaffa to Jerusalem.* To a former resident this seems an innovation and almost a sacrilege. Yet such an enterprise is greatly needed to facilitate travel and commerce. Another railway is projected from Acre *via* Nazareth to Damascus. These roads should be connected by one from Jerusalem *via* Bethel, Shiloh, Nablus (Shec-

*Since writing this I learn that the locomotive reached Jerusalem on August 21st, and that the railway is to be opened with appropriate ceremonies on Sept. 26th. The terminus will be on the southwest of the city, nearly half a mile from Jaffa Gate, west of the road to Bethlehem, south of the Montefiore Almshouses, and at the beginning of the beautiful plain extending toward Bethlehem, traditionally called by some the plain of Ephraim.—W. M. J.

hem), Sébaste (Samaria), and the Plain of Esdraelon. Still another would be most convenient from Jerusalem to Bethlehem and Hebron, with an extension from a convenient point to the Dead Sea and the Jordan. Even this would not complete the Christian tourist's desire till an iron "highway" is built "out of Egypt," *via* Mount Sinai and Palestine, "to Assyria." Isa. 19: 23. Let not the conservative biblical archaeologist shudder at the oncoming improved means of locomotion in the land of the patriarchs. Let him remember that the prophets hint at something of this sort (Isa. 12: 14-16, etc.), and that the mountains and plains, the River Jordan and its deep gulchy plain, the Dead Sea, Mount Olivet, the former and latter rains, the Arabic and Hebrew languages, with the old manners and customs, and hundreds of other things of biblical mention, are so firmly established in the land that centuries of modern fashions will neither uproot nor modify them. In contrast to this new mode of travel I subjoin here a few notes on the old and fatiguing way of getting about in Palestine, and which still largely prevails.

April 10, 1855. After residing nearly a year at Jaffa, I have only now found time from local missionary service to visit Jerusalem. Meanwhile, an acquaintance with the language, the people and the country round about, has prepared me to profit by and enjoy travel in the holy land. It requires so much time and labor to prepare to go anywhere in this country that it is inexpedient to hurry or get confused, for one is watched without seeming to be, and his money, little valuables, provisions, and keys may slip away as if magic had given them wings. We have hired eight donkeys and two horses—our party is seven—for one hundred and fifty Turkish piastres, about £1 5s., and when ready to start the owner of the beasts delayed us by demanding bakhsheesh, which was granted finally on condition that he was not to receive any more at Jerusalem. "La, la (no, no), I will not ask you for any more;" but the muleteers (as the care-takers of the animals are called) have already gone with the luggage, and do not hear the master, who after all stays behind, so another bakhsheesh will be clamored for at the journey's end.

A mile and a half on our way brought us to the house of Brother Dickson, a Massachusetts farmer-missionary, who with his wife and little daughter join us. The luggage in various parcels, and a sack of provisions, are bound to the donkeys, and at 2 P. M. we are fairly on our way. But see, what a motley group—quite primitive, and not much in advance of Abrahamic times. "You are going to the land of Adam," said a Greek merchant to us as we embarked from Smyrna a year ago, and truly, the whole of life around us in Sharon's Vale confirms the remark, for here man and his surroundings seem but a generation removed from the old, old time. However, our foreign costume excites no curiosity save to Arabs from the interior. There is Brother Roberts, a large-hearted man—large in form too—in relieving humanity by every possible way in nursing the sick, or in Bible and tract distribution; he is seated on a huge native saddle, in which he is a quarter buried, his great box, and mattress, and bedding being loaded on a horse, with the driver on top of all. The two ladies are furnished with side-saddles, the others ride upon large straw pads; there is but one bridle in the company, rope halters serving as well, especially where there are Arabs to guide and urge on the animals; but in this respect we proceed about

as orderly as a flock of sheep. Two little girls are seated as best they can on the luggage, happy as morning larks, and so pleased with a trip to the mountains which they have seen far across the plain every day of their Palestine life; especially jubilant too, that each has the command of a donkey, little realizing the fatigue they will feel to-morrow evening. Joseph, the Jewish servant, is quite as conspicuous as any of the party, particularly when occasion requires him to tell the natives we meet on the way that he is our dragoman. Let him enjoy the honor, for he is an honest fellow, capable with his voluble Arabic, and often saves us from trouble with rogues and sharpers.

For an hour on the road we were accompanied by a son and daughter of brother D., and many a hearty *khaatrak* and *muasalaamie*—good bye, and with peace,—we changed at parting. The country we passed through to-day appeared, as far as the eye could reach, one extensive field of wheat, interspersed here and there with acres of the variegated anemone, of which there are twenty-five kinds found in the land. On knolls and unarable tracts shepherds were feeding their flocks; now a company of town gentry pass us, and then we meet a long line of camels laden with olive oil, carried in skin bags, the oil oozing out on to the hair of the skins which causes us to give them a wide berth. A Latin monk, riding side-ways on his donkey, overtakes us, attired in a coarse, brown, serge frock, girded with a white cord, an outside form of humility at least; let us hope that faith and humility dwell in his heart. We exchange a few words in Italian, "How do you do? Where are you going? Earth has many languages, heaven but one.* The gospel makes all understand the language of heaven. Christ is our Redeemer. The time will come when the gospel will be preached among all nations, and then we shall know one another as brethren." A few more words in the same strain and the monk passed on. How seldom does one of his class like to be drawn into conversation on heart-felt religion. After a ride of three and a half hours, much of the way through sand ankle deep, we arrived at Ramleh (said to be three hours from Jaffa), and directing our steps to the Latin convent, knocked at the gate, and were soon admitted to roughly furnished apartments.

We passed to-day, Yazur, Kubab, and Beit Dagon, all mud-hut villages in a fine farming region. Dr. E. Robinson, author of "Biblical Researches," supposes Beit Dagon to be Caphar Dagon, mentioned by Eusebius and Jerome. The idol Dagon had houses at Gaza and Ashdod (Judges 16, 1 Sam. 5), and probably in this village, and hence its name. In his own house, at Ashdod, Dagon fell twice upon his face, losing his hands and head before the ark, wherein were the ten commandments, the first of which says, "Thou shalt have no other gods before me!"

"WE all do fade as a leaf." Some leaves in fading become more beautiful, and, while tinged with hues of rarest loveliness, fall to the ground and carpet its green with gorgeous robe. So there are some Christians whose loveliness of character attains its fullest development when they are in "the sere and yellow leaf." But others, like autumn leaves, brown and scraggy, and yet refusing to fall to the earth, cling to life and cleave to earth without the yellow ripeness of old age.

*Is not this a mistake? For John says, "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb."—Rev. 7: 9. W. M. J.

HISTORICAL & BIOGRAPHICAL.

REMARKS AT THE FUNERAL OF PRESIDENT JONATHAN ALLEN.

BY PRES. W. C. WHITFORD.

I bring a message of sympathy and heart-felt grief to this community and the members of the University from the people of Milton, embracing the faculty and students of the college there, old graduates of Alfred, and citizens who knew President Allen in his youth. There have been committed to me special words of love and condolence to the afflicted family, particularly to the esteemed wife. We mingle our sorrow with that of a great multitude of acquaintances and friends in different parts of the country.

It is known that the deceased president spent a portion of his young manhood in Milton. The farm-house in which he lived, and the fields which he harvested, are still pointed out to us. His parents resided there the last years of their life, and he was an occasional visitor at their home. At such times he was always greeted with pleasure, not only by his relatives, but also by his earliest friends living there. For several terms he was the principal of the old Milton Academy, and he was afterward invited to become the permanent president of that institution, before he was elected to the same position in your University. Other ties unite us most closely with you, especially the older inhabitants of Alfred, and cause us also to feel deeply this bereavement. Our first settlers emigrated from your hills and valleys, and brought with them the educational spirit which was imparted to them in the first years of the history of your institution. They made Milton College the child of Alfred University, finding in the latter nearly fifty years ago their example and their model. The first teacher here was the first teacher there; the studies pursued here were the studies adopted there. No educational worker in our denomination has ever been more fully convinced than was President Allen that collegiate schools, like that at Milton, should be organized and conducted among our churches in the West. From him we have received words of approval and encouragement in our labors. Why should we not grieve at his death?

It was never my privilege, as it has been with many of you, to be a student at Alfred. I have visited your place only a few times. I know but very little of the intimate associations of yourselves with the deceased, and still less of the personal affection which you all manifested to him. I belong more to the number who dwell at a distance, to the comparative strangers, who have observed with a friendly eye your efforts and relationship to each other. The internal life of President Allen, the secret of his great influence over others, and the instruction in his classes,—with all these you are familiar, and they have guided, molded, and stimulated your very beings. But he has been filling a place which connected him with movements and persons outside of your locality, and even beyond the boundaries of your State and the nation. His students and associates are found in the four quarters of the globe; in an exalted station in the national Senate House of this country, in the humble and useful occupation of a district school teacher, and in the honorable pursuits lying between these. He chose the labors of an instructor, and that at the head of a strong University, so that he could affect most powerfully the lives of young men and women coming in contact with him, and fit them most successfully for a beneficent and happy career. He thus made the most

goodly and lasting impressions upon hundreds and thousands in our own denomination, some of whom are our chiefest and best beloved leaders. The teacher is the prime mover in the affairs of the church, society at large, and the civil power. He stands at the fountain head of all streams of wholesome influence. To inform and direct the boys and girls of a great community, is to assume charge of the grown-up men and women of controlling intelligence and energy therein. Such labor is worthy to engage exclusively the thoughts and the heart of any man of superior endowments of soul. No one else understood this fact better than did President Allen. So he was contented to occupy, and faithfully, as his life's work, the position he filled with such distinction. He never sought some official place, which he would have greatly honored, in a wider educational field or in the councils of the nation.

We have, in the past few years, been called to mourn the death of our most eminent teachers, those who originated, managed, and gave success to our denominational schools. The first on the list was the talented and knightly-souled Kenyon, your former President, who gave you the confidence and the ability to found here a University. I stood about a year since before the house in London, England, where he breathed his last, and thought of his enthusiasm, the lightning speed of his intellect, and the vigor of his purpose, as exhibited here with his co-workers in the training of the youth, whom he guided with almost unexampled skill. Next came the fatherly, self-denying, and large-minded Irish, whose toils here in the early days of your institution, and later at DeRuyter, will ever be remembered by his grateful and loving pupils. Recently we bade adieu to the gentle, scholarly and polished Carpenter, our first college graduate of this century, and the first principal of a school established by our people. His body rests in a foreign grave. Last we stand in the presence of the remains of the dignified, comprehensive, and philosophical Allen, whose mind was rounded like a ball, and could roll in any direction it chose. He was not a specialist, a mere agitator. But he had the ability to grasp the ultimate principles of any subject within the range of human investigation, and at the same time to collect and arrange the many details of that subject into a practical unity under the guidance of those principles. This is a rare gift. In conducting the interests of your institution, in participating in the affairs of your community, and in suggesting the work of our denomination, he has been a masterful organizer. His place cannot be easily supplied.

It is meet that we attend these funeral services on the grounds of the University, in sight of its buildings, in the midst of this scenery loved so well, and surrounded by those interesting associations with which President Allen had become most familiar through fifty-six years of his life as a student and a teacher in this village. Look upon the hallowed place, contemplate and admire his noble work, consider how he has moved here the lever which has lifted to a higher level many choice spirits and the tasks which they have accomplished, and resolve that your aims, your efforts, and your natures shall in the future, be worthier and still more useful because of his example, his instruction, and his devotion to you.

Be such a man, live such a life, that if every man were such as you, and every life like yours, the earth would be God's paradise.

SABBATH REFORM.

"CHRISTIAN ENDEAVOR" AND SUNDAY CLOSING.

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

The *Commercial Advertiser* of New York, of July 9, 1892, contained an editorial on the action of the International Convention relative to the Closing of the World's Fair on Sunday. We laid it aside for reference, little thinking that the action of the Trustees of the United Society, concerning the Seventh-day Baptists, would make it so pertinent to the present status of the question. Here is the editorial:

INOPPORTUNE DOGMATISM.

We trust that such of the members of Christian Endeavor Societies as have expressed their determination to bring the question of the opening of the World's Fair on Sundays before the Madison Square meetings may give over their injudicious scheme.

The sudden incursion of this army of Endeavorers into this wicked isle of Manhattan has aroused a great deal of kindly interest. It has been felt that it was a truly beautiful and touching sight, this coming together from the four ends of the earth of thirty-odd thousand messengers of peace. And very naturally it would cause a shock of pained surprise to see these harbingers of good will come together by the ears.

For the introduction of such a resolution would amount to an actual declaration of war on more than one sect of Christians whose delegates swell the numbers of the Madison Square meetings. Among those delegates are representatives, for example, of the sect known as the Seventh-day Baptists, of the Adventists, and perhaps of others who maintain that Saturday is the day which we are enjoined in the Scriptures to keep holy, and that we have human authority alone to setting apart Sunday, the first day of the week, as one not to be profaned by work or recreation.

And it must be admitted that these Seventh-day Baptists are able to sustain their position with a logic that it is rather hard to break down. It is unquestionably true that the only day of the seven that there is any divine authority for setting apart in this way is the Jewish Sabbath.

But this is all beside the question. The Endeavorers came before us on a dogmaless platform. And it is that platform that has won for them general sympathy. They even aggressively insist that each sect should stand by its colors. And surely it would be a sorry comment on such liberality of profession to see them insisting in their first great meeting on a considerable number of their body swallowing a dogma which they have long since irrevocably rejected from their creed.

And if a dogmaless gathering of Christians is to begin adopting dogmas, surely it is unwise to begin with so totally discredited and rapidly obsolescent a dogma as that of Sabbatarianism. All over that limited portion of Christendom where this doctrine has held sway it is rapidly falling into decay.

In this latter decade of the nineteenth century men are very rapidly coming to the conclusion, even in English speaking countries (elsewhere they have never been of another opinion), that the Sabbath was made for man and [not?] man for the Sabbath. And the authority for this belief is so high that we should think that the members of the Christian Endeavor Society would think twice before breaking the harmony of their meeting through any inopportune attempt to impugn it.

These words from the *Advertiser* if opportune last July are doubly so now. They are of greater value because they express the natural results which the action of the International Convention produced upon those who have no theological affinity with the Seventh-day Baptists, nor any care for their views touching the Sabbath beyond a love for consistency and fair play.

THE gospel gets an impulse in passing through a human heart that it could not have if it were shot through the life of an archangel. Therefore God has made every Christian a priest to minister at the grand altar of human life, and to bring human hearts into the presence of the Lord.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., November 25, 1892.

This city, where patents are issued by the thousands for new inventions, is a poor market for them. It has few manufacturers and skilled workmen and is not the center of a productive class of people like New York and Chicago, St. Louis and Boston, Rochester and Pittsburg. The District of Columbia however is inventive and takes out proportionally more patents than any other section of the country except Connecticut, which secures yearly a patent for about every 800 of her population, while this District has but one patent a year for about every 1,000 of her population. Many of the District inventions are for use in the Government service and embrace devices from a mail bag lock to a pneumatic gun carriage or a range finder. The steam railway and the telegraph being inventions of a National character were first developed in this vicinity, connecting Washington with Baltimore and the North. The father of American locomotives is one of the curiosities of the National Museum, where its small size, ungainly form and crude workmanship attract much attention. Around this primitive engine, named the "Lion," are grouped still humbler and far more ancient means of locomotion. The Mexican cart is conspicuous for its size and ugliness. The wheel is made of three hewed logs. The middle piece is enlarged centrally to form a hub which is provided with an opening to receive the great, rough axle. The ends of this center piece are rounded, and on its sides, secured by wooden pins, are arc-shaped blocks, which together with the center piece form a rude circle. The whole structure is of wood. It must have been torture to the brutes that pulled it and to the ears that heard its creaking. Alongside this is the cart with wheels made of solid sections from the end of a log, and yet another from the Orient, the gift of the king of Siam, made of strange wood, more slender than the Mexican cart, but crude, rough and looking as though it might have been invented soon after the sons of Ham came down from Mount Ararat. Boats were invented before carts—primitive man had only to seize a stick and jump upon a log or upon two of them lashed together with withes, and he was equipped for navigation. This last device is a catamaran and one from the South Seas is shown at the museum. There is also an Eskimo kyack, having a deck of skin and simple hatchway to receive the body of its sole navigator. Here, too, is the huge canoe fashioned by fire and tools of flint from a big Alaskan redwood, and capable of holding something a little less than a hundred savage warriors. And here, too, are specimens of the ancient coracles with which Cæsar's legions crossed the rivers of Gaul, and which survived until modern times around the Irish coast. These are bowl-like, hemispherical, made of bent saplings and covered with hides.

Locomotion by use of condensed steam is an invention of a Washington hotel-keeper, and a company has just been organized here to make use of the improvements. Water is heated to such a degree and under such pressure that it will explode when suitably introduced in small charges in an engine cylinder. The inventor says the apparatus will cost about \$500, weigh not more than 2,000 lbs., and propel a 20-foot car at the rate of twelve miles an hour at a cost of one cent per mile with perfect safety and no visible steam or water.

CAPITAL.

A TALK WITH YOUNG MEN.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.—Psa. 119:9.

How abrupt the Bible is! It goes at once to the heart of a subject and is done. Here is the most important question, and the most exhaustive answer, packed into sixteen words. And the whole matter is settled. What more could be said in answer? A hundred questions spring out of this one, and all answers have their root and source in this response. Surely the Bible speaks "like one having authority."

There are few words that make my heart thrill like these—"young men." Here we have manhood at its fountain head, the beginning and prophesy of what is to be. Young men are the most important factor in human society, the elements which, more than any other, are to affect the destiny of State and Church. Defile this fountain and the streams that issue from it must ever be impure. Corrupt the young men and you have corrupted the nation. Give us a generation of strong, clean young men, and you insure health and vitality in every part of our social, political, and religious life.

Young men who are clean—this is the world's great need. The young men of to-day are to be the fathers, lawmakers, business men, and pillars of the church of to-morrow. Truly it is important that their way should be cleansed. Do not rebuke them for their enthusiasm. Don't try to cool the warm blood that courses through their veins. It has always been young blood that has made the world move. Young manhood is the time of strength and activity. It should not be restrained, but encouraged and directed. Let us always expect and demand of young men that they shall be and do better than their fathers.

We are living in a progressive age, and have better opportunities than our fathers, and only to be their equal is to fall behind in the race. See how the question goes to the very core of the whole matter of life. It isn't a question of improvement or reformation simply, but of thorough cleansing and setting right. This implies that the way is already impure. If the next generation is to be better than the present, the young men must be brought to the fountain of cleansing, where their sins and uncleanness can be washed away. They must be "born again" by the word of God.

It is indeed sad to observe how early corruption fastens itself upon men. It is youthful lust that leads away from purity into sin. Most men form their habits and associations and decide their destiny before they are twenty. Most of us choose whom we will serve through life before we reach our majority.

It was not an idle exhortation that Paul addressed to young Timothy: "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." It is not enough that a young man should know his way. Many rest in this. They know their way to be wrong, and say, "I shall not go far this way; I shall turn back before any harm comes to me. I do not purpose to live and die this way, but I will go on a little farther."

Dear friend, do you know just how far it is from where you are in the wrong way to eternal ruin? Are you sure that the next step will not plunge you into a hopeless eternity? Is it safe to go on not knowing? You know your way is wrong, then have it cleansed now. It is not enough to know the clean, right way; one must walk in it. Too many seem satisfied with knowing; they can tell you quite clearly how one ought to live, but they quite forget that the clean way is for clean men. "No unclean thing shall go up thereon."

If you are ever to walk in the right way you must be made right at heart, for out of the heart are the issues of life. "Way" refers chiefly to the choice, the purpose, the will. How shall one get a right heart? This is the vital question. Hear God's answer: "By taking heed according to my word."—Rev. J. W. Parsons.

MISSIONS.

FROM NORTH CAROLINA.

MANCHESTER, N. C., Nov. 16, 1892.

Dear Bro. Main;—After a long journey and several annoying delays we reached the Cumberland Seventh-day Baptist Church of North Carolina. We find many things in the way of manners and customs entirely new to us, but that for which we came, viz., the interest of the souls of men and women, is the same in the South as in the North. We find the few Sabbath-keepers who are here faithful in holding up the banner of our Lord and living out his Sabbath truth. They are opposed on every hand, and in not a few instances have some of them met real persecution, yet the fidelity they manifest in their Christian lives and deportment might well be a lesson to many who are more favorably situated.

Our coming here has been a source of great encouragement to these struggling few; and if no more should be secured than this, we think it would be sufficient to repay us and the Board for the time, labor, and outlay. And if the Walworth and Milton Junction Churches, who have given their pastors leave of absence to make this trip for the good of souls, could see all there is involved in the work here, they would see that their sacrifices, God speeds, good wishes and prayers are all worthily bestowed on this people. This is only our fifth day here and we are on track of work enough now to keep us busy for three months at least. There is need of a strong man in this State all the time to represent and care for our interests. There is a great deal here that is favorable to our work. At first the attendance on the meetings was small, as it was not known when we would be here, as our letters had not reached them, but since our presence has been known we have a house full, or nearly so; two nights some were not able to get in.

The people, both white and black, appear to be hungry for the gospel. We are unable to estimate results as yet. God will care for results. We hope we may be remembered in your prayers.

S. H. BABCOCK, }
GEO. W. HILLS. }

HOW FAR SHOULD CHRISTIANS BE REQUIRED TO ABANDON NATIVE CUSTOMS?

BY THE REV. F. OLINGER.

Nothing arrests our attention and invites attack sooner than the manner and customs of a people. Every religion has its citadel and sentinels in the customs of its devotees.

No one can fail to see, almost as soon as he lands on these Asiatic shores, the urgent need of changing or abolishing the customs that hamper, torment and debase these heathen people. The missionary who can remain unmoved by the cruelty and wickedness of these customs has lost his divine call to the work, if he ever had one. Our converts and heathen neighbors will not fail to discover whether it is the spirit of condemnation or the spirit of him that went about doing good that moves us. They are wonderfully amenable to instruction, and even rules, so long as we can make them feel that we love them. Taking it for granted that this is our desire, there are a few things it is always well to bear in mind when dealing with the customs of a people.

1. We ought to bear in mind that the only means of getting people to abstain from at least some of their customs, is to persuade them to something better. "Thou shalt" and "Thou

shalt not" do not come with much effectiveness from the lips of man.

2. It is well to bear in mind that many of the customs that invite our serious attention are not only the expression but the teachers and guardians of the civilization of these nations. It is well that they hold their own until positively crowded aside. It is well that the stars shine until the sun bids them retire.

3. It will also be well to remember that our own customs are not in every respect what they ought to be. Take, for examples, the abuse of our custom of courtship; the closing of the doors of the medical profession, until recently, to female physicians; the habits of intemperance and of the use of tobacco; and the custom of tight lacing which is much more cruel than foot-binding, as a stab at the heart is more villainous than breaking the leg of a victim.

4. Let us bear in mind that these civilized, though heathen nations, have some good customs; others, though strange to us, that are in themselves innocent, and again, though at first sight utterly wrong, that are never-the-less a necessity, or appear, on closer study, the lesser of two evils. Let us be convinced in our own minds and then lay down the line that is to constitute the boundary between church member and outsider.

We are safe in requiring the native Christians to wholly abandon:

1. All idolatrous customs; all customs that recognize any being as worthy of worship aside from the true God. This brings us face to face with the whole ritual relating to the worship of ancestors, that worship which constitutes both altar and sacrifice, invocation and benediction, in these Asiatic cults. Whatever latitude Romanism may grant its adherents, Protestantism can make no compromise with it or anything that relates to it. I fear many of the native Christians shirk the cross of a very public confession of their faith. In some families all the sons but one are urged to become Christians, the son who is kept back being jealously guarded against all Christian influences in order that he may perform the heathen ceremonies at the grave of the parents. We meet men who are kept out of the church because of an approaching idolatrous anniversary on which they are to perform a prominent part for some small gain. Thank God, we also meet with not a few who count both the honor and the gain but dross that they may win Christ.

The worship of heaven and earth comes next in importance after the worship of ancestors. If the latter is the enemy's capital, the former is its chief citadel. A foe is not harmless simply because he is weaker than another foe. We do not regard our weddings and joyful occasions as carefully as we regard our funerals. Many of the native expressions of joy or gratitude have a religious element in them which is almost invariably idolatrous or grossly superstitious. My short answer to the question so far as the customs we have considered are concerned is, Christians shall be required to abandon native customs in so far as they have been supplied with something better.

2. Christians should be required to abandon all cruel customs. Here I would emphasize the word "abandon," we are not called upon to provide substitutes for these customs. Let every one become a preacher of the gospel of the humanities. Let the refined cruelty of foot-binding and of selling children away from their parents, at an age when they feel it most, never be mentioned as becoming to the follower of the loving Saviour. O the cruelty of heathen-

ism! Would that the lukewarm friends of missions in Christian lands could once see the half of it. The teaching of the gospel and Christian education is the chief means for the abolition of these cruel customs.

3. Christians should be required to abandon all customs that are in themselves vicious or lead to vice. Such are opium smoking, drinking of intoxicants, gambling in its numerous forms, village fighting, the brawl-room in connection with weddings, and many others that follow in the same train. It may not always be an easy matter to convince our adherents that these things are wrong in themselves, or lead to wrong doing, but it ought not to be difficult to convince them that they do wisely in entirely abstaining from them.

Finally, let us not forget in all our legislation for the native church to point faithfully to the great Master and pattern.—*From Shanghai Missionary Conference.*

WOMAN'S WORK.

BEYOND THE SHADOWS.

BY ANNIE L. HOLBERTON.

There's a new made grave where a form reposes,
A wasted form that our hearts held dear,
For her life went out like the fading roses
And left the void and the bitter tear.

Oh, the heart grows sick when the earth has hidden
A face beloved from our mortal sight,
And a mother's teardrops must fall unbidden
For one crushed flower in its fatal blight.

But down through the shadows a light is gleaming,
A hope that beams from the other shore,
With the faith that clings to a love redeeming,
That giveth rest when this life is o'er.

Yes, beyond the grave where our dust is lying,
Beyond the valley of death and tears,
We look to the light of a love undying,
A sweet reunion of endless years.

In that blest abode where no grief can enter,
Nor earthly wrong can our peace invade,
Where our Father's throne is the holy center
In those mansions fair that his hand hath made.

THE power of God within us! Sisters, take this thought, carry it home with you, ponder it. How little we know of the power that God has given us to work for the salvation of the world. . . . Sisters, let us join hand in hand, stand shoulder to shoulder, heart to heart, and let us be the police force for our Lord Jesus Christ to clear all obstructions out of the way.—*Mother Stewart, at the N. W. C. T. U. Con.*

A DAY OF THANKSGIVING.

Thanksgiving day at Alfred Centre was made the occasion for reviving old-time memories and customs, and will be long remembered with pleasure. The day publicly set apart for this service did not have to be ignored and one of later date substituted, on account of needed provision for suitable entertainment not being at hand in time, as sometimes happened in the early history of the institution. The turkeys had done their best towards being fattened for the occasion, the native fruits of the soil were plentiful and in fine condition, and the improved facilities for transportation had brought to our doors in ample time all foreign products needed. Truly, there was much for which to give thanks to our bountiful Provider, who had crowned the year with blessings.

After religious services at the church, which were of unusual interest, a public thanksgiving dinner was served at Firemen's Hall, under the auspices of the Ladies' Evangelical Society, for which a small sum was charged. Between two and three hundred guests sat down to an old-

fashioned Thanksgiving dinner, minus the ale, beer, etc., for which tea, coffee, and pure water were substituted. The occasion was one of social enjoyment, and of financial profit also.

In the evening the Ladies' Evangelical Society held its annual public session. The church was well filled with an appreciative audience. The ladies were much pleased to have Brother and Sister Davis on the programme, as they could present many features of the work in China, of which all wished to hear.

The exercises opened with the anthem, "O give thanks," song by the choir, after which the Rev. Dr. Platts offered prayer, which was followed by a solo, "When I survey the wondrous cross," effectively rendered by Dr. Willis Coon. An address was given by Rev. D. H. Davis, showing the bright side of missionary work in heathen lands, the grand results which follow the self-denying efforts of consecrated missionaries to spread abroad in those dark places of the earth the light of the gospel of Christ.

By carefully prepared statistics the speaker proved that better, larger returns were gained, more conversions to Christ resulted from work and money expended on Foreign Missions than from the same amount expended in the home land. Work on both fields are essential, and should be prosecuted with vigor, but the need in heathen lands is far greater, and should receive abundant support from those who enjoy the benefits, the rich blessings of a Christian civilization.

Mrs. Davis presented a paper on "Woman's Work and Work for Women in China," which was deeply interesting, and of so much value that we hope to have it published at no distant day. A knowledge of the darkness of superstition, the degradation and woe which prevail among Chinese women, is enough to melt a heart of stone and turn its possessor into an enthusiastic laborer to provide the means to send to them the gospel which has power to lift up and save even the most ignorant and debased. The truths presented by Mrs. Davis should be scattered broadcast among our women. Knowledge on these subjects is what we all need, and is that which will give us abiding interest in work for the heathen.

Mrs. J. G. Burdick, of New York City, gave some account of the new "Mizpah Mission," of some experiences which led to its establishment, of its work, and its needs; just the things we needed to know in order to work intelligently for it.

The programme was enlivened and interspersed with charming exercises by the children, and appropriate selections of music. Two more solos, "Mount Olivet," by Mrs. P. S. Place, and "The Holy City," by Miss Clara Stillman, were beautifully sung. A collection was taken, which, with the proceeds accruing from the dinner, helped to replenish the treasury of the Society. The exercises closed with music by the choir, and a benediction pronounced by Eld. D. H. Davis.

SECRETARY.

THANKSGIVING SERVICE.

Thanksgiving has come and gone once more, and as we always like to talk over a good thing after it has passed, I take it for granted that some one will be interested in what we did at Nile. As is our custom, the Thanksgiving exercises were under the auspices of the Woman's Missionary Society, and the following programme was well rendered:

Organ Voluntary.
Anthem by the choir.

Scripture reading and prayer, by M. B. Kelly, Sr.
Music, "America," Congregation.

Reading Proclamation.

Sermon, M. B. Kelly, Jr.

Music, "God of Love and Mercy."

"Thanksgiving Welcome," Nellie Crandall.

"Thanksgiving," Concert exercises by the children.

Recitation, "Thanksgiving Day," Rachel Wardner.

Recitation, "I Said my Little Prayer," Nettie White.

Recitation, "Young Pumpkin's Career," Roy Davidson.

Music, "Harvest Home."

Recitation, "The Mother's Prayer," Mary Burdick.

Recitation, "A Little Man With a Little Hat," Rex Willard.

Collection for our Missionaries.

Song, "We've Gathered the Harvest, Lord."

Thank Offering Box Opening.

Anthem and Benediction.

The music, with the exception of "America" and a piece with concert exercises, was from the pen of Rev. H. D. Clarke, taken from the Thanksgiving Services prepared by him, and published by the John Church Company, Cincinnati. It is entitled "Gathered In," and we cheerfully recommend it to any one wishing a similar exercise.

In addition to this work our Ladies' Aid Society has recently prepared and sent a box of clothing to the orphan children at the Randolph Home in this State, and the W. C. T. U. have sent barrels of reading matter and apples to Mrs. Burdick for her Sailor's Mission work in New York City.

Now, we are not a bit egotistical about our work, because we know that our sisters all over the denomination are working just as we are. So why would't it be a good plan to report through our "Woman's Page" the work we are attempting to do and its results, as a means of encouragement and of getting us better acquainted with each other and our different methods of work.

SEC.

BEST METHODS OF REACHING HEATHEN WOMEN.

Webster says "reach" means "to deliver by stretching out a member, especially the hand; to attain or obtain by stretching the hand." If we are to reach the women there must be a stretching of loving hands. Folded arms will never save sinking souls. It is one thing to reach out and touch with the fingers; and another thing to clasp with a firm and loving hand and pull them out from sin and heathenism up into the warm sunlight of God's loving presence. It is of but little use to touch a woman with the tips of the fingers. The example of our Lord in stretching forth the hand is worthy of our imitation. "All day long I have stretched my hand to this wicked and disobedient people."

How can we reach them? "Go with a salutation of peace," "Eat such things that are set before you," "Heal the sick," "Tell them that the kingdom of God is come nigh unto them." The measure of peace and love that we deal out to these poor women will be measured back to us again. With respect to the healing of the sick, there is a strange and close sympathy between the soul and the body in which it lives, and the one who repairs the tenement gets a strong hold on the soul-tenant. As to lines of work, evangelistic work, stamping and embroidery work, patch-work and sewing, etc., all are useful. Also the Bible-school is a most favorable means of sowing the seed in the hearts of the women. A proud Manchu woman who had resisted the entreaties of several missionaries to become a Christian, finally yielded; but she said it was not the sermons she heard that moved her heart, it was her little boy who came home from school with tears in his eyes and

begged her to go to heaven with him; night after night he wept for her until it came New Year's, and she was cleaning her house and she said I will make a clean sweep of my heart as well as my house, for when a child is so interested in my soul it is time I took some care for myself. It is not by might nor power but by His Holy Spirit that these women are lead to us, and that we reach their hearts and they are lead to Christ. How shall we preach to the women? Shall we say, you are very wicked and sinful, or that the Father is very tender and merciful? Shall we say you are very far from God, or that your Father is very near to you? Shall we say that you are far down in the ways of hell, or that the door that leads to the heavenly palace is just near by and wide open? Our Lord says, "Tell them that the kingdom of God is come nigh unto you." Love is the secret of success. When a woman feels that we really love her and wish to help her, we touch a chord that responds, and we press on the magic spring that is sure to open the woman's heart.

The girl of to-day is the woman of to-morrow. These girls will be the wives and mothers in a few years. And the thought that we are reaching the mothers of the next decade, puts grandeur into our work for them, and we dream beautiful dreams of the time when the women shall have been reached, and at the mother's knee, even as we did, the children of China shall hear the sweet story of Jesus and his love, and be taught as we were taught by Christian mothers to "crown him Lord of all."

MISS C. M. CUSHMAN.

THE WAVES AND THE ROCK.

I was on the ocean shore yesterday. There had been a strong sea breeze all night, and, as the tide was coming in, the sea ran high. The waves beat like hammers on the rock, but it threw them back in foam and spray. As I stood there watching that repeated assault and repulse, and remembered that it had been going on thus day after day for thousands of years, and yet that the rock towered unmoved and unbroken, I thought of the Bible and its critics. How they have have raged around it! How they have hurled against it their objections, as if they would sweep it from the earth. Yet it stands, not only firm, like the rock, but stronger than ever in the faith and love of the race. The lesson of the rock and the waves was impressive, and yet, wishing to complete it, I turned to where a young oak was battling with the storm. The winds seemed to say, as they rushed upon it, "How dare you stand in our way? We will lift you up and toss you before us as we have the waves on the ocean." But the scion, knowing that it was firmly rooted, only bowed to the winds, and said, "I thank you for coming. You help me to grow. The more you shake me the deeper my roots go down into the earth. Opposition develops my strength. Howl on, ye winds, and you will make me in time a giant of the forest." Such is the reply of the Bible to all who war against it. The more they try to destroy it the more powerful they make it. It is a tree which God has planted. It is rooted in the conscious needs of our fallen race. It finds there a soil adapted to its growth, and there it will grow until the whole earth is shaded by its leaves, which are for the healing of the nations. Let the critics criticise and let the scoffers scoff—they are only stimulating the interest of the race in this one divine book, and hastening the hour of its final triumph.—C. E. B., in *Journal and Messenger*.

NOTHING can work me damage except myself. The harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—St. Bernard.

THE SABBATH RECORDER.

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Two came to the sexton at early morn—
A peasant and servant of the king:
The servant—"Ring, sexton, a glad acclaim,
A prince is born to his majesty,—ring!"
The peasant—"O sexton, I pray you toll
My child is dead." And the gray-beard smiled,
While he rang a chime for the care-freed soul
And tolled for the king-born child.

In the simple measures of this little verse the poet Banks suggests a truth we need to keep in mind, *viz.*, that the true estimates of fortune and misfortune are made from the stand-point of the eternal and not of the temporal. It suggests the yet unanswered question of our Lord, "What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

In another column we republish an editorial from the New York *Tribune* on "Church Work To-day" which should be carefully read by all. Some of its suggestions relate more especially to Christian work in large cities, but they are not without value even in small country churches. It is one of the cheering evidences that Christianity is increasing rather than loosening its grip upon the people of this age that so many ways are opened by which different classes of people are engaged in carrying forward the work of the church, thus giving the church beneficent touch with all the varying conditions and wants of mankind. The vagaries of mere theorists as well as the open attacks of infidelity are comparatively harmless when the heart of the church, through all its membership, is kept pure and warm by active sympathy with its divine Lord and Master, and in loving touch with all mankind, especially those who have need of her holy, helpful ministrations. A *working* church is the need of the world, and this we are getting more and more every year.

FROM an entirely different source, there come evidences of this same increase of zeal and power in Christian work of which the *Tribune* speaks, as above referred to. A recent writer in one of our religious exchanges, speaking of the religious condition and work of Brown University, at Providence, Rhode Island, makes this encouraging statement: "To an observer from without, it would seem that the religious condition of the college is most hopeful. About thirty young men have signified their willingness to engage in missionary and evangelistic work in and about the city during the coming winter. The writer can remember when but two students manifested any propensity for such work, and these were looked upon as somewhat phenomenal fanatics, and were politely told that it were better for them to confine their energies to the work of the curriculum; this, although their average was well up to the best in their class. How happily the times have changed! The young men will go out in quartets, prepared both to speak and sing the gospel." Thus learning, as well as the trades and business of life, adds her power-

ful aid to the practical work of the church in bringing the heaven-born message of love and good will to the lowly and needy. We are glad to record that Seventh-day Baptists are in the front ranks of those who do this kind of gospel work. Men who are now old, in their student days went out from De Ruyter Institute into surrounding communities and preached the Word to them; almost from the beginning, Alfred students have, during term time in the near outlying communities, and in the vacations in regions further removed, "exercised their gift" to the mutual good of all concerned; and some of us well remember our first efforts at gospel preaching in neighboring school-houses while students at the then Milton Academy. These efforts have grown with the years, until student evangelistic work has come to be an important factor in our forces for Christ and souls. Our young people, too, apart from our school centers, are well to the front, in all progressive work. These are healthy, hopeful conditions. But we still need more consecration to our work and better local organization for putting the workers, individually, or in groups, into the fields lying close at their hands and needing their work. The methods will come as our hearts are filled with the Spirit. And this we may have for the seeking.

WHILE the Briggs heresy trial is in progress, and following close upon the dissolution, by the Union Theological Seminary, of its relations to the Presbyterian General Assembly, four well-known business men of New York City come forward with a joint contribution of \$175,000 to the endowments of the Seminary. This gift is especially welcome just now, because the productiveness of present funds has been reduced by a change of rates of interest on such investments from 6 to 5 per cent. But, opportune as it is on this account, the gift is of greater value because behind it is the confidence of such business and religious men as D. Willis James, John Crosby Brown, William E. Dodge, and Morris K. Jesup, the generous donors of this sum.

"IF" is a very small word, but there are not many words in the English language which are made to do more mischievous duty. One of the most common of these hurtful uses is to make it stand behind the bar of judgment and give us license to condemn our neighbor. How common it is for us to say: "If I were Mr. A. B., or Mr. X. Y., I would not have done as he has done." And then, from the stand-point of our own circumstances and environments, we proceed to pass judgment upon those whose circumstances and environments may have been wholly different from ours. The chances are that if we had been in Mr. A. B.'s place, we should have done quite as badly as, if not worse than, he did. It is more than likely that, in such a case, we should be asking for the charity which covereth a multitude of sins. It is a pity that we so often make this use of this little word. Another and most unwarrantable use of this little offender, is to make it stand at the head of a major premise from which to draw a conclusion in justification of our own choices. In almost every community of Sabbath-keepers may be found people saying, "If I could do more good, be more useful, by keeping Sunday instead of the Sabbath, I ought to do it," and so what is really the wish of the heart is justified by an *if* which is a long remove from an established fact. *If* it should happen that what is here called the "most good" should

prove to be a false estimate of what is right in God's sight, and the premise introduced by the *if* makes this more than probable, is it quite safe and wise to stake such tremendous interests on so slender a word? If I were a boy again,—but I am not; if I were a millionaire,—but I am not; if I were the President of the United States,—but I am not; if I were a person of great renown in some scientific, industrial, or other pursuit,—but I am not; if,—and if,—but, alas, since I am what I am, let me do what I can in my place and way to honor God and bless my fellow men; and in thus doing, let me climb by the help of God, to higher planes and greater usefulness, where, in all my estimates of others and in all my determinations of duty, I shall have no use for mischievous, deceptive, and hurtful *ifs*.

THE annual meeting of the American archbishops closed last week in New York. Six days' sessions were held, of six hours each. Though these sessions were all held with "closed doors," and the official minutes are sent to the Pope at Rome before they can be given to the public, the well-known views of many of these prelates makes it pretty certain what the results of the meeting are. Chief among the topics considered is the school question. All the archbishops agree that, wherever practicable, the parochial school should be maintained. Where this cannot be done, there is a division of opinion. One party, headed by Archbishop Ireland, of Minnesota, who is strongly supported by Cardinal Gibbons, of Baltimore, maintains that compromises with the public schools, as in the Faribault experiment, should be made. The other party, headed by the more conservative Corrigan, of New York, maintains that no compromises should be entertained. If the parochial school cannot be supported, then have no school at all. It is understood that the compromise party prevailed, giving the Minnesota bishop his own way in the matter. Wherever the public school authorities can be lead into this compromise measure, Rome gains in so far as Catholic teachers, regalia, etc., are admitted to the public school-rooms; but Rome loses in so far as Catholic children, in these formative days, are made familiar with the thoughts and institutions of our distinctively American life. It may be set down as a rule, however, that no faithful representative of Rome ever consents to any compromise in which he does not expect that his gains will largely overbalance all losses. Another subject earnestly discussed by the bishops is that of appointing foreign priests for foreign parishes. The more liberal policy of ignoring national peculiarities in priestly appointments prevailed. A proposition to ask for a Court of Appeal in this country met with a defeat, the bishops apparently not relishing the prospect of a too close supervision of their work by an authoritative agent of the Vatican. Archbishop Ireland and Cardinal Gibbons are known to have favored the proposition; but it is gravely suggested that their inclinations in the matter were shaped by the secret hope that they would in some way manipulate the appointment. Another matter considered by the Conference, and in which the liberal policy again prevailed, was the attitude of the church toward secret societies and all non-church fraternities. Freemasonry, odd-fellowship and the like societies have long been under the ban because membership in them permits, if it does not require, fellowship with men of the world, and loyalty to principles and practices not only not of the church, but in many respects opposed

to the church. This Conference practically says that the faithful may join such societies as are not injurious in their influence upon the minds and lives of men in respect to the church and its claims. This, of course, leaves a wide margin on the question as to what societies or fraternities are free from such unwholesome influences. While the decisions of this Conference are in no sense legislative until they have received the sanction of the pope, they are of great interest and value as showing the tendency of the leading men of the church in this country. That this tendency is toward a more liberal general policy is a hopeful indication.

FOR a number of years the American Board of Commissioners for Foreign Missions, under the presidency of the Rev. Dr. Storrs, of Brooklyn, has, with commendable liberality toward the "New Theology," held itself loyally to the Congregational faith in its appointment of missionaries to the foreign fields under its charge. At its last annual meeting, for example, its decision, touching the doctrine of an actual or a possible future probation, was practically that a person holding such a belief might be accepted as a foreign missionary, provided he would consent to hold such views as personal opinions, and address himself wholly to preaching the doctrines of faith in, and repentance toward, the Lord Jesus Christ as the ground of human salvation. It is hardly possible to see how the Board could be more liberal and still hold themselves to true missionary work. And yet Plymouth Church in Brooklyn, has just decided to withhold all future contributions from the Board because of its adherence to orthodox doctrine. In the discussion which preceded this action, Mr. Rossiter W. Raymond, while condemning the Board for its bigotry, is reported to have given utterance to the following words, which are being widely quoted as the "liberal" sentiments of the church in behalf of which he speaks: "I am sick and tired of going to the American Board in sufferance to aid in supporting missionaries who believe out and out in the damnation of all the heathen, and that damnable heresy that God doesn't love the heathen. I am tired of the whole miserable humbug, and I won't give a cent to the spread the news of damnation. I won't let the damnable doctrine be disseminated by my money." We do not wonder that Mr. Raymond looks for a future probation. A man who is familiar with the course of the American Board in relation to this question, and then can deliberately put forth such utterances as these with any pretense that they fairly represent the true attitude of the American Board, certainly has need of time, opportunity and disposition to reform his judgment and revise his speech. He commits the too common offense of stating a most solemn and important doctrine, in a most absurd and revolting manner, and then of pouring out the vials of his wrath upon those absurd and revolting statements, as if they were the real offenses of other people. There may be people who hold such views, but they by no means represent the prevailing sentiments of the American Board, as we have understood them.

THE Minutes of the late Anniversaries have been distributed to different parts of the denomination as follows: For all the New England churches, in one package, to J. Perry Clarke, Westerly, R. I.; South Jersey, to the Rev. I. L. Cottrell, at Shiloh, N. J.; for all churches in the South-Eastern Association, to P. F. Randolph, Salem, W. Va.; for Hebron,

Shingle House, and Portville, to the Rev. G. P. Kenyon, Shingle House, Pa.; for First and Second Brookfield and West Edmeston, to Irving A. Crandall, Leonardsville, N. Y.; for DeRuyter, Cuyler, Lincklaen, and Otselic, to the Rev. L. R. Swinney, DeRuyter, N. Y.; for the Verona churches to the Rev. J. E. N. Backus, Verona Mills, N. Y.; for all Wisconsin churches to L. T. Rogers, Milton Junction, Wis.; and for Dodge Center, New Auburn, and Alden, to the Rev. S. R. Wheeler, Dodge Center, Minn. To churches not included in any of the above groups, packages have been sent by mail or express direct, and single copies have been sent to lone Sabbath-keepers as directed by the Conference. Let all who receive packages for several churches forward them to their destination by the most convenient ways, without unnecessary delay. Let all who have any charges to pay in connection with receiving or forwarding any package, or packages, report the same to this office and they will be reimbursed for the same. This should be done without delay, as it is important to close up the business soon. Finally, let any church, or isolated Sabbath-keeper that has not received the Minutes send name and address to this office and the matter will receive prompt attention.

THE articles on "Every-day Life in Palestine," by Dr. Jones, of London, published in our issues of Nov. 17th and this week, are taken from a little magazine published in London called *Consecration*, kindly sent us by Dr. Jones.

NEW YORK LETTER.

At the Yearly Meeting of the New Jersey and the New York City churches it was our privilege to baptize into the fellowship of the New York Church Mr. T. P. Leslie, of Blythebourne, L. I. Mr. Leslie is an Englishman, and has been in this country six years. He has no family, and is engaged in the real estate business. He was brought up in the Protestant Episcopal Church. Some time ago an Adventist brother gave him a tract on the Sabbath, and through this means he came to a knowledge of the Sabbath; but he could not accept many of their strange doctrines. After a time he saw in a New York paper an article about Mr. J. F. Hubbard being appointed administrator of an estate, when some property had been left to the Seventh-day Baptist Church of New York City. He wrote to Mr. Hubbard, asking our place of meeting. In this manner he found us about three months ago, and since that time has been with us regularly on the Sabbath. He is strong and clear on the fundamental doctrines of the Christian religion, has had a rich Christian experience, and greatly rejoices in the Sabbath truth.

Last week we had the largest attendance at our "New Mizpah" that we have yet had, averaging twenty-two each night for the week. Six have united with the "Floating Society of Christian Endeavor."

Mrs. Burdick has just received notice that she has been elected superintendent of "Sailors' work" for the county of New York, by the W. C. T. U. How this came about she does not yet know.

J. G. B.

CHURCH WORK TO-DAY.

Now that the churches have resumed their activities for the season it is pertinent to inquire whether there will be any changes, or improvements in their methods of work. We need not, of course, look for any radical

changes, for the church is the most conservative of all human institutions. In form, therefore, we must expect to see the old methods and the old ideas largely retained. But there is evident, on the part of many denominations, a desire to adjust their old machinery to the needs of the day, and to infuse a new spirit into their routine methods of work. And it is in these lines that we may look for progress and reform. In the larger cities, for instance, there is a widespread desire to make the parochial organizations more elastic, and put them in closer touch with the people. The remarkable growth of the Christian Endeavor movement is a striking evidence of this desire. Other organizations, such as that of the Brotherhood of St. Andrew in the Episcopal Church, have sprung into existence, which have already revolutionized the work of many individual churches. The sociological side of Christianity, too, has come to the front in recent years. There is a growing recognition of the idea of human brotherhood, not merely as an abstract proposition, but in the practical work of the churches. This idea has found a remarkable expression in all the religious bodies in the great cities. In our own city the Judson Memorial Church, the St. Bartholomew's Mission House and St. George's Memorial House may be mentioned as striking examples of this development, though there are many other parishes which are working on the same lines. The leading thought of this movement is that a church is not organized simply to minister to its own members, much less to its own pew-holders, but that it owes a duty to the whole community around it, even to those who do not believe in Christianity at all. The fact is recognized that there are large numbers of ignorant, vicious, or depraved people in every great city, who must be lifted up to the plane of manhood and womanhood before they can be approached with the special message of the church. Or, to speak more accurately, the church is beginning to see that this lifting-up process is really an integral part of its true work, which it has too often forgotten in its efforts simply to build up its ecclesiastical organization. This new thought has not yet led the various churches in the great cities to co-operate in the work of social regeneration, which is the common duty of them all; but such co-operation is much more feasible than it ever was before, and in the meanwhile the movement of which we speak is educating all the churches up to a higher and nobler conception of the real meaning of Christianity as a moral force in the world.

In other things, too, there are indications of an increased vitality in all the churches. The work of the laity is in many ways coming to be more largely utilized. Laymen are invited to deliver lectures on subjects not always distinctively religious, on which they have something interesting to say; and many of the most useful agencies in some parishes are entirely managed by laymen and laywomen. Women, indeed, are rapidly coming forward in this matter, and at least two Protestant churches have established an order of deaconesses, of which much may be expected. Defects in the old method of Sunday-school work are being pointed out. More care is exercised in the selection of teachers, and in many parishes a systematic effort is made to instruct the teachers. Many of the scrappy and superficial systems of lesson instruction that have been in use are being discarded, and more scientific systems, imparting a comprehensive knowledge of the Bible and Christianity, are being adopted. Contiguous churches frequently unite together for some special course of services, and in thus temporarily sinking their differences they are enabled to obtain a larger view of the work to be done by the Church outside of its parishes. On the whole the present outlook of the Christian Church in this country is hopeful. While many of the problems that confront it are far from being solved, it is at least conscious that there are problems to be solved, and it is earnestly and honestly trying to live up to its great commission.—*Tribune*.

YOUNG PEOPLE'S WORK.

KEEP THE WEATHER IN YOUR HEART.

BY R. T. BENTLEY.

If the clouds look dark and gloomy,
And a storm is brooding nigh,
And there's not a patch of sunshine,
Along the whole blue sky,
Just possess your soul in patience,
For the clouds will soon pass by;
Keep the weather in your heart,
And be true.

If the rain should fall in torrents
When a journey you would go,
And the roads should get too muddy,
And the creeks should overflow,
Just possess your soul in patience,
For the rain must cease you know;
Keep the weather in your heart,
And be true.

If the wind should go a whizzing,
From the northern frigid zone,
And chill your feet and fingers
From the outside to the bone,
Just possess your soul in patience,
For the winter'll soon be gone;
Keep the weather in your heart,
And be true.

If the sun should shine too warmly
Through the summer days of June,
And you feel like you were melting
From the morning till the noon,
Just possess your soul in patience,
For October's coming soon;
Keep the weather in your heart,
And be true.

So let the storm come raging,
Or the rain in torrents fall,
Or the blizzard come a-whizzing
Like a frozen cannon ball,
Just possess your soul in patience,
For 'tis God who ruleth all;
Keep the weather in your heart,
And be true.

—The Visitor.

Oh! that we could keep ourselves where circumstances would not affect us, or if they affect us that we could keep it to ourselves.

WHAT we all need more than happiness or external blessing is that kind of *faith* which keeps us *faithful*. Do we think enough of that word, which literally means full of faith, but which also means so much more than that. Let us learn to have so much faith in God that whatever comes to be our lot we shall always be loyal and true, persevering till the very end. "He that endureth to the end shall be saved."

HINTS ON HOW TO LEAD A MEETING.

Come filled to the brim with your subject.
Let your words be on fire.
Be tremendously in earnest.
Be on time in opening and closing.
Be perfectly natural.
See that the air, light, and seats are in good condition.
Keep out of the old ruts.
Speak so that all can hear.
Don't take other's time.
Have something to say as leader.
Say it.
Don't let persons speak or pray too long.
Don't sing funeral hymns at a praise service.
Have plenty of Scripture and give its meaning.
Don't mind critics; usually they are mighty thin and weak.
Don't wear squeaky shoes.
Adapt yourself to circumstances.
Be guided by the Holy Spirit.
Keep to the theme and make others do so.
Always give the best you have.
Put soul power into the service.
Never lose your grip.
Select both hymns and Scripture beforehand.
Keep your voice right to the size of the room.

Sit out where the people can see you.
Don't let cranks take part.
Be master of the situation, by the grace of God.

Strike for results when the iron is hot.
Be wise in giving the invitation to the unsaved.

Keep in mind the fifteen minutes' after-service.

Use your own Bible and get others to use theirs.

Don't let organist or pianist give a concert.
Urge brevity and brightness.

Help the weak and timid ones to take part.

Have great variety in all services.

Make the stranger welcome.

If your plans don't suit, try others.

Don't imagine you are the meeting—you are only the leader.

Pray much before you come, while there, and after.

Depend on God for help more than on the people.

Don't be afraid—mistakes, wrong places, etc.

Let your face and manner be blessed to the people's good.

Get in a devotional spirit.

Have both solemnity and joyousness in the meetings.

Have faith in God.

Have an aim or object in every service you lead.

Don't sing too slow or too fast.

Get the people's minds off you and on Christ.

Try to convert sinners and build up Christians.

Services that don't honor God and help people to live better and brighter had better never be held.

All people are not leaders.

The way to learn how to lead meetings is to lead them.

WITNESSING THE TRUTH.

The following beautiful illustration of the simplicity and the power of truth is from the pen of S. H. Hammond, formerly editor of the *Albany State Register*. He was an eye-witness of the scene in one of the higher courts:

A little girl, nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your honor!" said the counsel, addressing the court, "is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not understand the nature of an oath."

"Let us see," said the judge. "Come here, my daughter."

Reassured by the kind tone and manner of the judge, the child stepped towards him, and looked confidently up in his face, with a calm, clear eye, and in a manner so artless and frank that it went straight to the heart.

"Did you ever take an oath?" inquired the judge. The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered:

"No, sir."

She thought he intended to inquire if she had ever blasphemed.

"I do not mean that," said the judge, who saw her mistake. "I mean, were you ever a witness before?"

"No, sir; I was never in court before," was the answer.

He handed her the Bible open.

"Do you know that book, my daughter?" She looked at it, and answered, "Yes, sir; it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir; every evening."

"Can you tell me what the Bible is?" inquired the judge.

"It is the Word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say," and he repeated slowly and solemnly the oath usually administered to witnesses.

"Now," said the judge, "you have sworn as a witness. Will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in the State prison," answered the child.

"Anything else?" asked the judge.

"I shall never go to heaven," she replied.

"How do you know this?" asked the judge.

The child took the Bible and, turning rapidly to the chapter containing the commandments, pointed to the injunction: "Thou shalt not bear false witness against thy neighbor." I learned that before I learned to read."

"Has any one talked with you about being a witness here against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard they wanted me as a witness, and last night she called me to her room, and asked me to tell her the ten commandments; and then we knelt down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was, before him. And when I came up here with father, she kissed me, and told me to remember the eighth commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of its truth was perfect.

"God bless you, my child!" said the judge; "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses. Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross examined. The counsel plied her with ingenious questioning, but she varied from her first statement in nothing. The truth, as spoken by that little child, was sublime. Falsehood and perjury had preceded her testimony. The prisoner had entrenched himself in lies, which he deemed impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defence; but before her testimony falsehood was scattered like chaff. The little child for whom a mother had prayed for strength to be given her to speak the truth as it was, before God, broke the cunning devices of matured villainy to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity with which she spoke resulted in clearing the innocent and punishing the guilty.

OUR MIRROR.

IN the absence of the Rev. S. H. Babcock from the Walworth Church, on a missionary trip in the South, the Prayer-meeting Committee of the Y. P. S. C. E., have charge of the Friday evening meeting.

THE New Auburn, Minn., Society of Christian Endeavor was organized about a year ago, and has now a membership of twenty-two active and two honorary members. Although no souls have yet been won to Christ, the members themselves feel stronger and more ready to serve their Master than before they were banded together "for Christ and the Church."

THE Clark's Falls Y. P. S. C. E. has made good progress in the past six months. Meetings are held on Friday evenings, and are very well

attended. Two active and ten associate members have been added to the Society in the past few weeks. The Rev. W. C. Daland, of Westerly, R. I., has been conducting a series of meetings at the Clark's Falls Chapel during which a good deal of interest was manifested, and some have sought and found the Saviour. Mr. Daland worked faithfully for the cause of the Master.

THE young people of Hammond, together with the pastor and his wife, met in the church on the evening of October 1st, for the purpose of considering the advisability of organizing a Society of Christian Endeavor. A young people's prayer-meeting had been well sustained previous to this time, and some of the number held a membership in a Union Christian Endeavor of the several churches, but it was decided that the time had come for us to have a Society of our own; and accordingly a week from that night, October 8th, after adopting the constitution and by-laws much as laid down by the United Society, the following officers were elected; President, Bertha L. Irish; Vice-president, Mabel Landphere; Corresponding Secretary, Leona Humiston; Recording Secretary, Lettie Landphere; and Treasurer, Herbert Saunders. Four of the most important committees were appointed. As yet only about ten have signed the membership pledge, but the few are faithful ones, and we know it is not numbers that makes power for good. The presidents of the three Societies in Hammond are arranging for a Union Temperance Service, at which we hope to present an interesting programme.

THE First Hopkinton Y. P. S. C. E. are keeping quietly at work, and in a modest way are striving to "do the things that please Him." During the past year, besides maintaining the weekly prayer-meeting, they have organized a Junior Society, pledged \$40 toward the Tract and Missionary Societies, entertained six little fresh air girls from New York for two weeks at the seashore, sent flowers regularly to the new Mizpah Reading Room together with some reading matter, have worked in a Mission Bible-school in an outlying district, and are contemplating further efforts before the close of the year. Fourteen new members have been added during the year, and several have become church members. One feature of their work has characterized this year. All sums given to the Tract and Missionary Societies, as well as the \$5 given for the Missionary Christmas-box, have been voluntary contributions from the pockets of the members, rather than raised by the Society through entertainments. While the sums raised may appear small in comparison with some societies, every dollar means hard work and much self-denial on the part of the givers. We have enjoyed so great a blessing in this that we recommend it to other societies.

THE weariness and sadness of life come from persistently closing our eyes to its greatness, from forgetting who we are and to whom we are allied. There is no life so poor as that which, through too close a grasp of visible things has lost all conscious hold upon unseen realities. Lifted into the atmosphere of Infinite greatness, the soul itself grows great; infolded within the perfect love, the life itself becomes love. When we are aware of an eternal life encircling us, of which we are a part—of a loving presence within us to whom we belong—simply to be alive is almost an overpowering blessedness.—*Lucy Larcom.*

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: 1-13.
Nov. 19. Paul's First Missionary Sermon.....	Acts 13: 26-43.
Nov. 26. The Apostles Turning to the Gentiles.....	Acts 13: 44; 14: 7.
Dec. 3. Work among the Gentiles.....	Acts 14: 8-22.
Dec. 10. The Apostolic Council.....	Acts 15: 12-20.
Dec. 17. Review.....	
Dec. 24. The Birth of Christ.....	Luke 2: 8-20.

LESSON XI.—THE APOSTOLIC COUNCIL.

For Sabbath day, Dec. 10, 1892.

SCRIPTURE LESSON.—Acts. 15: 12-29.

GOLDEN TEXT.—Through the grace of our Lord Jesus Christ, we shall be saved, even as they.—Acts 15: 11.

INTRODUCTION.—The events of this chapter of Acts have been made to tell stories of the most unscriptural character. Men have used it to tear down God's law. Ecclesiastical councils have cited it as proof of authority to dictate to churches their creeds and practices. The heathen and blood-stained Constantine ascended the throne in the church at Nicea to dictate the belief of Christians. Pope Pius IX. thundred forth anathemas against unbelievers in the immaculate conception of Mary, and the Pope's infallibility. We believe the apostles never intended that such things should follow in imitation of their assembling to answer the inquiry of the church at Antioch. There is no ecclesiastical structure about this. It is a wrong title, for it cannot be called in an ecclesiastical sense a council at all. Let us study this lesson divested of any such interpretation.

EXPLANATORY NOTES.—v. 12. "Kept silence." There had been much disputing. Peter's address (v. 7-11) had calmed the excitement so that Paul and Barnabas could declare their experience and how the Holy Spirit had approved their reception of the Gentiles without circumcision. "Miracles and wonders." Prominence was given to miracles because these gave decisive proof of the apostles' right course. v. 13. "James." The pastor of the "mother church" at Jerusalem, and no doubt chairman of this meeting. v. 14. "Simeon." Simon Peter. This is the last mention of him in the Acts of the Apostles. "Hath declared." In verses 7-11. "At the first." Corresponding to "a good while ago" in verse 7. "Take out of them a people." From among the heathen those that should believe in Jesus. "For his name." Called by it. Known as Christ's disciples. v. 15. "To this agree." The facts stated. For testimony he quotes Amos 9: 1. v. 16. "Return and rebuild." Restore favor which had been withdrawn. "Tabernacle of David which is fallen." The splendor of David's family had passed quite away. In the person of Jesus Christ, the Messiah, it will be restored. "Ruins thereof." As a kingdom it had gone to decay. "Set it up." In the establishment of a spiritual kingdom and a visible church of which Jesus is the head. v. 17. "Residue of men." Others besides Jews. "Seek after the Lord." To satisfy their spiritual longings, and worship God without conformity to Jewish ceremonials. "My name is called." Or given. See Isa. 56: 5. This was especially promised to Gentile Sabbath-keepers, for to keep the Sabbath of the fourth commandment was an especial acknowledgement of God's rightful authority as the Creator and Law-giver. "Who doeth all these things." God alone, who is able and will establish the kingdom of Jesus Christ. v. 18. "From the beginning." An eternal purpose to extend the gospel all over the world to all people. Let them, then, acquiesce in the plan which does not say one word about circumcising the heathen. For all purposes and spiritual good the rite was given only to the Jews. It was not a part of the ten commandments. v. 19. "My sentence." Judgment or opinion. James does not dictate or set up authority above any other apostle. "Trouble not." Disquiet not, or put not upon them the yoke of ceremonies which have had their day and served their purpose. "Turned to God." Become disciples of Christ by faith. v. 20. "Pollutions of idols." Abhorring idolatry it was well to refuse for food victims sacrificed to heathen gods and parts not used which were sold in markets. "Fornication." Licentiousness. In connection with heathen worship were immoral practices. Social purity to-day is a slow reformation because of this pagan cultus.

Christians are not wholly free from the pagan influence which has been handed down. "Things strangled." Flesh of animals put to death in that way. "From blood." The heathen drank it at their idolatrous feasts. Weak consciences would be injured by these practices which were so prominent in heathen worship. v. 21. A reason for these restrictions. On the Sabbath, in the synagogue, the Scripture was read concerning these things. For the sake of peace in the church composed of Jews and Gentiles, let not these things be practiced. v. 22. "Whole church." After the above arguments were given it was unanimously voted to "send chosen men to Antioch" with a letter and also verbal testimony. "Judas." Just who he was is unknown. A prominent man in the church. "Silas." Afterward Paul's associate, called in the epistles Sylvanus. v. 23. The mention of Antioch, Syria, and Cilicia, show how extensive had been the disaffection. v. 24. "Certain which went out from us." The certain men of verse 1. "Troubled." "Perplexed with words" opposed to truth or sound doctrine.—*Hackett.* "Subverting." Unsettling the mind. "Circumcised and keep the law." Discriminate here between the law of circumcision, or of ceremonies, and the law of ten commandments, for Jesus said, "If thou wilt enter into life, keep the commandments." "We gave no such commandment." The "certain men" who went down had no message or authority from the apostles or the church at Jerusalem. v. 25. "Assembled with one accord." Meeting and being of one mind after discussing the issue. v. 26. "Hazarded their lives." A special commendation which would serve to give weight to their testimony and prevent any one from impairing their reputation. v. 27. "Therefore." The result of this conclusion. "Tell . . . by mouth." By their own word announce. Confirm more at length what is written in the letter. v. 28. "Seemed good." Especially good. "To the Holy Spirit." Who leads into all truth those submissive to him and obedient to God. "To us." Who took part in the proceedings. "Burden." Jewish ceremonies in view of all the circumstances of those times had become very burdensome, especially with the false conceptions of their leaders. "Necessary things." Of verse 20. These were necessary for Gentile Christians because of the offense the Jewish Christians would take, and the strife that would follow. v. 29. See notes on verse 20. "If you keep yourselves." As in James 1: 27. "Unspotted from the world." "Do well." That which conscience and the law of charity commends. "Fare ye well." How kind the spirit and how courteous were these primitive leaders!

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 4th.)

IN HIS NAME.—Acts 15: 26, Col. 3: 15-17.

"Whatsoever ye do in word or deed." Talking in prayer-meeting or at the political caucus, in the home or at the "cheese-meeting;" with father and mother, or with stranger and business man; with the minister or layman; in the Christian Endeavor meeting, or at the party, say it all in obedience to Christ's authority and in a way to please Him who in heaven hears everything. Whether carrying a Bible and *Helping Hand* to Sabbath-school, or a pitchfork into the hay field; a gift to the poor, or a pail of water to mother; whether leading the Endeavor service, or washing dishes and patching coats; getting subscriptions for missionary papers, or raising money for birthday presents, do it all with a motive that ennobles every part of the life.

Alford says: "The name of Jesus is the element in which all is done, which furnishes a motive and gives a character to the whole." To speak or do in Jesus' name means in obedience to divine authority, recognizing every right principle of moral action, and with a feeling of complete dependence on the promised help of God. The simplest things, the so-called drudgery of life which some one *must* do may be done to please the Master and as that which may help carry on his work. This excellent motive exalts the life and lifts it up from the commonplace into the upper regions of moral action. It exalts and dignifies labor and makes the kitchen-girl and shop-boy as noble and useful as the prince or high dignitary. All that is done "in his name" will never lose its reward. All other deeds, though great from a worldly view, are small and done from selfish motives. Let Christ give you motives for doing and being.

SCRIPTURE READING.—1 Cor. 15: 31-34, 2 Cor. 11: 15-30, Lev. 19: 12, Deut. 5: 11, Psa. 34: 3; 89: 16, 24; 124: 8, Matt. 7: 22; 10: 22; 12: 21; 18: 5, 20; 28: 19, Acts 3: 6, 16; 4: 12, 2 Thess. 3: 6, James 5: 14, Rev. 3: 12.

—EVERY teacher cannot be a Harper, Schaff, Allen, or Peloubet. In placing before our Sabbath-school teachers a high ideal we would not

for anything discourage them, and yet the times demand the best possible methods, and the highest scholarship as well as greatest piety which circumstances will permit. Seventh-day Baptist teachers as a rule are up with and even beyond the times, but they must not be content. A light on a hill should be a bright one. Seventh-day Baptist Sabbath-schools stand for more than the average sabbath school and their teachings are to tell in the coming conflicts with error.

—It is important therefore that they be made the best and have the best helps possible, not mere lesson leaves and quarterlies that have most pictures and maps and costliest covers to attract attention. Not simply cheap in price, and cheap in matter pleasing everybody and defending no special, testing doctrines. They must be the best in that they teach purest doctrine, greatest loyalty to God and truth and give true exposition of the scripture text.

—AND our teachers must try to be equally faithful in inculcating these truths. If possible, they must know how to harmonize into a unity all Scripture facts revealed. The blessed Word of God must be unfolded so clearly that all can understand and be able to accept it. This involves accurate knowledge of subject matter; clear spiritual apprehension of the truth and a real sympathy for every class or condition of men. The demands upon our people, and especially our ministry and teachers, are very great and increasing, and this because so much is being made by the world and worldly churches of scholarship regardless of piety. Very much now goes for "progressive thought," and so whether essential or not to the true and higher life we must be as a people equal or, if possible, superior in point of mental attainment, Scripture knowledge, and knowledge of the things that are needful to meet the skeptical trend of these times. Solid learning, not of the schools simply, but that which may come from self-culture and deep religious experiences, must drive out false philosophies and overcome heart unbelief. Let it all be consecrated knowledge and work and God will surely bless in wonderful ways the efforts of our people.

HOME NEWS.

New York.

FIRST ALFERD.—Thanksgiving brought with it an unusually cold wave, as to weather, but a very warm wave as to good cheer. The services in the morning were conducted by Dr. Platts, who was assisted in the devotional part by Prof. L. C. Rogers, pastor of the Second Church, and the Rev. J. T. Davis, pastor at Hartsville and Hornellsville. In place of the usual sermon, Dr. Platts gave a brief Bible-reading showing the scriptural idea of Thanksgiving. John B. Cottrell read an outline history of the Thanksgiving festival in the United States, Miss Edna Bliss read a paper on Occasions for Thanksgiving, and Mrs. Ralph Langworthy read a poem on The New England Thanksgiving. The entire programme was interspersed with appropriate music, under the direction of Dr. J. M. Stillman.—After the services the congregation repaired to the Fireman's Hall where the Ladies' Society had prepared a Thanksgiving dinner of which over two hundred ate and were satisfied. The dining-room, waiting-room, and main hall were all opened and warmed, and the social features of the oc-

casions were among the most enjoyable features of the day.—In the evening the Ladies' Evangelical Society held their usual Thanksgiving anniversary at the church. The principal parts of the programme were a paper by the Rev. D. H. Davis on work in China, showing that for the number of laborers employed and the amount of money expended in the foreign and in home fields, the increase in additions to the church is greater in the foreign fields; a paper by Mrs. Davis on "Woman's Work for Women in China," and a talk by Mrs. J. G. Burdick, of New York, on the origin and work of the "New Mizpah Mission for Seamen" in that city. Several recitations and songs by the children were given and Dr. Stillman and the choir furnished excellent music. On the whole, it was one of the richest, best Thanksgivings we have enjoyed in a long time.

S. R. S.

INDEPENDENCE.—Bro. A. E. Main made us a short visit this month, and with the pastor called on quite a number of families to inquire after missionary interests.—Bro. Jared Kenyon has been ill and confined to his home for some time of late, but at this writing appears slightly improved. He has the sympathy and prayers of a large circle of friends.—Our Christian Endeavor Society has been making "brand new" clothing for the children of the Randolph Home, in Cattaraugus county, and has received the hearty thanks of the matron and the blessing of God for the same.—The pastor's sixth annual donation was made at the hall on the evening of the 21st. The night was dark, stormy, and roads very bad, but the receipts were greater than last year. The increase in attendance of the young people was noticeable.—Thanksgiving services were held at the church as usual. In addition to the sermon the pastor had others participate in the service. Thanksgiving recitations are usually a noticeable feature here on such occasions.—A good sign this year is the good-natured way the people of Independence talk politics and take the results after election. God bless the nation.

X. X.

Kansas.

DIGHTON.—The outlook here is very hopeful. Since "Columbus Day" one has been added to the church, and two families to our society, and a number of families are talking of moving here in the near future.—Our Sabbath services are increasing in interest continually. We hold our meetings in a neat frame school-house, which is a little at one side of the center of our society.—We were greatly blessed by the services of Eld. Harry, who visited us not long ago, and would be glad to have him come again, or any others of our brethren, if they come for good. Our people are located from two to seven miles from Dighton, which is the county seat of Lane county, situated in the center of the county. The soil here is a black loam, and very productive. Abundance of small grains was grown this year. All Seventh-day Baptists who desire a change of climate, or a home in a new country, would do well to come here to locate. Land is cheap. For the most part this is almost a level prairie, very gently rolling, with very little timber. Water is plenty at the depth of about 60 feet. All letters of inquiry will be cheerfully answered by the undersigned.

JULIUS T. BABCOCK.

Nov. 17, 1892.

Nebraska.

HUMBOLDT.—We are having very fine November weather, and the farmers are using it to the best of their ability in gathering their corn. The corn crop is very light in this

neighborhood, even lighter than the majority of the people could be made to believe; still the farmers will have some corn to spare. Some wheat has been sown, more than common, and it looks quite well.—One of Long Branch's oldest citizens passed away the 18th inst, Uncle Calvin Davis, as he was familiarly called. He was 84 years, 10 months and 21 days old.—The election passed off quietly here, but the Republicans were very much surprised at the result. Things move about as usual in this place, both temporally and spiritually.

U. M. B.

WHY NOT?

Most of our people know something of the Chicago University, with its noble endowments, its varied courses of study and eminent professors, and over all, Dr. W. R. Harper, as President. This great university, so well endowed, planned, and officered, represents the broadest and highest Christian culture, and Dr. Harper is regarded as the ablest biblical scholar of America. Indeed, while Dr. Harper is foremost in college and university work, his mightiest effort has been put forth to introduce the Bible as a regular text-book in all the colleges and universities of the land, and ensure its careful, thorough, and reverent study; and so forcefully and persistently has Dr. Harper advocated this that all college work is beginning to feel the influence of the Bible, and all religious questions are coming back to a biblical basis. Seventh-day Baptists are acknowledged to be an educated people, and by their very principles profoundly interested in the Bible. Now, why not most of our ministers, and very many of our cultured men and women take up the study of the Bible in the original, especially as Dr. Harper has provided an admirable "correspondence method" in Hebrew, in charge of Bro. C. E. Crandall, from Milton. Are we busy? Yes, but busy people know how to use their time to the best advantage. And certainly, if the battle field of the Sabbath question, and indeed of all religious questions, is being transferred to the Bible, Seventh-day Baptists ought to be in the forefront in Bible study, and especially in the original tongues. Then why not begin this advanced work? Why not begin the first of next January?

L. R. S.

WATERFORD, CONN.

The people of Waterford are made to rejoice by a season of great spiritual refreshing, and by additions to our numbers. In September, Bro. A. B. Burdick and family removed from Providence, R. I., to New London, Conn., and, bringing letters from the First Hopkinton Church, united with us at Waterford. This addition of four active, earnest workers was a source of great encouragement to us. Our meetings have been growing in interest and in numbers for several months past. Christian faith and love have been enlarged in nearly the entire membership, and a number of our young people have accepted Christ as their Saviour, and joyfully enlisted in his service.

On Sabbath-day, Nov. 5th, a goodly number of brethren and sisters gathered on the shore near the church to witness the baptism of four of our young people who have thus dedicated their lives to Christ. The baptistery was no less than Long Island Sound itself; and as the fragments of the broken waves from the Atlantic came in and washed the shore at our feet we sang praises to God whose great ocean of love washes away the guilt of his returning children. Two of the candidates had only three weeks before united their interests and begun life together. Now together they enter the baptismal waters and pledge their lives to Christ and the church. It was more impres-

sive and beautiful than description can portray, to see strong, earnest young people, in early manhood and womanhood, thus put on Christ in baptism and, with hearts leaping for joy, enter upon a life of loving service and willing obedience. One of the candidates has only recently come to the observance of the Sabbath.

Last Sabbath, Nov. 12th, was our regular communion service, and at this time one other was added by letter—Bro. Andrew J. Potter, who comes from the M. E. Church. Bro. Potter, though a Methodist, had been immersed and has been keeping the Sabbath for more than two years. In that time he has attended service with us quite frequently on the Sabbath, and, in the absence of the pastor, has very acceptably occupied the pulpit, and thus endeared himself to us. It was such a season of joy as Waterford Church has not experienced in years, when those who have thus recently united with us, both by baptism and by letter (eight in all), came forward and received the right hand of fellowship by the pastor and the hand of welcome by all the members.

Will you pray for us that these seasons of refreshing may still continue; that many more may be brought to Christ, and that this dear old church may be strengthened in numbers, and in consecrated living.

B. C. DAVIS.

20, EAST DIVINITY HALL,
NEW HAVEN, CONN., NOV. 13, 1892. }

SELF-LIMITATION.

I have just read with much interest and profit the article entitled as above, in the department of "Young People's Work," in the RECORDER of November 3d, by Miss Florence Babcock. The statements and ideas of the article find a very ready and hearty endorsement in my heart. How often I have heard those who were giving religious testimony, express themselves in that very unfortunate manner about trying to serve the Lord "in my weak way and manner." Many years ago I heard those words uttered by a good old sister in a Methodist Class Meeting, and when she had finished her testimony, the good old Scotch preacher who led the class replied rather sarcastically, repeating her words, "In my weak way and manner, why not say in the Lord's strong way, for then you would serve him much better than you say you do now?" The criticism was rather a sharp one, but I think very correct, for when persons undertake to serve the Lord in their "own weak way," they generally make very poor work of it.

There is another idea in that article with which I am in entire sympathy, and that is, the "now" of doing religious duties, and making religious attainments, and having religious enjoyments. I rejoice that it is the blessed privilege of Christians to have a present salvation from sin as well as a future one from its consequences. We ought to be saved from sin now, because it is so awfully bad in and of itself, and not merely because it brings ruin and punishment hereafter. The whole article is worthy the serious and prayerful attention of every Christian, and I heartily endorse the entreaty of the writer, "Let us cultivate in ourselves the principle of 'nowness.'"

But I wish to say a little about something else now. In my last communication to you from Waukesha I said I should make a change in my locality in a few weeks, that change has been made and I am now writing from 2004 E. 9th St., Kansas City, Mo., to which place I wish the RECORDER to come until further notice.

I am still a lone Sabbath-keeper, with so

many others throughout the land, for I do not know of another one in this large city, excepting the Jews, and last Sabbath-day rather than stay in my room alone all day, I wended my way to their synagogue or temple as it is known here, but I did not like them very much, for they acted as if they did not want a Gentile in their assembly—they probably thought contact with me would make them unclean. The congregation was composed mostly of women and children and aged men. Probably the young and active men were keeping the Sabbath in their places of business, taking for their motto "Business before religion." The Evangelist B. Fay Mills is holding revival meetings in the city now, in which many of the other ministers join.

J. T. HAMILTON.

KANSAS CITY, NOV. 15, 1892.

THE NEW ENGLAND THANKSGIVING.

BY MRS. RALPH LANGWORTHY.

Through the sunny haze that early days
And early joys fling round us,
None shine more clear, none seem more dear
Than those, when the North wind bound us,
When the harvests all were gathered in,
And piled was every barn and bin.
Then found, in good cheer, and bountiful living,
In the plain, old-fashioned, New England Thanksgiving.

From our granary's store for weeks before
All the poultry had feasted together,
But now the very best turkey was dressed,
And plump chickens lost their last feather,
To grace our feast with a handsome roast,
And line a crust which had been our boast,
For who, then, had e'er heard of such dearth of living
As without chicken pie a New England Thanksgiving.

Filled with raisins, spice, and other things nice,
There were mince pies, and pumpkin golden,
And plum puddings, tarts, and many fine arts
Held a place in this festival olden.
Saying naught of bread so brown and light,
With those other loaves of snowy white,
O, could one dare dream of richness of living
Not found in the early New England Thanksgiving.

Though a temple of fame were built to the name
Of the Pilgrims, long sung in story,
Not higher would rise to pierce the blue skies
Its fane, to tell of their glory,
Than this simple custom, this feast of the year,
When children, with kindred and friends far and near,
Came home with glad hearts and sumptuous living
To keep the time-honored New England Thanksgiving.

Dear grandmother's face, that seems interlace,
Woven there by care and by sorrow,
Puts on a new charm, while grandfather's arm
New strength for the day seems to borrow.
And fathers and mothers in happiest mood
Go bustling about 'mid their promising brood,
And all seem agreed that no pleasure of living
Is equal to this—a New England Thanksgiving.

If years would reveal the secrets they steal,
Or time could turn backward its dial,
And bring to us near those days dark and drear
When out of the depths of great trial
Our ancestors lifted their voices in praise
And thanked God for mercies then crowning their days,
How meagre would seem to our present fine living,
The fare of the first New England Thanksgiving.

Yet left they as guide for every fireside,
Which helps form the wealth of the nation
A spirit whose light still makes her hearths bright
And glorified then every station,
So that as the season in turn came round
Few homes there were so poor were found
But kept in a manner best suited their living
A genuine, hearty, New England Thanksgiving.

On that grand day, other work laid away
Suiting not occasion so festive,
First to praise rang the call, to church bidding all,
Both adult and children so restive,
While then, the bounteous blessings o'er
Which the year for us had held in store,
The pastor recounted, and taught us how living,
Still better to keep the New England Thanksgiving.

To our generous feast inviting as guest,
One most needing our care and affection,
Ever mindful of those, be they friends or foes,
Who had not the home's kind protection.
Thus heeding our Lord's divine commands,
We could God worship with cleaner hands,
And he bade us remember in all of our living
In spirit to keep the New England Thanksgiving.

Old times are o'er! few friends any more
Are in the old homes to greet us.
On the other side, beyond the tide,
How many now wait to meet us?
But still is held throughout the land,
As kept by the stern New England band,
The festival they bequeathed to us living,
Of the dear, delightful, New England Thanksgiving.

YEARLY MEETING.

The Yearly Meeting of the New Jersey and New York City Seventh-day Baptist churches, convened with the Plainfield Church on Sixth-day evening, Nov. 18, 1892. The service opened with singing and prayer, and words of welcome by Rev. Dr. Lewis, pastor of the Plainfield Church. All the pastors of the churches composing the Yearly Meeting were present at this opening session. Rev. J. C. Bowen, of the Marlboro Church, preached a practical and helpful discourse from Philippians 4: 13, "I can do all things through Christ which strengtheneth me."

Sabbath morning Rev. I. L. Cottrell, of the Shiloh Church, preached from the text, "And Herod with his men of war set him at nought." Luke 23: 11. Theme, "Setting Christ at nought." After the sermon the rite of baptism was administered by Rev. J. G. Burdick, to Mr. T. P. Leslie, a recent convert to the Sabbath, who becomes a member of the New York Church.

The Sabbath-school convened in the afternoon under the direction of assistant superintendent Wm. M. Stillman, superintendent D. E. Titsworth being absent in the West, and Rev. J. G. Burdick conducted the singing. The lesson for the day, "Paul's first missionary sermon," was taught under three divisions, by Rev. L. E. Livermore, Rev. I. L. Cottrell and Rev. J. C. Bowen, Rev. Dr. Lewis summing up the thoughts brought out in the study and making the application.

This session was followed by the devotional meeting of the Christian Endeavor Societies under the leadership of Bro. Alexander Vars, President of the New Market Society. This was a very interesting and profitable meeting, about sixty of those present taking part in the exercises.

The evening session opened with a service of song conducted by L. T. Titsworth, of New Market, and following this Rev. J. G. Burdick preached from Heb. 4: 14-16. Theme, "The symbol or the reality, which?"

First-day morning Rev. L. E. Livermore, of the New Market Church, preached the final sermon from Acts 22: 10. Theme, "What shall I do?"

The meeting next year will be held with the Shiloh Church, and one session is to be given to the Christian Endeavor Societies to be used as they may arrange.

A few parting words by Dr. Lewis, and the benediction by Rev. Mr. Livermore, closed what all felt had been a season of spiritual good.

J. D. SPICER, Secretary.

HOLIDAY OFFER ON BIBLES.

		BAGSTER PEARL, 16 MO.	
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Farming has now become such an enormous interest in the United States that there is an imperative necessity for making more of a specialty of the business interests of the Farmers of the country at large. Plans have been formed which ought to make the *Semi-Weekly* and *Weekly Tribune* absolutely indispensable to every tiller of the soil during 1893.

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sentation of the Republican view. The friends of the splendid record of the Republican party can aid in the final triumph of Republican principles by seeing that the people read the Republican side of the story.

THE TRIBUNE, New York.

WE have previously made mention in these columns of the book by Dr. Lewis, on Paganism Surviving in Christianity, from the press of G. P. Putnam's Sons, 27 W. 23d St., New York, a copy of which lies before us. Dr. Lewis's object in the presentation of this volume is to show how pagan notions came into the statements of Christian doctrine and the formulation of Christian practices at a time when both were in a formative period; and how, having thus been wrought into the conception of Christianity, these pagan notions still linger both in doctrinal and practical Christianity. Conspicuously did the observance of Sunday and the doctrine of baptismal regeneration find favor through the sun worship and water worship cults of the heathen. These pagan notions were practically overlooked in later reformatory work of the church, and are yet to be eliminated before we can come back to the pure, simple doctrine and practice of the apostolic church. As indicating the painstaking labor with which Dr. Lewis has done his work we quote from the *New York Observer*, which says that the book "reveals in every chapter that he has brought to the execution of his task an industry in investigation truly remarkable. He speaks advisedly always, and aims to support his conclusions with the facts which he has met in his laborious and painstaking researches. We do not agree with some of the positions he assumes. Some points which to his view are established by the data he gives are not, as we judge the same facts, so clearly evident. But we agree with him that some of the issues involved in his work, in so far as they involve the reasons for the Protestant revolt against Roman Catholicism, and the future relations of these divisions of Christendom to each other and to the Bible, are of supreme importance. They touch the vital question as to what is the supreme authority in matters of religious faith. The book abounds with historical facts of the utmost significance, and that makes this suggestive volume worthy of the study of the thoughtful who would be prepared for the possibilities of the future, as well as understand the duties of the present hour." One vol., 12 mo., 324 pp., gilt top, \$1 75.

WE are in receipt of two valuable books from E. B. Treat, No. 5 Cooper Union, New York City. The first is *TIMELY TOPICS*, political, biblical, ethical, educational and practical. These topics are discussed by college presidents and professors, and other eminent living writers. There are thirty-four different topics, and, with few exceptions, each topic is discussed by a different writer. This gives not only a wide range of topics but a great variety of talent employed in their treatment, while the whole volume contains a breadth and depth of thought, hardly possible to find in a volume of this size from the pen of a single author. Of course no one subject can be treated exhaustively in such a compilation, but each is treated comprehensively and suggestively, which makes the volume of special value to the busy man, who wants to know some things about a good many things. The list of writers embraces the names of some of the ripest scholars of the United States, Canada, Ireland and England. One 12 mo. vol., 362 pp., price \$1 50.

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SPECIAL NOTICES.

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

THE next Semi-Annual Meeting of the Seventh-day Baptist churches of Berlin, Coloma and Marquette will be held with the Berlin Church, at Berlin, Wis., commencing Dec. 9, 1892, at 7 P. M. Eld. S. H. Babcock, of Walworth, Wis., is invited to preach the introductory discourse. Elder Geo. W. Hills, alternate. All Sabbath-keepers on the field are cordially invited to attend, also any from abroad will receive a hearty welcome.

E. D. RICHMOND *Clerk, pro tem.*

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

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

Essays by Elders Shaw and Lee, and Sister Lanphere.

By order of the Executive Committee.

S. I. LEE, *Moderator.*

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

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

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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CONDENSED NEWS.

William McKinley, Sr., the aged father of Governor McKinley, died on Thanksgiving day at his home in Canton, Ohio.

The Methodist Episcopal College Presidents' Association met in Detroit, Nov. 22d, to discuss higher education and the best methods of promoting it.

Leave of absence for three years has been granted to Civil Engineer Perry by the navy department in order to permit him to prosecute his explorations in Greenland.

An inmate of an Armenian convent has recently died, after being there ninety-eight years without once going outside of the convent walls. Her recorded age was 115 years.

In accordance with the new emigration laws of the United States, all of the emigrants booked for passage in the Cunard steamship Aurania took an oath before a magistrate at Queenstown, Nov. 26th, that they were going to join relatives in America.

Many of those who have regained their old positions in the Carnegie Mills at Beaver Falls, Pa., are much depressed over the notification that their wages would be reduced. The boilermen who were receiving \$2 25 per day, must now work for \$1 89. The wages of the others are cut in proportion. The assistant boss roller on one of the turns refused to go to work. His wages before the strike were \$9 a day, but yesterday he was notified that they would be reduced to \$4.

An explorer has discovered on the crest of a mountain of marble in Tuolumne county, California, high above the Stanislaus River, a cavern 850 feet deep, in which the bones of many human beings have been found. The place was evidently in some remote age used as a prison in which savages threw their captives to die.

MARRIED.

SHELDON—JORDAN.—In Rockville, R. I., Nov. 19, 1892, by the Rev. A. McLearn, Mr. Robert F. Sheldon and Miss Georgia F. Jordan, both of Hope Valley, R. I.

NOYES—SAUNDERS.—At the Seventh-day Baptist parsonage in Westerly, R. I., Nov. 17, 1892, by the Rev. William C. Daland, Mr. Asa Noyes, Jr., of Westerly, and Miss Angie Lee Saunders, of Hopkinton.

PRIEST—WILCOX.—In Scott, N. Y., Nov. 24, 1892, by the Rev. B. F. Rogers, Mr. Walter Priest, of Dresserville, and Mrs. Mary A. Wilcox, of Sempronis.

LANGWORTHY—MAXSON.—In Ashaway, R. I., Nov. 14, 1892, by the Rev. G. J. Crandall, Mr. Clarke F. Langworthy and Mrs. Sarah Maxson.

WITTER—APPLETON.—In Wausau, Wis., Nov. 24, 1892, by the Rev. Geo. Vater, Mr. Harry E. Witter and Miss Ruby B. Appleton, both of Wausau.

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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.

LANPHEAR.—On Tuesday, Nov. 15, 1892, at Berlin, N. Y., Ernest Lanphear, son of Mr. and Mrs. Porter Lanphear, aged 18 months. W. C. W.

CARR.—Sands C. Carr was born in North Stonington, Conn., Oct. 14, 1821, and died at Ashaway, R. I., Nov. 12, 1892.

Brother Carr made a public profession of faith in Christ in his youth, and united with the Baptist Church of Hopkinton, and a few years later the Second Hopkinton Seventh-day Baptist Church. After some years, in a time of serious church difficulty, he withdrew from the fellowship of this church; and although he never again identified himself with any church, we trust that he found peace with God and is resting in Jesus. G. J. C.

SUNDERLAND.—In North Kingston, R. I., Nov. 14, 1892, Dr. Robert Knowles Sunderland, in his 78th year.

The subject of this obituary was born in the town of Exeter, R. I., Feb. 24, 1815. In early life he became a subject of saving grace and united with the Maple Root Six-Principle Baptist Church. For several years he was connected with the cotton mill in the village of Moscow, R. I. He then turned his attention to the study of medicine, and for ten or eleven years he was a very successful physician, and built up an extensive practice in the town of Hopkinton and vicinity. About 23 years ago he moved to North Kingston, where the field of his usefulness was greatly enlarged, and his wonderful skill as a physician became more apparent. He was a man greatly beloved on account of his uniform Christian character and amiability of disposition. His death is a public loss, and but few men die so universally lamented. He was married three times, and leaves a wife and two daughters to lament their loss. A. MCL.

DAVIS.—At the home of his youngest son, A. Judson Davis, of Long Branch, Neb., Nov. 18, 1892, of old age, Mr. Calvin Davis, in the 85th year of his age.

The deceased was born in Harrison county, Virginia (now W. Va.). At the age of 22 he was married to Lydia Maxson, daughter of Deacon Simeon Maxson. The couple then moved to Ohio and settled in Clark county, and afterward in Shelby county. September 1, 1864, they moved to Iowa and lived one winter at Welton and then moved to Tama county and lived until Sept. 10, 1867, when they moved to Long Branch, Nebraska, where Mrs. Davis died Oct. 19, 1871. Here Mr. Davis has since lived. At 22 years of age he professed faith in Christ and united with the Middle Island Seventh-day Baptist Church. When moving from one vicinity to another he usually united with the church of his faith and practice. He was a member of the Long Branch Seventh-day Baptist Church. He leaves one daughter, the wife of Elder U. M. Babcock, and five sons, of whom only the daughter and two sons, George W. and A. Judson, were permitted to be with their father in his sickness and minister to his wants. His eldest son, Jacob M., lives in the State of Washington, James B. lives at Kansas City, Mo., and Leander S., at North Loup, Nebraska. He was the last son of his father's family to die, but he leaves one sister, Mrs. Mary Knight, who lives at Garwin, Iowa. Funeral services were conducted by Eld. U. M. Babcock, and words of comfort were spoken from Job 19: 25. A large assembly gathered to pay their last tribute of respect to one whom they had long known and loved. COM.

The committee appointed by the Chamber of Deputies in Paris to investigate the Panama canal scandal has begun its work.

THE COLUMBIAN EXPOSITION.

The World's Columbian Exposition Illustrated had the honor to be appointed the official photographer of the dedication civic and military parades. As a result, the November issue is replete with rich copper-plate illustrations showing prominent portions of the great celebration. Among the views are General Miles and U. S. Regulars, Vice President Morton, Ex-President Hayes, Foreign Diplomats, Connecticut Guards, Illinois National Guards, Governor Fifer, as they appeared in the processions, large view of reviewing

staud, photographic view of interior of Manufactures Building during dedication; and among other plates is the Vermont State Building, the Governor of the State, also Norway Building.

A large photograph of Mrs. John A. Logan makes the frontispiece. The great orations delivered on the occasion and the addresses of the Exposition officials are given in full. The Woman's Department is full of interesting information, and also contains Mrs. Potter Palmer's dedicatory oration.

This paper is making the only authentic History of the Exposition, and will form a complete guide to all visiting the Fair.

In short, the November number is a rich recapitulation, in words and picture, of the dedication of the Fair. One issue alone of this paper is worth a year's subscription. Single copies, 25 cts.

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PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED. I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters. Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands. Upon receipt of model or sketch of invention I advise as to patentability free of charge. Your learning and great experience will enable you to render the highest order of service to your clients.—Benj. Butterworth, ex-Commissioner of Patents. Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents. I advise my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office. BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C. Mention this paper.

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