

# The Sabbath Recorder.

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—GENERAL MILES some time ago predicted an Indian outbreak before the winter should be gone. Threatening despatches from the frontier seem to confirm his prophecies. The reports are that the Cheyennes and Araphoes have had their ghost-dance, and have signified their intention of going on the war path. The Indians say that they have been swindled out of part of the money due them for land, and that their women are sick and their children dying as a result of insufficient rations. The time has now arrived for the periodical clamor against the incompetency, greed and carelessness of the Indian agent. Unless this gentleman has been foully misrepresented, an awful sum of misery and death must be laid at his door. Possibly some of the blame must rest upon the shoulders of officials at Washington who delight more in their own ease and benefit than they do in the public faith. What care they for the frontiersman's perils and the soldier's wounds so long as they can so distribute their political patronage as to insure their continuance in office? It is surely not too much to say that the time is come when we do not need to have any more Indian wars. If there is war, some one must answer for it.

—IN the great case of the railways vs. the people, the railroads seem at present emphatically the master's of the situation. Judge Rainer, of the United States Circuit Court at Topeka, Kansas, has decided that the roads have the right to form organizations and associations for the regulation of business and the prevention of the demoralization of rates. The main argument of the counsel for the railroads to prove that Congress could never have intended the Sherman Anti-trust Law to apply to railroad associations was that Congress had already passed the Inter-state Commerce Act covering the whole subject. The court sustained the soundness of the view. According to Judge Rainer, the Inter-state Commerce Act is the only piece of legislation that can control Inter-state Commerce. According to experience, the Inter-state Commerce Act is powerless. The commissioners have practically conceded it. With the railroads openly forming pools, charging "all that the traffic will bear," and plotting to squeeze the last cent obtainable from the World's Fair visitor next year, it would appear that these are organizations independent of all law. But—happy thought—Congress meets in December. It will have the opportunity to earn the everlasting gratitude of the American people, and go out in a blaze of glory. Will it have the brains and patriotism to rise to the occasion?

—THE rainmaker is again at large, and is using up tons of good Fourth of July supplies down in Texas. The experiments in bombarding the clouds for rain under the direction of General Dyrenforth seem to prove nothing to the credit of their sanguine projector. As Secretary Rusk considerably puts it, the facts in our possession do not justify the anticipations formed by the believers in this method of arti-

ficial rain-making. It is to be hoped, however, that the trick to bolster public confidence laid to the charge of General Dyrenforth was not resorted to by him. It is said that he caused the most tremendous explosions to be made at Fort Myer on midnight of a day when he knew that a vast area of rain was approaching Washington. It would be very gratifying if some method could be devised by which the rich soil of the great American desert could be redeemed from its curse of aridness; but it is quite evident the remedy is not to be found in the line of General Dyrenforth's fantastic fireworks. Even the popular supposition upon which many hopes have been based that great battles are uniformly followed by storms is now discredited by reliable statistics.

—SOME of the religious newspapers, whose names we forbear to mention, have been draining the dictionary dry in order to properly stigmatize the "impudent" and "outrageous" movement for the opening of the Sunday Fair question again in the next session of Congress. In contrast we note the dignified and self-respecting tone of the old, reliable *Standard* between the lines of the passage which we quote below. We either read or imagine a prudent disposition to prepare for the defeat which may be in store for Sunday closing.

"However the matter may now end, there can be no doubt that the agitation of this question of Sunday-closing has had highly important results. It has brought out an expression, on the part of the American people, of regard for the Sabbath institution as such whose moral effect cannot fail to be great. A testimony has been borne in this behalf to all nations of the earth, whose representatives will now come to the great exposition with the assurance that whatever of lack of reverence for the Christian Lord's-day shall appear in what transpires there, American Christianity has yielded nothing of its conviction as to the sacredness of the day, or its value as among the causes that have made the nation what it is."

—EVERY medical student knows the value of the hospital clinic. Prof. Graham Taylor, who occupies the chair of Sociology at the Chicago Theological Seminary, proposes a kind of moral hospital clinic for the students at the institution. He thoroughly believes that theological students need to know men as well as books. He wishes to secure a more advantageous study of the social and economic conditions which prevail among working people, and to a large extent, make them what they are. To this end a seminary social settlement is to be established somewhere in the midst of a dense population of poor people. The students are not to approach the people as missionaries, but to live with them, get their point of view and understand their conditions, as they never could be drilled into them from text books. Prof. Taylor is one of those who believe that the Christian religion was meant to help "the masses." He is very much interested in the affairs of the the work-a-day world, and pays particular at-

tention to labor associations and guild life. He believes that "the ordinary student, in preparing for the ministry, is educated away from the people. The art of living and working together is to be learned only from the actual partnerships of domestic, neighborhood and industrial society. The opportunity to acquire this knowledge of, and touch with, life is already partially supplied by the field work to which every student is assigned in the missions, churches and philanthropic institutions of the city and its suburbs. But to the scientific study of the social and economic conditions which so largely make men and women what they are, something more than these casual contacts is necessary. The student needs to live and work among them in order to understand how profoundly environment shapes life."

—WHILE Professor Briggs is under fire in New York City, Western Presbyterians are furnishing a similar attraction in the trial of Prof. Henry Preserved Smith for heresy, at Cincinnati. Prof. Smith is a member of the Faculty of Lane Theological Seminary. He is a higher critic. The fault laid to his charge is not, however, that of being a defender of higher criticism, but of taking extreme ground in its exercise. The gist of the thirty octavo pages of charges against Prof. Smith is, that (1) he has abandoned the essential features of the doctrine of the church; (2) he teaches that the Holy Spirit did not so control the writers of the Holy Scriptures as to make their utterances absolutely free from error in their rational and intended sense; (3) he virtually denies the inspiration of the Scriptures. The court has been in session since Feb. 14th, and seems likely to last for some weeks longer. Every inch of the ground has been contested, the policy of the defense being somewhat analogous to that of the man who was charged with stealing an axe on a specified Friday. His defense was: First, I did not steal the axe on Friday; Second, I did not steal the axe at all; Third, I never had the axe. At present writing the preliminaries have just been finished, the court now being ready for the formal trial.

It may be said that the proceedings thus far have been marked by a spirit of fairness, seriousness and conscience. The principals in the discussion do not seem to be animated by malign motives, but by a sincere desire for the good of their common cause. It is difficult to see how the Presbytery could have avoided bringing to trial a man whose eagerness for the conflict was so evident. Perhaps it is just as well to have a test case and make definitions. We sincerely hope that our Presbyterian friends will see as much good result from the trial as they seem to anticipate; but we must be permitted again to express our settled distrust of heresy trials in general as agencies for bringing on the millennium.

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## INCIPIENT NATIONAL REVOLUTION.\*

Standing at the close of "Thanksgiving week," every thoughtful man must be deeply interested in the present state of affairs and the future prospects touching our nation. Thirty-two years ago a political revolution ushered in a Civil War. Since I spoke to you a few days ago upon national issues, and kindred themes connected with the Columbian celebration, we have suddenly and unexpectedly passed into another revolution through the doorway of a national election. The results of this promise to be as radical, in many respects, but I hope less bloody, than the revolution of 1861. The late election was not an election in any ordinary sense. All parties have been equally astonished by the results. Unseen causes, wrought rapidly and silently, and the so-called "victory" of the party that is to assume control of the government in March next, offers problems that stagger the thoughtful and quench the exultation which usually attends success. The causes which have thus quickly wrought the beginning of this revolution must be sought outside and beneath all ordinary political channels. They have been at work silently and unnoticed by the masses for many years. As the leaves in autumn often seem to fall at once, and without warning, so the late national election furnished the opportunity for the ripening of a harvest which seems to have been precipitated, but which has really come in the regular and natural order of events.

## THIS NATION HAS BECOME FOREIGNIZED.

Since the Civil War thoughtful men have seen that the tide of immigration from Europe and Asia unless checked would work a radical change in the character and destiny of the nation. They have often said; "If this keeps on, sometime we shall be foreignized." That time is here. *We are foreignized.* Face the fact. Yes, it is startling. We have indeed entered into a revolution. The original Puritan Protestant element in the population of the United States is no longer in the ascendancy. At a meeting of the "Patria" Club of New York City last evening, the question of immigration was discussed by men eminently fitted to speak advisedly concerning the situation. I quote some of their words received after this sermon was completed, that you may see how their views coincide with my own. Mr. Fredric Taylor said, among other things:

We stand to-day face to face with the portentous fact that there are yearly pouring in upon us nearly half a million persons—largely made up of those alien to us in thought and speech and blood, half of whom are without occupation of any kind, nearly all of whom represents only the rudest forms of labor, and many of whom are not only indigent, but are paupers to the extent that they become a charge upon our charity. This state of things constitutes a danger,—I do not hesitate to assert the gravest danger which threatens—to the Republic.

We hear upon every hand of corruption in the government of our great cities, but is such corruption to be wondered at when we reflect that immigration peoples the cities with poverty, ignorance and vice, and that our immigration laws make them a power in the hands of the unscrupulous for ring-rule and plunder?

But what shall we do to protect the Republic against the danger of these things? Clearly the first thing to do is to wake the people to a realization of the danger. That done, from every section of the country should come a demand upon our national lawmakers for prompt and effective legislation in the matter.

Charles Emory Smith, ex-Minister of the United States at the Russian Court said:

\*Abstract of a sermon preached by the Rev. A. H. Lewis, D. D., at the Seventh-day Baptist Church in Plainfield, N. J., on Sabbath, Nov. 26, 1892. The first part of the sermon was a "prelude" rather than an "exordium."

While I was Minister to Russia it devolved upon me to interpose objections to the policy which results in bringing so many thousands of Russians to American soil. It was urged that this vast movement was taxing my countrymen beyond their capability. The generosity of the American people, and chiefly of the Hebrew benevolent societies, had thus far been equal to the demands upon it; but if these demands were to continue and increase they would prove too great a burden. Besides this enormous influx of those who were unfitted for our conditions and our institutions involved political and economic dangers which, aside from any questions of humanity, warranted the most earnest remonstrance. To all this, among other replies, it was answered that the movement was that of the people themselves; that they were taught to regard America as an El Dorado, where to touch the soil was to become rich; and that under the influence of this idea they had sought the magic land. I do not here say whether this was a just and sufficient answer to the representation or not. That is a question for another place. But, without dealing with it as an answer, it tells the story of a wide impression, and, as an independent statement of fact it has elements of truth. The picture of El Dorado explains much of the immigration, and this picture is posted in every village by the industrious agents of the palace steamships that run direct to El Dorado at the lowest steerage rates.

It is time to stop this folly. Self defense is the first law of nations as well as of nature. If we would preserve our civilization uncontaminated; if we would keep our labor on the American standard of intelligence and living; if we would maintain our social ideals and political safeguards, we must regulate and restrict the flood of immigration.

Senator Chandler, a member of the United States Senate Committee on Immigration, which is now considering that question, supported the foregoing, and spoke at length upon practical methods of accomplishing this much-needed reform.

Nothing more is needed to show that we are foreignized to an extent which, at the best, has wrought changes in our national character and destiny that will continue for half a century at least, and probably forever. We may shrink from the fact, but shrinking will not remove it.

## SOCIALISM.

This tide of foreign influence has brought definite and clearly-defined elements of anarchy and disintegration into every department of our national life, and notably among what is loosely called "the working class." We are confronted by a most contradictory state of things. It is said: "The laboring men by their votes have wrought this revolution." And yet everywhere business has been brisk, wages high, payments prompt, and improved methods of adjusting the relations between capital and labor are steadily gaining ground. That a revolution which threatens the exact opposite state of things at no distant day should be precipitated at such a time, finds no explanation except in the fact that foreign-born socialism, dissatisfied that in this "El Dorado" the rude laborer cannot become equal to his employer at a bound; has filled the ballot-boxes with the demand for "a change." Such a revolution, at such a time, is the demand of Socialism to business: "Stand and divide; make things equal." This is less startling than the echoes of bombs bursting in Haymarket Square, Chicago, or around the feet of the Czar of Russia, but it is not essentially less Socialistic. It is un-American, anti-Republican, and prophetic of ruin in proportion as it achieves its end.

## ROMAN CATHOLICISM.

But a more wide-spread and far more potent factor in this revolution remains to be noticed: the politico-religious influence of the Roman Catholic Church. You know that I am not accustomed to indiscriminate denunciation of Roman Catholicism. I have often said what

I now repeat, that from the stand-point of the Roman Catholic their methods are dictated by duty. If the Catholic conception of the church, its mission, and its relation to the nation, as opposed to the Protestant conception, be correct, we have no right to object or complain. If I could accept the fundamental idea of the Catholic Church, I would adopt its methods and push them. I would fit them to circumstances; I would make them one thing in Italy, or Germany, or France, and another in the United States. Catholics do this, wisely and effectively. The wiser heads in the United States oppose "Cahensleyism" because it is not the method for this time and place, for the last decade of the nineteenth century, and the American Republic. Pronounced patriotism and political power gained silently, indirectly and without awakening the fears of Protestants, is the best method for the United States; they are following it with great success. For several years past the Roman Catholic Church has announced itself as the "especial friend of working men." It can sustain that claim in some points, to the disadvantage of Protestants. This has greatly strengthened the Catholics with the wage-earners of the country.

## THE INDIAN SCHOOL QUESTION.

Those who have read Catholic journals during President Harrison's term have seen that the "Indian Question" has placed him where the whole power of the church has been thrown vigorously against the President and his party. The less guarded ones have avowed this vehemently since the election. For example: *The Catholic Herald*, of New York, says: "The Republican party, led by bigots, invaded the sanctuary of the home, usurped parental rights and robbed Catholic Indians of their only treasure, their faith; but the people, true to the best traditions of America, hurled it from power. Cleveland's victory was, in truth, the defeat of bigotry."

The same ideas have been expressed by several other representative Catholic papers. *The Catholic Mirror*, an able and conservative paper, for Nov. 26th, i. e., to-day, in describing the "archbishops' conference" lately held in New York City—a secret meeting for the discussion of the interests of the Catholic Church in the United States—refers to a "reception" given in honor of these representatives of the church, as follows:

The most notable event in connection with these meetings was the reception on Wednesday evening by the Catholic Club of New York to Cardinal Gibbons, Archbishop Satolli, and other visiting prelates. The club-rooms were crowded, and a large number of distinguished persons, including President-elect Cleveland, paid their respects to the eminent ecclesiastics.

Speaking of this reception a leading New York paper says:

It is indeed a significant coincidence that with the report of the reception given to Mr. Cleveland by the Catholic prelates last night, there is published a special dispatch from Rome, saying that "as soon as Mr. Cleveland has been inaugurated the Vatican will open negotiations for the establishment of a special United States Legation, and the reception at Washington of a papal nuncio." This may possibly throw some light on the result of the last election. As the Romanists have been working to this end, they made sure of their man before they elected him. The two or three millions of Romanist votes throughout the country were cast solidly for Cleveland, and the influence of nine or ten millions more of their adherents among our population was solid for him in all parts.

There is no partizanship nor injustice done to Catholics in recognizing these facts. They believe that they ought to "make America Catholic." These facts chronicle the progress



of events which touch this purpose. They have no small reason for congratulating themselves upon the present state of things. Foreignized America will more easily become Romanized America. A simple "balance of power" between the two leading parties gives essential control of the government. That the Roman Catholics have thrown that "balance" with the winning party in this incipient revolution is beyond question. What shall be done?

#### BEGIN WITH THE FAMILY.

Better things cannot be gained at once. Counter revolution growing out of political maneuvering and party politics will not give permanent reform. The source of power is farther back. The family is the ever-enduring and ever-present primary form of organized humanity. It is an ever-renewed center of life and character. National life and character are the aggregate of individual and family character. The first renews, builds, and determines the character of the second. What then shall we do?

(a) Set all agencies at work to fit children and young people for establishing homes and developing a higher grade of family life. Men and women will always marry,—love, convenience, or lust will lead to this. Our agencies for preparing them for the sacred duties of fatherhood, motherhood, and citizenship, are sadly meagre and totally inadequate to the demands of the hour. Degenerate homes can produce little that is good. Our system of education, whether public or private, does little directly toward teaching the science of home-making. Millions of the people now in the United States are never reached by religious influences, much less by Protestants. "Home," in the better sense of the word, is unknown to thousands of men and women who live together, bring forth children, populating—but not uplifting—the world. The nation, the church, and society, must enter upon a radical system of instruction and help touching home-making, and the development of men and women for citizenship. Mark, I say, "women," for though they are not now "voters," yet as wives and mothers women have much to do with national character. When women play an important part by their presence in the riots of the French Commune, or the strikes at Homestead, it is high time that attention be paid to women as citizens.

(b) Abolish the tenement house and the saloon. A hopeless problem, do you say? But it must be done. You can't make homes without proper physical surroundings any more than you can build a pyramid on the shifting sands of the seashore. The tenement house and the saloon are twin tigers which hunt together. They feed on the purity of childhood, and destroy every developing germ of manhood and womanhood, and good citizenship within their reach. They are the hot-beds of social crime and political corruption, a permanent menace to the nation's life. Cost what it may they must be removed or they will dig the grave of the nation wide and deep. In the revolution now at hand they are exalting the most unfit men into places of power as the nation's law-makers. Some representative of these baneful influences will soon walk into the United States Senate, dripping with the filth of "Tammany" and all that is worst in New York politics. Think of it! Murphy or Croker in the seat of Seward or Evarts!

(c) Turn missionary and reformatory work more toward individuals and families. Institutionalism can never take the place of individu-

alism and family life. The individual is the unit and the family the ever-renewed center of human life and character. Degraded individuals create corrupt homes; corrupt homes, rich or poor, are the bulwark of the saloons, of corrupt politics and so of corrupted and ruined national life. I have faith enough in that which is best to be hopeful, but am not foolish enough to shut my eyes to existing dangers. That which is best, that which God wants, will not be gained unless some new and better methods are adopted. The growing power of great evils is a fact in our national life and politics, which emphasizes the text of to-day with deepest significance: "When the wicked are multiplied transgression increaseth." Prov. 29:16.

#### MRS. WHITE'S VISIONS.

BY JACOB BRINKERHOFF.

The disappointment of the Adventists in 1844, when they expected the second advent of Jesus Christ, was a great and bitter one. Some gave up their hope and faith, believing they had been deluded, and that there was no more reason for believing in a personal advent than was held by the churches generally, and which doctrine the churches had about lost sight of. Others contended that though a mistake had been made concerning the time of the Lord's coming, yet his coming was near, and they held to that belief as their ground of hope and faith. The one theme that had actuated them and united them was that the Lord was at hand, and when they were disappointed, additional ideas respecting the manner of the advent were taken up by different ones in different places. Some advocated that the Saviour had come spiritually, and some adopted the view that they were consequently in the kingdom of God. Some took the position and held it for a number of years that there was no longer probation for those who had not accepted the doctrine of the Lord's coming up to 1844, and all they could do for the Lord's cause was to cheer and strengthen each other in the waiting time till the Lord should come. Several and various forms of fanaticism prevailed among the Adventists for a few years after the disappointment, giving much occasion for the cause to be spoken against, as well as many things being ascribed to them by their prejudiced neighbors which were without foundation in fact.

In the year 1845 or 1846, a conference of Advent believers was held at Exeter, N. H., at which time the doctrine of the sleep of the dead and their unconscious state between death and the resurrection, pointing more definitely to Christ and his second coming as the saint's true hope and consolation, was brought to the attention of the Adventists, by Eld. Geo. Storrs, and accepted by many.

In 1845, at Washington, N. H., an Adventist sister embraced the Sabbath of the Lord, receiving it from the Seventh-day Baptists. Soon Eld. T. M. Preble accepted it, and soon after Eld. Joseph Bates, as the only true Sabbath, the original seventh day of the week. Though Eld. Preble renounced it, yet Eld. Bates advocated and promulgated it until soon it was accepted by quite a number of the Adventist people.

On the interpretation of the prophetic periods much doubt prevailed, and from different understanding of them different parties originated; some other ideas also being the dividing line. Those who became leaders among the Seventh-day Adventists took the view that Wm. Miller's interpretation of the periods was correct, and

that they were mistaken in the event expected; that it was the cleansing of the sanctuary in heaven that commenced at that time, a view which they received from Eld. Crozier, who is a First-day Adventist. The position is no more true than that the 2,300 days of Dan. 8: 14 expired in 1844. One proves the other and is the only proof of the other.

Eld. James White was a preacher of the Adventist faith prior to 1843, and labored well and faithfully in the proclamation of the Lord's coming. He received the Sabbath truth from Eld. Joseph Bates in, or about, the year 1846. The Sabbath truth gradually spread among Adventists, and Eld. White became a leading minister among them. His natural ability for financial management, and early in the history of the Seventh-day Adventists commencing to publish a paper in the interests of the cause, showed his qualifications for a prominent leader among them, which position he ably filled, as far as financial management is concerned, and the prosperity of the denomination, as seen by its institutions at Battle Creek, Mich., and elsewhere.

Mrs. E. G. White is in high repute among them as a leader also, partly as the wife (now the widow,) of the leading man among them, and partly by her claim to divine inspiration. Shortly after the disappointment in 1844, she had what is called her first vision. Those were trying times to the faith of the Adventist people, no doubt; and she was very young at the time and in very poor health, so much so that their published works say that her life was despaired of. In the excitement of the time, and while in this weak condition of the body, her mind seemed to depart from her body, in a trance, in which the mind continues to be active, and forms its conceptions from preconceived opinions, from the excitement of the occasion, or from surrounding circumstances. At that time the experience of the Adventist people was the theme of interest among them, and in her vision or trance her mind went forward on the same subject as a natural consequence. In a short time following she had other trances or visions, in which her mind acted upon different things connected with the Adventist people. We do not wonder that her visions were considered by her and by those whom she associated with as revelations from the Lord. Such phenomena in nature do not often occur; and at a time when various fanaticism were attributed to the work of God, it is not surprising that this should have been. Being wholly absorbed in her religious views and experience, her mind, while in a trance state, would operate in the same direction while she was in a state of insensibility. A trance is a state of insensibility; catalepsy; ecstasy. Catalepsy is defined to be a sudden suppression of sensation. And ecstasy is defined to be excessive joy; rapture; enthusiasm. Those at all acquainted with the history of Mrs. White's visions know that a principal claim for her divine inspiration is that she is perfectly insensible; but it only corroborates the position we take that they are only produced by an unhealthy and unnatural state of her body and mind. Her history shows also that in her visions she is in a state of catalepsy, and sometimes in a state of ecstasy.

The teaching of her visions has always been just what the leaders of that party have taught; nothing new in theory, but fruitful in imagination. She first receives it in her mind, and then while in her trance state her mind acts

upon the same things. Thus her visions corroborate and affirm the doctrines of the church and their explanations of scripture, and she has never brought out one new article of faith by her testimonies. Her personal testimonies are much the same. We know of instances where she has had information of facts, and then this communication of mind when in the clairvoyant state, together with the faculty of mind-reading, now becoming more generally known, has enabled her to bring out personal matters which has been attributed to her having been shown them by the Lord. Then again, the absence of any personal testimony on important cases and when there have been great wrongs in the church, shows also the human source of her testimonies, for she knew nothing of those matters. As to the human origin of the visions Eld. White bears a good testimony in his "Life Incidents," p. 272, published in 1868, where he says: "She has probably had, during the past twenty-three years, between one and two hundred visions. These have been given under almost every variety of circumstances, yet maintaining a wonderful similarity; the most apparent change being that of late years they have grown less frequent and more comprehensive." From this statement, together with the fact that a few years previous to 1868 Mrs. White and those with her had been paying a good deal of attention to health reform and the laws of health, by which she became of a more healthy body and mind, it appears that when she became healthier she had fewer visions, thus corroborating our view that her visions are caused by an unhealthy state of body and mind.

A notable case of human testimony is found in "Spiritual Gifts," vol. 2, pp. 124-7 (pub. 1860), where at Camden, N. Y., she gives testimony against a woman and a man, calling him her husband two or three times, and closes the incident with the confession of the woman that the man she lived with was not her husband at all. If the vision had been from the Lord he would have shown Mrs. White that, too, and would not have called the man the husband of the woman when he was not.

There are many people who are ready to attribute things to divine auspices because they do not understand them, and because a divine claim is made for them. So it was with Mrs. White's visions (or Miss Ellen G. Harmon, her maiden name, when her visions commenced, in the State of Maine). The cause or source of these unnatural phenomena was not looked after or understood; hence the divine claim to inspiration was admitted by many. Yet there were others who could not receive her visions as from the Lord, hence they gave rise to further alienation and division among the Adventist people; and as this species of fanaticism gained force she and those taking part with her obtained a leading position. The unprejudiced reader can readily compare her visions with others which have fallen under his notice; that whatever was the character or profession of the individual having visions, such has been the character of the revelations had. It has been quite a common thing among Spiritualists for mediums to be in trance states, or give revelations while in vision. We never had any personal experience with Spiritualism, and only write from our observation and reading on the subject. The careful observer may notice that the questions answered in a spiritualist circle are within the knowledge of those persons in the circle, and no answers, or intelligent ones, are ever given of things outside the knowledge of those persons. This shows that a communi-

cation between the minds of the persons composing the circle is had, by means of animal magnetism or electricity; hence its origin in natural phenomena, and very frequently not understood by the individuals themselves. The phenomena of Mrs. White's visions are similar; and in cases where they claim that supernatural events have appeared as evidence of their divine nature the same things are apparent. In the presence of Eld. Joseph Bates she had a vision of the heavenly planets, and related it, while at the same time she had no knowledge of astronomy. But Eld. Bates had a knowledge of astronomy, and had been a sea captain; and falling into a trance state a communication of mind ensued by which she could speak of things known to Eld. Bates and not to herself, the same as a spirit medium can answer questions known to others and not to him or her. We speak of these things to show the human origin of Mrs. White's visions, and that they are not divine.

With Mrs. White's manifestations acknowledged as divine, and she being the wife of the principal leader among Seventh-day Adventists, it is easily seen that it would give their cause a wonderful impetus and be a source of strength. She saw in vision that God had chosen her husband to be the leader of Seventh-day Adventists, and of course that was an end of all opposition to him. And on the points of faith held by that people, she saw them in vision, or something concerning them, and that put every point beyond investigation with them; her inspiration (?) has shown that they are correct. These manifestations also silenced all opposition among Sabbath-keeping Adventists to them as leaders; for, notice one instance in Western New York, where in the early history of Seventh-day Adventists they attended a Conference, and where there were discordant views, and some of the positions held were as correct as those opposed to them by Eld. and Mrs. White. The opposition operated on Mrs. White's weak constitution as to cause her to faint, and she "was lost in vision," and saw the error of the opposition to them. This being acknowledged from the Lord, of course gave the precedence to those who "came to teach and not to be taught." We speak of this as a prominent cause of their having such an influence and power over the people of that faith.

(Concluded next week.)

#### SIN OF UNBELIEF.

The apostle says, there have been given unto us exceeding great and precious promises. All the promises in the Bible are great and precious; but there are two of them that are exceedingly so; they excel all the rest. One is the promise of a Messiah given at the beginning of human history, viz., that the "seed of the woman should bruise the serpent's head."

That promise was many times repeated, causing the coming of the Messiah to be looked for by the Jews like the rising of the sun, and around which all the other promises revolved.

"Hither, as to their fountain, other stars  
Repairing, in their golden morn drew light."

In the fulness of time that promise was fulfilled; Christ appeared; and after his ministry on earth was ended, gave up his life, an atonement for the sins of the world, and ascended on high, leading captivity captive and conquering death and the grave.

But another great promise was made by Christ before he left the world—viz., the gift of the Holy Ghost, without which the other would have been no benefit to the human race. It was

in the following words: "If I depart I will send him unto you." He also told them what would be the design of his coming:—to convince the world of sin. But what sin would he first fasten upon? That of unbelief;—as he said "of sin because they believe not on me." Is the question now asked, why does the Spirit in the conversion of sinners fasten first upon that? We think several reasons may be given. One is, because unbelief, or a rejection of Christ as the Saviour of sinners, is the great reigning sin of the world.

Every one on the earth is not a thief, a liar, a drunkard, or a murderer. But every one has, during some portion of his life, been an unbeliever and rejected Christ. Conversion from that state was simply submission to him in both righteousness and strength. Out of Christ, God is a "consuming fire;" in him he is love.

Another reason is because unbelief is the great ruining sin of the world.

No other sin will destroy a man if he finally repents and accepts Christ in faith as his Saviour. That was the last act of the thief on the cross. "To-day," said Christ, in answer to his prayer to him, "shalt thou be with me in paradise."

Christ saw in him true faith and repentance, the germ of all the happiness of saints in heaven.

Let one be sure that he has true faith in Christ, and he may be sure that his everlasting home will be above, no matter if he has but little knowledge of the other doctrines of the gospel; they will be the subject of his study throughout the mighty roll of everlasting ages. While here on earth they were embraced so far as understood, if not fully comprehended. Indeed the tallest arch-angel in heaven in the days of the apostles, not comprehending them, "desired to look unto them." Unbelief is what will shut the gates of heaven against every one in Christian lands, who, hearing and reading of Christ, refuses to give his heart to him. The sentence will be, "depart from me I never knew you."

Then unbelief is the most aggravated sin a man can commit. He at first broke the law of God; then, after God has been at such infinite expense for his salvation as the death of his Son, he despises and rejects them. No other sin is on a level with that. At the day of judgment, Christ is not represented as saying, "depart from me, ye liars, thieves, drunkards or murderers," but simply "depart from me, ye are not my disciples." To reject him as a Saviour, and refuse to obey him, especially when moved upon by the Spirit of God who is sent to regenerate one, is a sin beyond our comprehension. No wonder Christ said to the Jews who had heard his instruction, but refused to obey them, "it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." The inhabitants of that land were awful in their transgression, but they had never seen nor heard of Christ. They had only the light of Nature and the dictates of conscience as their teacher. Sodom and Gomorrah were burned up for their vices; and if that was done in the green tree, what will be done in the dry?

Then another reason why the Spirit fastens first upon the sin of unbelief is because it connects the remedy with the disease. To convince one of his sins independent of Christ, would be to make him miserable; and that is just the condition of one when under deep conviction previous to his submission to Christ; the state also of the lost in another world, where Christ is not offered as the Saviour of men. The only remedy of that complaint now is a giving up of oneself entirely to him who died to redeem us. Every true Christian knows what communion with Christ is by experience.

Well did the apostle say, "I beseech you brethren by the Love of the spirit that ye present yourselves a living sacrifice, holy and acceptable to God which is your reasonable service." And with what force comes the exhortations "grieve not the Spirit of God whereby ye are sealed unto the day of redemption," and "quench not the spirit whose office is to regenerate, enlighten sacrifice" and prepare for a final home in heaven.—J. P. in Christian Secretary.



## A WELCOME FASHION.

Fashion is a tyrant. Her role is to dictate, and she expects implicit obedience. Whether we like her styles or not, whether they suit our personal tastes, or whether they are exceedingly repulsive, we are still expected to follow her guidance. Not only in matters of dress does she assert her rule over us, but in everything else. The furnishing of our homes, the style of our equipages, the manner of entertaining our friends—these and many other customs are subject to change, and to the caprices of that inexorable mistress, Fashion.

Wearisome indeed are many of the ways in which she leads us, but wearisome as they are, we follow her still, oftentimes against our own better judgment, oftentimes against our own good taste, and oftentimes at great expense of money, time and strength. The phrase, "It is the fashion," seems with the most of us a *sine qua non* in which we must constantly live, even though it be at a "poor, dying rate."

Slaves we are, and slaves we acknowledge ourselves to be. We long for freedom from the chains which bind us; our souls yearn for independence, and we sometimes look forward to the time when we shall have the courage to shake off the fetters which enthrall us, but like the "ignis fatuus," that happy state is ever before us, but never reached.

That many changes in fashion are desirable and agreeable, we all willingly allow. They give variety to our lives, and break up the dull monotony which might otherwise pall upon us. They give scope for inventive genius, they give employment to multitudes of willing workers, and to a degree, as the English say, are doubtless beneficial. It is the excessive following after this relentless queen, and when her dictates are not sensible, that brings us trouble, and becomes a weariness to the flesh.

For some years past the manner of entertaining guests, particularly at dinners and luncheons, has been burdensome rather than pleasurable. For a hostess of moderate means to undertake to entertain a fashionable company at luncheon has been costly in many ways. To compete with the friends who have entertained her, some of whom have large means at their command, and with little care to themselves, ordered a luncheon or a dinner from one of the best caterers, she must spend much time in planning her *menu*, in arranging to have a great number of courses at as small cost as possible, and yet with a semblance of costliness and elegance. She must have something choice in the way of prose or poetical quotations elaborately engraved or embossed, and artistically decorated; she must provide, even in mid-winter, and at considerable expense, not only flowers to decorate her table and arrange according to the latest dictates of fashion, but exquisite bouquets to be placed for each guest, and she must serve in elaborate and care-taking style far more than is necessary, or really enjoyed. To the many, therefore, luncheon and dinner-giving has become too great a task to be pleasurable.

What has been the result? Many have deprived themselves of the sweet pleasure of entertaining their friends because they could not afford to do so as fashion dictated that it must be done; others have embarrassed themselves by giving dinners which they could not afford; and others still have spent so much time and labor in trying to do what they had neither the strength nor the means to do with, that the party, for them, was divested of all real pleasure. And to the majority of entertainers the consummation of each such social event was hailed with a sigh of relief.

But this autumn a new and a happier fashion prevails, which will be welcomed joyfully. Simplicity is now the fashion. Simplicity in entertaining, simplicity in dress, simplicity in house furnishing. A few simple, well-cooked courses for luncheons, a modest dinner, the discarding of elaborately decorated or undecorated quotations to stimulate conversation, fewer flowers, less formality, more ease, more unostentation are now the vogue. A vast number of useless head-rests, "saddle-bags," and expensive silk and plush parlor ornaments (?) will now be put away, and a nearer approach to old-time colonial simplicity, without that cold colon-

ial barrenness, has become fashionable. Hail happy day!

Let the many who have been denied much pleasure now invite their friends. Let quiet, simple dinner parties be given! Let us gather together in our drawing-rooms those who will be happy to meet each other, both ladies and gentlemen, in the old-time pleasant way, and let us see if we can not make club life and club evenings less attractive to the gentlemen, and ladies' luncheons less fashionable than they have been. "Fine social intercourse," says Colonel Higginson, "is really the finest of the fine arts." Then while Dame Fashion permits us let us make the most of her welcome command, and let us hope that by showing how sincerely we hail so happy a fashion and how gladly we adopt it, and what a relief it brings to us all, we may stimulate its continuance.—*Standard*.

## THE FIRST NATIONAL THANKSGIVING PROCLAMATION BY PRESIDENT LINCOLN, 1863.

The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To those bounties which are so constantly enjoyed that we are prone to forget the Source from which they come, others have been added which are of so extraordinary a nature that they can not fail to penetrate and soften even the heart which is habitually insensible to the ever-watchful providence of Almighty God.

In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to invite and provoke the aggressions of foreign states, peace has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere except in the theater of military conflict, while that theater has been greatly contracted by the advancing armies and navies of the Union.

The needful diversions of wealth and strength from the fields of peaceful industry to the National defense have not arrested the plow, the shuttle, or the ship. The ax has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege, and the battle-field; and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

No human council hath devised, nor hath any mortal hand worked out, these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and voice by the whole American people. I do therefore invite my fellow-citizens, in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November as a day of thanksgiving and prayer to our beneficent Father, who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due to him for such singular deliverances and blessings, they do also, with humble penitence for our National perverseness and disobedience, commend to his tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty hand to heal the wounds of the Nation, and to restore it, as soon as may be consistent with the divine purposes, to the full enjoyment of peace, harmony, tranquillity, and union.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this third day of October, in the year of our Lord, 1863, and of the independence of the United States the eighty-eighth.

ABRAHAM LINCOLN.

By the President:

WILLIAM H. SEWARD, *Secretary of State*.

## MISSIONS.

## SOUTHWARD.

By the courtesy of the Pennsylvania and Richmond and Danville Railways, the Corresponding Secretary of the Tract Society, Brother L. E. Livermore, and the Missionary Secretary are traveling Southward at greatly reduced rates. Wednesday evening, November 23d, we heard, in Washington, D. C., what seemed to be one of a series of talks on the Acts, by a P. E. minister. Had a cordial greeting, and were invited to come again. Thursday forenoon, at Greensboro, N. C., we heard an able, eloquent and patriotic Thanksgiving sermon by a Southern M. E. preacher. We introduced ourselves to the preacher and the pastor, and were most heartily welcomed. That evening we reached the pleasant and hospitable home of brother J. A. Howard and wife, Manchester, N. C., intelligent and loyal Seventh-day Baptists since April last. The Missionary Baptist Church, of which he had been an influential and official member, would not give him a hearing at the time of his exclusion for "difference of opinion," his brother objecting to his excommunication for "heresy." Friday found us at the home of good old Deacon Newton and family. Sermon that evening in the Cumberland Seventh-day Baptist church by Mr. Livermore, followed by a conference meeting. Sabbath morning preaching by the writer. That afternoon, examination of brother D. N. Newton, with reference to ordination to the gospel ministry, by a presbytery consisting of Mr. Livermore, member of the committee on ordination and reception of ministers for the Eastern Association; Elder Reuben Newton, of the Cumberland Church, and the Missionary Secretary, who had been requested by the church last January to look after the matter. Mr. Livermore was appointed leader of the examination, and Elder Newton clerk of the council. The examination was declared satisfactory, the candidate's statements and answers being characterized by scripturalness, soundness, breadth and thoroughness. Preaching again that evening by Mr. Livermore. A good congregation of both white and colored people attended the ordination services Sunday morning; and the following was the order of exercises:

Singing, "Come Thou Fount of every Blessing."

Scripture reading, 2 Tim. 2, by A. E. Main.

Prayer by L. E. Livermore.

Singing, "The Messenger of Christ."

Sermon by A. E. Main, from 2 Tim. 2:15, "A workman."

Singing, "Go and the Saviour's Grace Proclaim."

Ordination prayer by Mr. Livermore with the laying on of hands by the presbytery.

Charge to the candidate by Mr. Livermore, with the right hand of welcome by the presbytery.

Remarks by Elder Newton expressing gratitude for the coming and labors of the Northern ministers.

Response by Mr. Livermore.

Singing, "Blest be the Tie that Binds."

Handshaking by the church members with the Northern preachers.

Prayer and benediction by D. N. Newton.

It was an occasion of tender interest and spiritual blessing, a time to be long remembered; but, owing to previous appointments in a distant neighborhood, we did not enjoy the presence and help of brethren S. H. Babcock and Geo. W. Hills.

Sunday afternoon Mr. Livermore led a prayer-meeting in Mr. Howard's neighborhood, and in the evening the writer preached in Mr. Howard's house, followed with remarks by Mr. Livermore and others.

North Carolina is a needy Home Mission

field open to us, notwithstanding some bitter prejudices against the Sabbath doctrine. We greatly wish that a good Northern minister could be kept on the field an entire year.

Being obliged to wait in Greenboro for a train we visited Bennett College, a colored school, under the auspices of the M. E. denomination, North. Most of the teachers are colored; and they received us in a most gentlemanly and lady like manner, politely and intelligently explaining to us the work of the institution. A very interesting department was the Kent Home, where young women from the advanced classes are practically taught the many duties that belong to a model home.

These schools of the South are of inestimable value to the colored people; and the Home Mission societies of the North might well do a similar elevating work for the poor white people of the South.

#### CHURCH MEMBERSHIP IN CHINA.

BY REV. R. LECHLER.

The methods of dealing with inquirers will very necessarily be according to the class of individuals inquiring after the Christian religion. An inquirer must have some knowledge of the religion to induce him to make further inquiries. It will be well to ascertain the motives that prompt the inquiry. We know that the character of the Chinaman is deceitful, and that in many cases a sinister object is lurking in the background of his desire to adopt the Christian religion, *e. g.*, a Chinaman hopes, by joining the church, to obtain some claim on the foreign missionary, that he may help him to a situation, or help him in difficulty, or give him employment, or to be his defender in times of difficulty with the Chinese authorities. When the inquirer is asked the reason for wishing to become a Christian, sometimes most singular answers are given; an elderly woman once said that she did not expect to live very long, and was so poor that she could not even provide a coffin, but if she was received into the church she would be sure to get a decent burial. It is not always the case that the inner thoughts of the heart are thus plainly revealed. The desire to be free from calamity or physical suffering may induce one to seek the aid of a mightier power. In such cases there is no sense of sin. An incident is given where a Chinaman made request to become a church member, but it was soon found that he was a devout Confucianist, and being driven into a corner by many questions he admitted that he had no need of a Saviour, seeing that Confucius allowed sufficient power to a man to save himself.

But there are those who have become dissatisfied with themselves and with Confucian teaching, and are longing for a better life. When the spirit of God is at work in the heart of a heathen the method is very simple; we have only to lead him to the fountain and he will drink freely of the water of life. How often have we to deplore the inability of the convert to put away falsehood and speak the truth. It is therefore of the utmost importance to show the inquirers that the Christian religion requires an entire submission of the individual to God, that he may perfect the good work that is begun in the heart until the day of Jesus Christ. It has been said that the mission might be compared to a great hospital, open for all the sick heathen, and that whosoever wished to enter for being cured, should be received. This may be true in one sense, but the question is, whether a heathen really feels his sickness and wants to be healed; or whether he imagines that

the cure consists in his entering the hospital, and that he might be spared the application of the remedies necessary to effect a cure. But nothing will avail, except the patient submitting to the Word of God, which is living and active, and sharper than any two-edged sword and is quick to discern the thoughts and intents of the heart. I have often found that the Chinese seem to be very soon satisfied with the amount of Christian knowledge they may have acquired, forgetting that the inspired Word of God is also "profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be furnished unto every good work." There should also be thorough instruction preparatory to baptism, as, the ten commandments, the apostolic creed, the Lord's Prayer, and biblical history. It is also advisable that the inquirer be made acquainted with the rules of the church, and his own obligation to participate in all of the church privileges and duties.

The whole requirement for church fellowship is contained in these words, repent, believe, be baptized. Here in China it is extremely difficult to explain to the people what repentance is because of their very superficial ideas of sin. For example, a man who takes a cup of tea from me and wishes to express his humble thanks says: "I am sinning." The Chinaman seems to find it difficult to realize that he has transgressed the holy law of God, and repentance seems to mean to him simply leaving off the sin of which he may have been guilty; leaving off his sins is to him the nullification of their guilt. I remember a woman who told me that she could not think of any sin which she might have committed in the present life, but there might perhaps be an old account against her from a former life. The first condition, therefore, ought to be a real turning of the heathen heart towards God. Prompted by the light of the Holy Spirit, he will gradually advance to a deeper knowledge of the Christian doctrine and will grow in Christian life. There will be much for him to learn, and to unlearn, before he shall have attained to the full stature of Christ. This implies that church members must be watched over carefully by the church.

As to the best method of discipline our Lord said: "Narrow is the gate and straight is the way that leads to life, and few there be that find it." If that gate could be widened a little for the Chinese, and the way be made broader for them, how convenient they would find it. The converted Chinaman brings so much of his former life along with him into the church, and he is surrounded with such a polluted atmosphere that it is difficult for him to see his transgression and sin. The use of opium, gambling, and other sins are of such frequent occurrence that they are not looked upon as sins. It is the duty of all church members to watch over the purity of the doctrine as well as the purity of the morals of the church. We may classify the several grades of church discipline under the following three heads: 1. Teaching and Admonition; 2. Reproving and Warning; 3. Inflicting Actual Punishment. If there be any doubt about the consistent walk of a brother or sister, the first step should be to teach and admonish them. It might be that the conscience would be thereby awakened and farther mischief prevented. Reproving and warning will be applied to members who are ignorant, or weak, or willful, and do not live consistently with the Christian calling. Such warning should be given in the spirit of love, and not in the spirit of faultfinding. Let those that have

to do with such cases pray God for wisdom and help to overcome the evil which threatens to injure the church if these steps of discipline do not avail, then the third measure, actual punishment, must be employed. This must be inflicted on those who walk disorderly, living an immoral life and breaking the holy law of God. If he will not repent and return to God he must be expelled from the church. But he should remain an object of pity, and Christian love must prompt the pastor and elders of the church to follow him up, and try to bring him back. Should their efforts be successful the expelled member may be re-admitted into the church.—*From Shanghai Conference.*

## WOMAN'S WORK.

### WORK.

Lord send me work to do for Thee;  
Let not a single day  
Be spent in waiting on myself,  
Or, wasted, pass away.

And teach me how to work for Thee,  
Thy spirit, Lord, impart,  
That I may serve Thee less from fear  
Than from a loving heart.

And bless the work I do for Thee,  
Or I shall toil in vain;  
Mine be the hand to drop the seed,  
Thine to send sun and rain.

—Mrs. E. Payson Prentiss.

Do we not need to pray also for a "willing spirit?" There is work in plenty, but are we willing to assume additional responsibilities, or give freely of our time and talents to the Master's cause?

A LETTER recently received from Dr. Swinney states that the hospital is nearly in readiness for occupancy. At her request the money contributed toward the payment of the salary of native assistants will be soon forwarded. Let the gift be accompanied by our prayers for God's richest blessings on Dr. Swinney and her self-sacrificing labor.

#### THE CHRISTIAN TRAINING OF THE WOMEN OF THE CHURCH.

BY MRS. ARTHUR H. SMITH.

In the Christian training of the women of the church in China must the work be mainly accomplished by woman, or are women necessary to its successful accomplishment? Surely the great army of missionary women toiling all over the world are not following a mere will-o-the-wisp. It is tangible work for women which nerves the arm of every Woman's Board, and pours shining heaps into their treasuries, and draws many earnest hearted women from urgent work in their home land. In our experience we have found it impossible to get out of a Chinaman the drudgery involved in arousing minds narcotized by centuries of neglect. He is not sufficiently patient; he does not profoundly believe in woman. How should he? The classic shades of a woman's college have never fallen across his vision. The prime obstacle of man's work for woman is found in the extreme prudishness of the sexes. Not until a foreign shepherd or a native helper can sit down by a Chinese woman on her *k'ong*, hold her hand, look into her eye, and by magic sympathy turn her heart inside out; not till they can love her children as mothers love them, will we believe that in molding the lives of Chinese women the aid of other women can be dispensed with. We will proceed to discuss the question, calling attention to seven great obstacles to the



Christian training of the women of the Chinese church, and then consider how these obstacles are to be overcome.

The first great obstacle is the tyranny of opinion. No one in China says: "Why should not women learn to read?" but, "Why should she learn? Will it bring a girl more to eat, more to wear, increase her dowry, or provide for her a rich mother-in-law? If not, what use can it be?" Thus reasons the head of the house.

The second obstacle is the pinch of poverty. A Chinese proverb says: "Even a child may not eat ten years of idle rice." The mother who must keep the wolf from the door cannot afford to have her children study. The small boy can rake fuel for the fire, and manure for the field. The wee girl can already spin and take the care of the baby. We know of doors where the only weapon for keeping the wolf from it is the little shining needle of the mother. You speak to her, and she will answer you without looking up; for as the saying runs, "You raise your head and you lose one stitch, you lower your head and you lose another." Her eyes are giving way under the continual night work, and the daily stroke. Pray where is her education to come in?

The third obstacle is the multiplication of manual labor. Rightly to understand Chinese life we must turn our backs on the great facts of political economy, and move the hands of the world's great clock back to the times of our great-grandmothers. The new missionary often thinks that the Chinese have an abundance of time owing to their frugal and simple style of living; forgetting the time required to produce the most simple necessities of life from raw material. Every garment, pair of shoes, and stockings, lies out in the field tucked away in the cotton-pods eleven days from the shears.

The fourth obstacle is the social vortex. In the midst of this vortex is our Chinese woman with about as much chance of escape as a traveler from other maelstroms. She is surrounded by numerous relatives and friends that are bitterly opposed to her receiving Christian instruction; among the most dreaded of these opposers is the mother-in-law, who rules over her with an iron rod.

The fifth great hindrance to her Christian training is the intellectual torpor of the Chinese woman. Her mind seems like the chaos that rested over the world at its creation. She cannot keep two ideas separate; they run together like the pictures in a composite photograph. But mental torpor is not so great an embarrassment as—

The sixth obstacle, spiritual lethargy. The Chinese woman has no clear idea of an undying spirit, but vaguely confuses it with animal life. What can be the spiritual perception of one who believes, not that there is within her one immortal soul, but three souls and seven animal spirits, frisking around like lambs in a meadow. Although there are sacrifices offered and religious ceremonies performed over the dead, yet there is no clear idea of the immortality of the soul.

The seventh hindrance that blocks our way to the Chinese heart and conscience is the gulf between the races. How broad it lies between our young, democratic, aggressive, impatient, independent world and this old, autocratic, conservative, slow-moving China. Our food, clothing, education, language, customs, all seem to make it broader, and everything within us cries out against their customs and standards of living. How can we escape discord? The continually recurring questions of the Chinese show that this gulf is broad to them.

But enough of obstacles. Despair is written on no Christian banner. Let us set ourselves at the work of overcoming them. Let us set public opinion right and then the stronger it holds the better. There is a new tribunal beginning to gain influence, as the years creep by, the opinion of the Christian church; while the population is too great for the square mile, poverty must pinch. The principles of economy, though stern and relentless, are also impartial and are found sometimes to favor our work. Labor being at a small cost we are enabled to carry on our work at a small cost.

How about the social vortex? Christian light dawns apace. Men and women are struggling toward those fair heights where the husband shall love "his wife even as himself, and the wife see that she reverence her husband." As for the intellectual torpor. The laws of heredity being divine, and not Chinese, the girls are found to inherit mental alertness and fine memories, quite as often as their brothers. As for the spiritual coma, which is the greatest obstacle of all. What shall we do with this body of death? A sigh, a tear seems almost impossible to our Chinese women. The centuries have buried the spiritual faculty fathoms deep. A cold and dead idolatry stands guard at its grave. True, but the Lord of life also stands beside that tomb. He works with us, and through us; what is needed is a galvanic shock. We are the battery, ours to keep the battery in order, the box open and the current flowing.

But the gulf between races. We have said that our faces, food, fuel, clothing, education, language and customs widen it. Evidently our faces cannot be altered or dispensed with. As to the Chinese dress we do not believe that it in any sense conciliates or wins confidence. As to food and fuel we have known no missionary who has tried to live down to the level of the Chinese, who did not early and fatally impair his health. Our education cannot be undone. A most effective way of making the Chinese feel at ease with us is to pay attention to Chinese politeness, excepting that which involves insincerity or foolish waste of time. But all these helps are not enough. Hearty and overflowing love is the only strong cable to bridge our gulf; love that pities, love that patiently listens, love that helps, love that surrounds like an atmosphere; love, the divine magnet, brings you at last heart to heart. But the winning of one here and there, what is that among so many? We think of a black night long ago. The light of the world lay quenched in darkness. Jesus Christ, buffeted, abused, despised, lacerated, execrated, lay in a criminal's grave, his own little company had fled. The great tired world, whose longing gaze was fixed on this day-spring from on high, saw it bolted out into outer darkness. But see those motionless feet move again, they are departing from the grave, that great heart throbs once more with a mighty pulse of love, that tender voice speaks again with profound pity, above the longing, disappointed world bursts the light of the bright and morning star, drawing the eye of the whole universe towards its glad radiance; the might that turned ghastly death into triumphant, beautiful, eternal life, the might that transformed chaos into the peace and glory of sunrise, the might that made heroes of that trembling handful of cowardly disciples, the might that has through the ages lifted up, soothed and comforted the great sorrowful world; this might, this arm of strength, works with us. Assuredly it shall at last set our Chinese sisters

enlightened of mind, clean of speech, pure of heart, and fervent of spirit, before the great white throne to praise her divine Rescuer and Redeemer.

The importance of woman's work in China is not sufficiently realized. The permanent Christianization of China depends on the women of China being Christianized. We shall never win China until we have won the women. We are commanded to preach the gospel to every creature. Do we fulfill our duty if half of the human race is left out? To engage in work for women is our highest duty. Men can sometimes be better reached by women than by men. The work of evangelization is best accomplished by the harmonious combination of both sexes in it. Hitherto there seems to have been a divorce between these methods. This is not scriptural. Lydia was a strong-minded woman who was the means of founding one of the strongest, and purest, and noblest of the New Testament churches. There is strong reason to think, from the hints given in the salutations in the Epistle to the Romans, that Priscilla was a more leading character than her husband, Aquila. Probably she influenced Apollos. The work of man and woman is warp and woof. "What God hath joined together let not man put asunder." The women of China have been neglected. The men are now becoming ashamed of this and apologize for it. This is due to the presence of educated ladies from abroad. China is not what it was thirty years ago. She is changing her sentiments in regard to things we have forced upon her. The movement of woman's work for women is gathering momentum that will carry it forward to a glorious consummation.—*From the Shanghai Missionary Conference.*

#### A REGRETFUL COURSE.

No one ever regretted having pursued a life of faithfulness to God. The only possible feature of it that is ever regretted is that one's work was not more earnestly and consistently performed. But how many have bitterly regretted that, having once been active in Christ's cause, they have allowed themselves to lose the most of their interest in it and become practically backslidden. A certain woman related to her pastor the following regretful experience: "Years ago I withdrew practically from the church. My husband was out of work; our home was encumbered with debt; we were not very well; were growing old and I felt that all my labors and all our means were needed to pay off our debt and keep our home. For this I worked hard and saved. When all was paid, I was taken ill, and then my eyes were opened to what I had overlooked, this: that I had saved and wrought for an earthly home and failed to so live and labor as to insure an heavenly one; now, I might have to leave the earthly and had neglected the heavenly. There was no comfort in a review of the personal trials and sacrifices which for self I had made. I remembered my worldly devotion with regret and promised the Lord that if he would restore me to health I would see to the heavenly home, and the earthly should no longer interfere with my full duty towards the former's securement." This is substantially the experience of many a person. And what a regretful one it is! There are many today who are neglecting the house of God, neglecting religious books and newspapers, neglecting the Bible and prayer, and why? Because they are wholly absorbed in worldly affairs. Some are paying for homes; others are laying up money for old age; still others are chasing after pleasure. But all such should understand that the time is surely coming when they will bitterly regret the course they have pursued. What is money without God? What is a home without Christ? What is pleasure without a new heart and pure conscience? It is a thousand times better to so live that no accusing, stinging regrets will haunt the heart and destroy all peace of soul. It pays to be true to God.—*C. H. Weatherbe.*

# THE SABBATH RECORDER.

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Woman's Work.  
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REV. W. C. DALAND, Westerly, R. I., Young People's Work.  
REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

"Noon descends around me now;  
'Tis the noon of autumn's glow,  
When a soft and purple mist,  
Like a vaporous amethyst,  
Or an air-dissolved star  
Mingling light and fragrance, far  
From the curved horizon's bound  
To the point of heaven's profound,  
Fills the overflowing sky."

—Shelley.

ONE of our well-informed and usually careful exchanges speaks of the resignation of the Rev. William M. Taylor from the Broadway Tabernacle Congregational Church, in New York, under the head of Baptist News. This would be news indeed to Baptists!

THE first number of the *Helping Hand* for 1893 will soon be mailed. Persons or schools wanting it should order immediately. If no orders are received to the contrary, they will be sent out according to the list for the last quarter of 1892; but they will not be continued beyond the first quarter unless ordered. The list for this publication should be considerably enlarged. It is the only general preparation of the lessons made by our own people, and should be used by all.

A LONE Sabbath-keeper, in sending subscription for the RECORDER for 1893, says: "I love the dear paper, which I have taken for forty-one years in succession; and the help it has given me has greatly strengthened me in my isolation from the people I love." Having read the paper, this sister, instead of throwing it in the waste basket, sends it to some other person who desires to read it, but who would otherwise be without it. If more of our subscribers would thus prize, read and use the RECORDER, it would greatly increase its usefulness.

THE Old Colony Railroad is said to have brought suit against a man for 15 cents. The Company does not care so much about the 15 cents as it does to settle the question whether a man who rides in one of its cars may refuse to pay his fare because the car is so filled with passengers that he could be given no seat. So much do men (sometimes) value right principles in their relations with each other. If we were always as anxious to find out the exact truth and course of duty in all religious matters, it would work some revolutions in the world.

THE *Catholic Review* recently said: "The sooner all those immigrants of whatever race and language, learn to call themselves Americans, and sincerely to think themselves such, the better for them and their children from every point of view—religiously, morally and socially." That is a stinging blow at the doctrine of Cahensleyism, which we little expected from such a source. There is no more certain or rapid way to the habit of thinking one's self an American, than to learn its language and become familiar with its customs and laws.

This is why we insist that our public schools shall be conducted in the English language, and be kept forever separate from all forms of old-world politics and ecclesiastical dogmas.

FOUR more numbers of the RECORDER, including this issue, will complete volume 48. Less than four weeks remain in which to settle accounts for the closing year, and insure the continuance of our weekly visits without a break at the opening of 1893. We are anxious about this, because we do not wish to part company with a single one of our readers; on the contrary, we would much prefer to greet a large number of new readers at the opening of volume 49. In this connection we would call especial attention to the clubbing rates which our Publishing Agent offers in another column. These are of interest to old subscribers as well as new. But time hastens. "What thou doest, do quickly."

JAY GOULD, who has been in poor health for some time, died at his residence on 5th Ave., in New York, last Friday, in the 57th year of his age. His estate is estimated to be worth \$100,000,000, mostly in stocks of the Western Union Telegraph Company, Southern Pacific and Union Pacific Railroad Companies, and the Manhattan Elevated Railroad Company in New York City. This vast sum is the product of personal endeavor on the part of Mr. Gould, no portion of it being inherited, and is thought to be the largest fortune ever accumulated by one man. Whether any part of this princely fortune is given by Mr. Gould to benevolent objects, and if so what, is not yet known, it is intimated, however, that the whole amount has been "Trusteed" for the benefit of his children.

AT a meeting of the General Missionary Committee of the Methodist Episcopal Church held recently in Baltimore, Md., Bishop William Taylor's self-supporting missions in Africa were the subject of discussion, and the bishop, who has endured so many hardships in spreading the gospel in the Dark Continent, was highly praised in addresses by the bishops and other members of the committee. Bishop Goodsell read the report of appropriations for African missions, and an appropriation of \$6,000 was recommended to be distributed as follows: \$2,000 for work in Siberia, \$1,000 for schools in Siberia, and \$3,000 to reimburse Bishop Taylor for expenses at Cape Palmas. The report was adopted with an amendment raising the total to \$7,320. Bishop Taylor's report on the self-supporting method and his proposition that the committee take these twenty-six stations off his hands and provide for them out of the general treasury, were discussed by Bishop Goodsell, Chaplain McCabe, Dr. Buckley and others. A resolution, offered by Bishop Foss, that all moneys paid for African missions be subject to the action of the Board, was adopted, after being amended at the suggestion of Dr. Buckley so as to except moneys to reimburse Bishop Taylor for expenses. The self-sacrifices of Bishop Taylor in undertaking this independent work, and the success of the undertaking, constitute a bright and encouraging chapter in the history of modern missions. The Missionary Board of the Methodist Church has done well to give it this recognition and help.

A JEWISH Christian speaking of his experiences says: "While moving in Jewish circles my social pleasures were great, but my spiritual

pleasure was small; in Christian circles my social pleasures have been small, but my spiritual joy has been great;" and he very properly considers the exchange, even in this life, one of immense gain. This is true Christian experience. In it is literally fulfilled the promise of Christ: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life." It is a question for solemn meditation by all Christians, whether the general favor which is to-day accorded to a public profession of religion, is not a loss rather than a gain to the Christian. Is it possible to make the way of the Christian life so easy as to rob it of the blessing of self-denial and self-sacrifice for Jesus' sake? There is no doubt of the Christian spirit of him who sang:

Jesus, I my cross have taken,  
All to leave and follow Thee,  
Naked, poor, despised, forsaken,  
Thou from hence my all shalt be.

Nor is there any question of the rich inheritance gained, for two worlds, by the exchange made in literally leaving all for Christ. Is it possible to have the true spirit of sacrifice and so, to have the full blessing of it, where no actual sacrifice is made? Since we are not cast out of society, are not forsaken by friends, are not reduced to penury, are not despised and robbed for our faith in the Lord Jesus Christ, what sacrifices *are* we making for his name's sake; what are we leaving in order that we may wholly follow him?

THE season of comparative leisure, especially in the rural districts, is now upon us, and with it has come the long winter evenings. No more favorable time could be asked for associated work for charitable or religious ends. How about your church work? It is a good time, other things being favorable, for a series of revival meetings. Let not the reader begin to inquire about where a revivalist can be found, with a feeling that unless some body will come nothing can be done. Have you a pastor? He is your chosen leader. See what you can do to help him. Tell him that if he thinks best to hold a series of evening meetings, you will attend them, and work, and sing, and pray for the salvation of souls just as earnestly and faithfully as you would do if an evangelist should come, and *then do it*. All do it. It would surprise you to see how much of a revivalist your pastor is under such circumstances. Oh, you have no pastor? But you have regular Sabbath services, lead by a deacon, Sabbath-school superintendent, or some young man or woman from your Young People's Society. Then make that leadership, whatever it is, the point around which you will all rally, and with consecrated hearts, earnest purposes and united efforts, a rich blessing may come, yes, will come, to your little society, even without a pastor or an evangelist. These free, long, and delightful winter evenings are just the time for such a work. If no such work is practicable, then let courses of useful and instructive reading be planned. The country is full of good books, magazines and papers, and these may be read and discussed to mutual profiting, by little companies, these winter evenings. The home circle is often the best society for this kind of work. Sometimes two or three families may join in it. At all events, these long winter evenings furnish golden opportunities for social, intellectual, and spiritual profiting, for doing and for getting good. How are you planning to improve them?



AN exchange says some very sensible things about the free use that is often made of the last words of the dying, or what are reported as such: "Only where the life has been one of great piety and the death-bed scene protracted and marked by consciousness, admitting of rational and extended conversations, is it well, in connection with funeral obsequies, to display to a promiscuous assembly the thoughts, feelings, and words of one who has gone away from the earth forever. Let them be treasured, when agreeable, in the hearts of loving and sorrowing friends, and allowed, when painful, to fade away as the memory of a troubled dream." It not unfrequently happens that a mere chance word spoken under excitement, or called out by the wanderings of an enfeebled mind, is made the text of an extended panegyric when, possibly, it had no real religious significance to him who uttered it. At best, dying words are for loving friends, not for funeral sermons and obituary notices. The too free use of such utterances for such public occasions, especially when the every day life of the departed was not conspicuous for its piety toward God, or charity toward men, is a sort of burlesque upon religion, doing the dead no good, adding but little to the comfort of mourning friends, and often repelling the friendly neighbor who judges his departed brother by what he knew of his life, and who judges the preacher, and through him the gospel he preaches, by the extravagant use he makes of what, after all, may be but mere chance words. We know very well that this habit grows out of a laudable charity which would speak only good of him who has gone. But we must not forget that the habits of one's life speak louder than his words, dying or living. Finally, we ought to remember that the tender, parting words of one starting out on the long journey are for the few dear friends who linger a little longer here, and not for public proclamation from pulpit or press.

#### WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., December 2, 1892.

An extra session suits people here and they are asking everybody what they think about it. Senator Vest opposes. He "thinks seriously of the responsibilities which the Democratic party now have to face." He opposes a "cavalry charge" upon the tariff and says "men who have business interests at stake are conservative no matter to which party they belong." Holman does not think an extra session necessary. Mills, Crisp, and a majority of Democratic leaders are non-committal. Of 188 Congressmen interrogated 72 favor an extra session, 78 oppose, and 12 are on the fence. (Where are the other 16?) It is not probable that the Democrats will accept Republican views of their duty by calling an extra session—at least not earlier than next October.

The tariff and a possible deficit are of course the great questions, and the former is a difficult one. Holman says: "I favor a tariff for revenue only, and would put sugar on the free list. In tariff revision much more can be accomplished by doing that work in the ordinary manner and through the ordinary channels than by calling an extra session." Mills says: "I am in favor of putting all raw material on the free list and a revenue duty on the manufactured article. The tariff should be remodeled from top to bottom with no half-way business about it. It will take time to do this, for when you get at it you strike all kinds of snags. The

man who has a constituency that raises wool wants you to leave your hands off of him, the steel rail man wants you to pass him and make up your revenue from the lumber district, and the lumber district representative urges the House to look to the coal district, and so to the end of the list."

Ex-Governor Black proposes that the Treasury Department frame a bill next summer for Congress to consider at the regular session. Others say, "Yes, if Cleveland will give us a secretary as capable as Dan Manning, Carlisle for example." Another proposition suggests a commission composed of members of all parties to frame a bill.

If it is necessary to raise money next spring and to call an extra session, why not impose a tariff on luxuries according to the good old Democratic doctrine, and leave the re-adjustment of the present tariff for a full and deliberate revision at a regular session? Tax the fancy high-priced drinks, table luxuries, ornaments, bric-a-brac, articles of fashion, foreign superfineries, and all unnecessaries. Put the knife to the fashionable smuggling of wearing apparel, jewelry, and the like, and if necessary, tax large incomes.

The Monroe doctrine comes to the front again while Frenchmen are crowding American commerce off from the Isthmus of Panama. It is bad enough to have British guns pointing directly into every front door, but to let France close up our back door at Panama and destroy our treaty rights with Colombia is too much to bear. Let us insist upon fair play on the Isthmus, and see to it that the Nicaragua Canal is completed. Why should this wealthy, powerful and liberal nation be crowded and snubbed?

CAPITAL.

#### THE TIME OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

Dear Editor:—Will you allow me briefly, through the RECORDER, to express my appreciation and commendation of the excellent paper published in the November *Sabbath Outlook*, upon the above topic, commencing on page 164, with which I was greatly delighted for the following reasons:

1. By the complete and harmonious unification of common sense, reason, and divine revealing, in support of the theory of the author's paper.

2. By the conclusive and unanswerable, forcible argument, and logic, wielded by the writer in support of his proposition; and yet so plain that he that runneth may read, and need not blunder.

3. Because without wavering or compromising or sophistry, this paper predicates upon, defends, and supports, the unadulterated, and unvarnished word of God, presuming that Jesus knew what to say and how to say it, and that he said what he meant when he said, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Of what avail is it to ransack Hebraic, Greek, and other lore, to find linguistic usages that justify calling three parts of days, or one day and two parts, three days and three nights? Your examples cannot make that true which is untrue in the nature of the case. Whether such usages obtained or not, Christ's utterances upon this question were unambiguous and positive, leaving no ground for doubt or question. I like the paper in question for these reasons, and desire to commend it to every lover of the truth.

J. CLARKE.

#### TO THE LONE SABBATH-KEEPERS.

Considerable has been said of late about the "lone Sabbath-keepers;" but one phase of the subject has been but rarely alluded to, in the RECORDER.

Ordinarily we are regarded as objects for sympathy and help. While we do not deny that our isolation is a source of loneliness, especially on the Sabbath, and while we do enjoy a visit from any of like faith, yet there is something that we should not forget. We are all children of one common Father. He has so arranged the plans of his household that some of us are called to remove from among our brethren and dwell in localities remote from others of our people; yet we are not alone; for, if we are true to our profession, God is with us and does bless us. Now the question is this: What should be our attitude towards the work of our denomination? We, in our isolation, are not usually called upon to assist in supporting a pastor as are those who are favored with such services; but the bounties of God are no less enjoyed by us. Are we doing our share of the work for God and humanity? Are we contributing of our substance proportionately as God has prospered us? The harvest is great and the laborers are fewer than they would be if we all came promptly to the front and did all that we could. Nearly all of our advance movements are crippled because the means are inadequate. This ought not to be so.

IN the RECORDER of Nov. 24th I notice that all the contributions for the *Sabbath Reform Library* for October were from the "lone Sabbath-keepers." The thought has occurred to me that we might espouse that cause, and not only keep that department of our work free from financial embarrassment, but actually enlarge its usefulness. No one is better able to use the *Library* to advantage than the "lone Sabbath-keepers." Shall we not do it? Let us see to it that our remittances are made regularly and proportionately as God has given unto us.

I would not be understood as urging that we limit our remittances to the needs of this our branch of work, for we are able to do far more, but let us see to it that this department especially receives our hearty support. The fruits are already beginning to be apparent. Let us double our zeal, that when the Master cometh and reckoneth with us, we may rejoice in that we have been faithful in that committed to our trust.

Brethren shall there be a prompt advance all along the line? The "lone Sabbath-keeper" may thus become a strong element in the denomination. Will each one who is inclined to hesitate in regard to this matter, take his Bible and read Malachi 3:10, and then act accordingly?

W. D. TICKNER.

RANDOLPH, Wis.

THE relation of the pastor to the denominational paper is thus forcibly set forth by an efficient New England pastor:

"I regard it as an important part of a pastor's work for his people to induce them to take, and encourage them to read, a religious paper, representing their denominational interests. He may make special effort in this line of work. I know of no other method by which we can so effectually raise or sustain the general religious intelligence of the families connected with our churches. And it may be so that a good denominational paper is a means towards the greater unification of our people in their thought and purpose and activity, inasmuch as it is a common source of information, an object of common interest, a common centre of influences radiating to all and through all, and a medium of easy communication for each and with each."

## YOUNG PEOPLE'S WORK.

### LOVELINESS.

Once I knew a little girl,  
Very plain;  
You might try her hair to curl,  
All in vain;  
On her cheek no tint of rose  
Paled and blushed, or sought repose;  
She was plain.

But the thought that through her brain  
Came and went,  
As a recompense for pain,  
Angels sent;  
So full many a beauteous thing,  
In her young soul blossoming,  
Gave content.

Every thought was full of grace,  
Pure and true;  
And in time the homely face  
Lovelier grew;  
With a heavenly radiance bright,  
From the soul's reflected light  
Shining through.

So I tell you, little child,  
Plain or poor,  
If your thoughts are undefiled,  
You are sure  
Of the loveliness of worth;  
And this beauty not of earth  
Will endure.

—*Maria Locey, in St. Nicholes.*

BEAUTY of heart and soul we all can cultivate.  
And when soul loveliness is won all else is transformed thereby.

AS CARLYLE tells us the body is but the clothing of the soul. If *you* are beautiful, what matters it about that which clothes you. But truly a beautiful soul which thinks only pure and noble thoughts makes its tenement of flesh, be it never so plain, a picture of heavenly glory.

### TEMPERANCE WORK FOR THE CHRISTIAN ENDEAVOR SOCIETY.

Temperance teaching, like the gospel of Christ, of which it is a part, is old, because it has been heard so long and often; but ever new, because there are always souls to save. As long as there are sinners Christ must be preached; as long as there is intemperance temperance must be taught.

Temperance is habitual self-control. It is also defined as habitual moderation in regard to the indulgence of the natural appetites and passions. Moderation means freedom from excess of any kind, and this means the non-indulgence in *anything* hurtful, even in the least degree, to the mind, soul, or body. Any act or practice that perverts the mind, degrades the soul, or injures the body, is immoderation, is excess, is intemperance. Evil thought, covetousness, lust, and evil communication are workings of an intemperate mind, and intemperate appetite and indulged passion are its children. Intemperate action is the certain result of intemperate thought. It is a fact that the foundation of alcoholic intemperance is the ceasing to control the mind. The violation of the physical laws of our bodies is a sin, for which we must pay certain penalties, and I need not demonstrate that the use of alcoholic liquors as a beverage is a violation of these laws in a high degree. Alcohol is a poison not only to the physical body but likewise to the mind and to the soul. It sets the brain on fire, bestializes man, and saps his vital energy. It perverts the mind, degrades the soul, and injures the body. None of us have a right to develop these conditions, for God created us and we are his children, of whom he has a right to require service, because he is the Author of our lives and our salvation. "Better be like Daniel, who refused the king's wine, because, though a young man, he was wise

enough to know that intoxicants weaken both mind and body, and are always hurtful to the brain and damnation to the soul."

"The temperance reform has for its object the development of manhood and womanhood along the line of intelligence and conscience. Hence it aims to prevent the use of alcoholic drinks, and by such prevention avoid the effects of such use." It seeks to promote virtue and establish conscientiousness. It would teach the young self-control, or temperance in small things. It would arrest the moderate drinker in his course and lift the drunkard and replace his honor.

Temperance work is essentially the Christian's, for temperance in all things is essential to true Christian character. A Christian cannot be a drunkard, nor does he regard intemperance permissible in himself or in others. He must hate the rum business as he hates any other sin, pity its victims and labor with them, and never relax his vigilance in the extinction of the whole traffic. No one is excluded from the work, but the Christian should be a constant leader in temperance reform. Christ's church is the earthly fountain of all reform. If the church ceases to give dutiful attention to the greatest evil of the times, then where must we look? All is darkness. A sinful world will never convert itself. It is the duty of the church to remove all obstacles in the way of sinners coming to repentance. If it be the alcoholic business it is bound to do its best to exterminate it.

Is temperance work within the scope of the work of the Christian Endeavor Society? Decidedly, yes! We have already seen that it is the church's work, and our society is not separate from the church. The Y. P. S. C. E. is simply an auxiliary organization of young people to work particularly among young people, and whatever is in the line of church work it is bound by the same principle to do. Our society is strictly an institution of the church and is not different in its obligations.

When one hundred thousand drunkards' graves are filled annually in our own country,—and just think, their souls are lost, for Christ said, "No drunkard shall inherit the kingdom of heaven,"—and when one billion five hundred million dollars that ought to be spent for the church, for education, and for food, clothing, shelter, and other comforts of life, are spent every year for rum; and when more insanity, more murders, and more suicides are caused by the use of alcoholic liquors than by all other causes put together, the Christian Endeavor Society has not time to wait and wonder whether it has a part in temperance work or not. It ought to be convinced of its duty from the very beginning. Indeed, it should be made a temperance light to shine constantly along the line.

How can we as Christian Endeavorers do this work? By being temperate ourselves and working in the name of Christ. Not temperate in one thing, but in all things, for Paul says, "Every man that striveth for the mastery is temperate in all things." Practice control of the thoughts of the mind, for if we control the mind we will control the appetites and passions. The mind grows upon what it feeds, and it very soon develops a marvelous greediness for its food. Evil and impure thoughts are most dangerous food, for if indulged in the mind is very soon poisoned beyond easy cure. The Christian is bound to think pure thoughts, read good literature, and thus feed the mind with moralizing food. Here is where we should begin temper-

ance work. If we are conscientiously temperate in the small things we will be temperate in greater things, and alcoholic intemperance will hardly exist.

We must be temperate in speech, for, "evil communications corrupt good manners." "Let your communication be, yea, yea; nay, nay; for whatsoever is more than this cometh of evil." "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." "If any man among you seem to be religious and bridleth not his tongue but deceiveth his own heart, this man's religion is vain." Let us, with David, say: "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." If we do these things we shall surely be temperate in our daily acts and practices. Being very careful in our own observance of these precepts we shall be better fitted to teach them to the world. We can do this socially and individually.

I believe that our Constitution ought to contain an article of social purity and temperance, and that every Christian Endeavor Society should have a committee whose business should be to look after the work of the society along this line. Then I think we should have socials and concerts in which the entertaining matter should be of a temperance character, and that at least one prayer-meeting in each month should be of a temperance nature.

I finally believe that the properly arranged home social is one of the best places to do temperance, or any good work. The young people feel themselves at home, and diffident ones feel more free to participate in the proceedings. Somehow going into a church or any public room has the effect to estrange very many that would feel free to act in a home social. The Temperance Committee should see that every body is properly entertained. Easy experiments with alcohol, which are more convincing than any argument of speech, and are really interesting, may be made. Invite all persons present to express themselves briefly on the question of temperance, but let this be strictly a voluntary exercise individually. Let the music be of a temperance nature. There are many ways to interest in the home social. See that everything moves with regularity and ease, for if any part of the exercises become tiresome, then the good effect will be curtailed. Every item must be practical, significant of the object, keen, lively, and attractive. This, I believe, can be done without detracting from the object of the entertainment.

Of course, this will necessitate ingenious work that may be not the easiest to do. But we are organized to work in our Master's vineyard and must not be idle.

F. M. CRANDALL.

LITTLE GENESEE, N. Y.

### OUR MIRROR.

THE old saying that "children should be seen and not heard," seems to be well heeded by our Juniors, for though several have looked into the Mirror we have not heard a word from them as to what they are doing. We are sure that when the children have something worth hearing their elders will be glad to listen.

MR. HUFFMAN writes from Stone Fort, Ill., that he finds the condition of things there favorable for a good work with "hosts of young peo-



ple." Service was held all Thanksgiving Day, with dinner at the church, of which about seventy-five partook. The evening following twenty arose expressing a desire to become Christians.

WITHIN the past few weeks the Christian Endeavor Society of the DeRuyter Church has taken on new zeal for the Master's service. During the cold weather our weekly prayer-meetings are held at the homes of the members of the society. We find this an excellent plan. It is both pleasant for the members, and also for the older people, in whose homes we meet, as they thus have an opportunity of enjoying our meetings and understanding our work. Our meetings do not usually last over thirty minutes, unless there is business to come before the society. Our motto is promptness, and every one can take part in that time, just as well as to let the meeting drag for an hour.

The evening after the Sabbath, November 12th, a social was held at the home of the pastor. The object of it was not so much to raise money as to make an enjoyable evening for both old and young. A fine literary and musical programme was presented, refreshments served, and over six dollars contributed towards Eld. Huffman's salary. M. E. S.

ONE of the most interesting parts of the Quarterly Meeting at Milton Junction was the closing service on Sunday evening, conducted by two of the student evangelists of Morgan Park.

Following a short, earnest sermon by L. C. Randolph, from Matt. 6:33, the central thought of which was that without the kingdom of God and his righteousness in the heart, all other aims are valueless, was a conference meeting led by Mr. F. E. Peterson. Seldom in a service of this kind is there more of God's spirit manifest; and besides testimonies from fully one hundred and fifty people, several rose to express their interest in the better life, while not a few voices long silent were heard on the Lord's side.

THE First Alfred Y. P. S. C. E. holds a meeting the first Tuesday evening of each month for the report of committees and the transaction of business. Following this plan it is seldom that any matter of business is carried into the prayer-meeting to jar upon the sacred benediction, which should follow every person home. There is also greater freedom and deliberation in the consideration of plans of work. It has been the custom to provide a short literary programme to follow the business, consisting of an original article or two, or remarks by some experienced person, a select reading on Christian Endeavor work, and music. At the last meeting answers were made to the following questions, which had previously been given to members: "Should associate members be urged to become active members?" "What is the most suitable Sabbath-day reading?" "Ought Christian Endeavorers to take walks for pleasure on the Sabbath?" "Should those who have taken the active-membership pledge speak in prayer-meeting when they feel they have nothing to say?" These, with a solo and two hymns by the congregation, furnished a pleasant and profitable evening for the good number in attendance.

TREASURES OF THE BIBLE.

The philosophy of the Bible stands immeasurably above all that the mind of man has been able to conceive. We admire the wealth of thought and the keen sagacity of Aristotle, Plato, Socrates, Newton, Locke, Hegel, Bacon, and others, but their creations pale before the splendor of biblical wisdom. Sir Isaac Newton

said, "I consider the word of God the most exalted philosophy;" and Coleridge, "The Bible conducts me to a much greater depth of my Ego than any other book;" that is, the Bible explained most clearly to him his own existence. Rousseau, who was certainly no hero of belief, once wrote: "When we read the works of our philosophers, in spite of all their pomp of style, how poor, how despicable, they are in comparison with Holy Writ."

Another defender of biblical philosophy is Carlyle. He treasured the Bible as the most valuable book, and was accustomed to exclaim, "O noble book! O book of all mankind!" He particularly preferred the book of Job, on account of its wonderful philosophy.

If the great thinkers know the worth of the Bible so well, what an example of spiritual poverty is he who is ashamed to read this Book of books, or to allow himself to be supposed capable of enjoying it.—Public Opinion.

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. Reiew.....	
Dec. 24. The Birth of Christ.....	Luke 2:8-20

LESSON XII.—REVIEW.

For Sabbath-day, Dec. 17, 1892.

GOLDEN TEXT.—The Lord added to the church daily such as should be saved.—Acts 2:47.

INTRODUCTION.—1. Singing. 2. Prayer. 3. Responsive reading, Psa. 2. 4. Singing. 5. General exercise of reciting Leading Thoughts and Golden Texts. 6. Singing.

REVIEW OUTLINE. (Either in classes or with the whole school.)

1. The Christian workers. Paul and his conversion; Ananias and his part in the work; Peter, with brief history; Eneas; Dorcas; Simon, the tanner; Cornelius, the Roman officer; Barnabas, the good, Holy Ghost disciple; Agabus, the prophet; James, the martyr; John Mark and Mary his mother; Teachers at Antioch; Sergius Paulus; James, the pastor at Jerusalem; Barnabas and Silas.

2. Opposition encountered. Saul persecuting the church; contention of the sticklers for circumcision about Cornelius, and about the Gentiles in Antioch, Syria and Cilicia; persecution that rose about Stephen, scattering the disciples abroad; Herod's opposition and the death of James; imprisonment of Peter; withstood by the sorcerer, Elymas; expulsion of Paul and Barnabas from Antioch in Pisidia, and Iconium; Paul stoned at Lystra. God overruling all this for the good of his people and the growth of the church.

3. Growth aided by miracles and signs. Jesus appearing to Saul, his blindness and healing; healing of Eneas and raising of Dorcas; the visions of Cornelius and Peter; the Holy Spirit coming upon the Gentiles; famine foretold; Peter delivered by an angel; smiting of Herod; blindness sent upon Elymas; healing of the impotent man at Lystra. Value of miracles in the establishment and early development of the church.

4. Home and foreign missions. Ananias preaching to Saul, and Saul to the men of Damascus; Peter preaching at Joppa and Caesarea; the scattered disciples preaching as far as Phenice, Cyprus and Antioch; appointment and consecration of foreign missionaries; the missionaries at Cyprus, Pamphylia, Pisidia, Iconium, Lystra and Derbe. The true church designed to be a missionary society.

5. Results. Time since the work begun; places visited; multitude of converts; their stations in life and character. Give brief outline of events and growth from then to the present time.

CLOSING EXERCISES.

1. Primary class song or exercise.

2. Trace out on the map the first missionary journey of Paul and Barnabas.

3. Blackboard illustration of the church's growth.

4. Closing responses:

Supt.—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

School.—Who hath believed our report? and to whom is the arm of the Lord revealed?

Supt.—Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

School.—He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Supt.—If any man serve me, let him follow me.

School.—If any man serve me, him will my Father honor.

Supt.—Sanctify them through thy truth; thy word is truth.

School.—As thou hast sent me into the world, even so have I also sent them into the world.

All.—Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

5. Closing song.

6. Dismissal.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 11th.)

WHAT HAS THE YEAR TAUGHT US? 1 Sam. 7:12, 1 Peter 3:10-13.

"Ebenezer, Hitherto hath the Lord helped us." Let us now set up a stone between Jan. 1, 1892, and Jan. 1, 1893. Just look upon it. What mercies are written thereon! Health to the most of us. Life and hope to all now living. Grace continued. Jesus still invites and waits for all. Unnumbered benefits. What shall we say to our Father in view of all the blessings received, prayers answered. In view of all the neglects, mistakes, transgressions? Are we wiser at this hour for the year's experiences? Have we lived for the gratification of each hour, or had in mind the future? Only by a rigid self-examination can we appreciate the past and learn its lessons. If we look carefully we will doubtless find that we have had a keen relish for enjoyment, but have not been eager to know how to live. We have considered the value of dollars and cents, but hardly so the value of each act, of an example. If we have made pecuniary gain let us now know that it has not been and cannot be the highest recompense for faithful endeavor. But what of our dreams, or air castles? Strange if we have not built a few. Most people do. Santvoord tells of a shoemaker who, carrying home a pitcher of milk he had bought for supper, sat down by the roadside, and dreamed of churning the milk into butter, and selling the butter and buying a cow; the cow's calf was to be exchanged for a colt, and the happy owner, thus provided for by a master stroke of policy, was to take his ease, and live like a nabob forever afterward; but in the midst of his reverie he broke the pitcher, and spilt his milk, and went supperless to bed. Do we close the year not having utilized the gifts of each day, nor realized our present blessings? The results of the year now closing are beyond the power of human computation. We cannot count the impressions for good or evil. But we shall be dull scholars indeed if we cannot now learn a few lessons from 1892, and very unwise if we do not profit by them.

Reading of Leading Thoughts and Golden Texts.

Earnest Christian workers.

Visions, miracles, and signs as aids to growth.

Intense opposition encountered.

Everywhere the gospel preached.

What results.

—"GOOD breeding," says one, "is made up of a multitude of petty sacrifices." "True politeness," says another, "is the spirit of benevolence showing itself in a refined way. It is the expression of good-will and kindness." Manners are not aristocracy, neither affectation to be despised by any class of people. They consist in two features: respect of others, self-respect.

—Now what has this to do with Sabbath-school matters? Very much indeed. We know of teachers who get discouraged and say that they must resign their classes because of the constant disrespect shown them and the house of God by their scholars who are old enough to

know how silly it is to simper, and giggle, and whisper, and be inattentive in class.

—WHY it is that so many almost young men and women have an instinctive desire to be cunning and say silly things and "make light" of others, and such conduct, especially during class recitations—we can not tell. Much of it is thoughtless and needs severe rebuke in the home, but the Sabbath-school teacher must be very indulgent and patient and discreet in the attempt to correct these faults.

—BUT should not a part of the work in the school be the training of young people to courtesy. There are many opportunities in connection with the lessons, either directly or indirectly, and the teacher is to blame if in one way or another he does not make the scholars know that listlessness, inattention, frequent whispering and giggling, is a mark of impoliteness, is selfishness, ill-will, and more than all a lack of self-respect.

—UNLESS we are courteous toward others, we are at a great disadvantage in the world. It is not altogether a natural quality. It results from training and coming to know the rights and feelings of others. As we said, courtesy is not simply an outside polishing of manner, an affectation, but is the showing of some sense of responsibility for the comfort and welfare of associates. It shows what one is willing to do to please and help others. It is the practice of the golden rule. Dear scholar, if your eyes rest upon this paragraph, let it stimulate you to show your teacher, your class, the house of God, and especially yourself, that respect which will bring you into favor with others, and make it a pleasure for your teacher to stand before the class as your chosen leader.

## HOME NEWS.

New York.

LEONARDSVILLE.—The past week has been one of unusual interest to us as a church. Thanksgiving was observed as usual, with union service, our pastor preaching from Genesis 1:1. "In the beginning God." The Sabbath previous to this a sermon preparatory to Thanksgiving was preached, urging the people to the proper observance of the day, with some evidence of results as the attendance at the services Thursday morning was the largest for a number of years. — Friday afternoon, the 25th, was our last Covenant meeting for the secular year, and the roll of the resident members was called. Our roads were in a terrible condition, neither wheeling nor sleighing, but a large proportion of the membership responded to their names, either personally, by letter, or by proxy. The oldest member reporting was Mrs. Lucinda Rogers, who recently passed her eighty-third birthday, and has been a member of this church for more than seventy years. Both this meeting and the evening session were seasons of deep spiritual refreshing. — Sabbath morning we visited the baptismal waters, and following the morning service the right hand of fellowship was extended to the candidate and three others. These are all valuable acquisitions to the working membership of the church. — We are also being strengthened by some of our members who have been upon farms but are moving into the village, and we are hoping and planning for a vigorous campaign in spiritual warfare this winter. — Pray for us here that this church, now fast approaching its one hundredth anni-

versary, may not fall behind its glorious history.

S. F.

ADAMS CENTRE.—The rain fall in this part of the State since January 1st has been almost unprecedented, being about fifty inches. Since April the rain has been quite evenly distributed through the months, giving us a wet, yet, on the whole, a prosperous season.—Dr. C. D. Potter and wife have again left us for Belmont, where they expect to spend the winter, in the home of Dr. H. A. Barney. We miss them very much from our society, and especially from our church services.—The pastor of the Seventh-day Baptist church preached the Union Thanksgiving sermon this year. Text: "Rejoice with trembling." Ps. 2:11.—A public box-opening and missionary service was held in our church Thanksgiving evening under the direction of the Ladies' Aid Society, assisted by the young people. The exercises were instructive and stimulating, and did credit to the participants. The contents of the boxes amounted to nearly \$34, and the collection was \$5 59.—Our Christian Endeavorers are a good deal indignant over the attitude of the United Society toward our people, but they do not propose to be bulldozed from their allegiance to the truth as it is taught in the Bible.—Some of us are much interested in the proposed bicycle for Bro. Davis. We think it would be an excellent thing and hope it will be procured.

A. B. P.

### MINNEAPOLIS SEVENTH-DAY BAPTIST MISSION.

Having returned to Minneapolis, where I expect to make my home, I have rented rooms which will be devoted to mission work and care for the sick.

As the people of our denomination (in this vicinity) have failed to comprehend the importance of this work, it devolves upon me to furnish my own rooms and pay the introductory expenses, trusting in God for the further maintenance of the work. In connection with this I shall run a medical mission as above stated. This will not only assist the financial part, but in attending the sick there may not only be a healing of body but also of soul. I shall hold seven meetings a week, spending a greater part of the time in the medical work. Steam baths and magnetic treatment will constitute a part of the methods for restoring health and strength to the afflicted.

I am very anxious to do something for the Master, and believe this is a way open in which to do it. There may be those who are willing to assist in making this undertaking a success. I would like to procure the addresses of all the subscribers to the SABBATH RECORDER in Minneapolis and Saint Paul. Farther, if any Sabbath-keepers visit this city they are cordially invited to visit the mission, 805 3d St., South.

MINNEAPOLIS, MINN.

C. J. SINDALL.

ALMOST a third of the total population of the world—400,000,000 human beings—speak nothing but Chinese and allied languages. One hundred million more speak Hindu only, and 95,000,000 speak English. The Russian language is fourth on the list, being the mother tongue of 89,000,000 people. The German is a good fifth, and is used by 57,000,000 tongues, France, coming sixth on the list, in which it was once first. Spanish is used by 48,000,000 people in Europe and the three Americas.

It can hardly be said that a man loves God much who does not love his Word at all.

### AFTER THE HORSE SHOW.

THE WEIRD EXPERIENCE OF A JUDGE.

(John Kendrick Bangs, in Harper's Weekly.)

I was one of the judges at the Horse Show last week, and I have made up my mind never to repeat the experience. I thought I knew a great deal about horses, but I have reached the sage conclusion that I know very little about them. Last Sunday morning's experience convinced me of that. I had worked very hard rounding up my week's work at the exhibition. I had rendered my decision according to my conscience, and was tired out. At one o'clock Sunday morning I crept into my downy couch and fell into a dreamless sleep, which continued until the bells in a neighboring church steeple began to warn people that it was time to get ready for church. Ordinarily that sort of thing does not awaken me. This time it seemed to have the other effect, for at precisely 10.30 A. M. I found myself sitting up in bed gazing at the drawn curtains of my windows, and somehow or other conscious of some impending trouble.

Mechanically I reached out and touched the electric button to summon my valet. Hardly had I touched it when there came a fearful clattering of feet in the hallway, my door was kicked open, and in place of my man, who should enter but a singularly scrawny steed that had for a whole week excited my judicial derision.

"Shades of Dexter!" I cried, "what is the meaning of this?" The answer was a hoarse laugh, and in putting it thus I intend no bad joke. It was literally a hoarse laugh and nothing else.

"It means that I am going to get even with your honor for your attitude toward me at the show," said the steed.

"Where is Parker?"

Parker is my valet.

"I took him out for a ride in Central Park," replied the horse, "and when we got out by the reservoir I chucked him over the rail into the water. You may get him in your coffee at breakfast. Do you use Croton or Apollinaris in your coffee?"

I confessed that that was a culinary detail with which I was not sufficiently acquainted to answer his question positively.

"Well, it doesn't make any difference," returned the horse, whisking a Sevres vase off my mantel-piece with his tail. "I haven't come here to interview you on the subject of 'How our Judges live?' I don't care if you boil your coffee in champagne and settle it with sardines. Points like that don't interest me. What I have come to show you is that you and all the other judges were not worth your salt as judges. How many prizes did I get? Not one. How many Honorable's? Not one. How many V. H. C.'s? Not a blessed V. H. C. Why? Because you men didn't know your business.

"You said I hadn't any action. Humph! What do you say to this?"

Here he raised himself on his hind legs and walked gracefully about my room.

"Very fine," said I.

"I should say so," he responded. "There isn't a ducky in the whole solid South that could put more style into his carriage than that, not with a million-pound plum cake as his reward. You said I wasn't gentle. Again let me say Humph! How's this for gentleness?"

As he spoke he kicked my clock off the mantel-piece, landing it on my pillow, and so gently withal that it neither gained nor lost a second.

"Unprecedented," said I.

"Precisely," he retorted; "in which respect it equals your ignorance of horseflesh. But, to resume, you observed that I lacked intelligence. Do you happen to have a Greek Testament about you? If you have, I'll read the whole thing to you in five different languages. Why, man, I knew 'Get ap' and 'Whoa' in Aryan before you knew them in English. Lack intelligence! Gee! Why, I speak Greek as well as one of those horses on the Parthenon frieze."

"You are a daisy," I said.

"No; I'm a horse," he answered, "though if I wanted to be a daisy I could be. Now, sir, you



also said that as a hunter I was the most absurd beast you ever saw. When I think of that I am almost inclined to sue you for libel. Can't hunt, can't I? Well, let's see. Have you lost anything lately?"

Yes," I answered, after a moment or two of reflection. "I lost a collar button Sunday before last."

"And you've searched for it high and low?"

"I have."

"Well, let me try."

Here he began trotting about the room, sniffing like a war-horse that scents victory afar. After two or three moments of this, he stopped suddenly before my bureau, kicked it out into the hall, and lo! there on the floor was my collar button.

"It seems to me," he said triumphantly, "that in hunting I can give even you points."

I acknowledged the impeachment.

"Another thing you did was to look at my teeth and say I was twenty years old. You were fooled that time. I'm sixty. These teeth are false."

He took them out and proved his assertion.

"*Falsus in uno, falsus in omnibus*," said I.

"I'm not that kind of a horse," he retorted.

"What kind?" I asked, innocently.

"Omnibus," said he with a laugh. There was silence for a moment, and then he resumed. "Finally," he said, growing fierce and swishing his tail madly—"finally, what did you say? You said I couldn't jump—not even a board bill. Now I'm going to show you how near you were right when you said that. Lie still, or you'll get hurt."

With this he began leaping to and fro over my bed and me, and as his great lumbering legs passed over me, not once but dozens and dozens of times, I became faint with fear and swooned away. When I came to it was Monday morning, and the beast was gone, but I am going to look in the catalogue and get his number.

I am resolved to do one of two things. I shall either send him a barrel full of gold medals, or buy him from his owner and have him made over into glue.

At any rate, I shall never pretend to be a judge of horseflesh again.

"BLEST BE THE TIE THAT BINDS."

This hymn has been in general use for over a hundred years. It has been called "the best poetical expression of the sentiment of Christian brotherhood in the English language." It was written in 1772, by the Rev. John Fawcett, an English Baptist, of Yorkshire. At the age of sixteen he heard Mr. Whitfield preach, and under that sermon he was converted. He went into the ministry of the Baptist Church, and with such zeal and far-reaching sympathy as gave him blessed results.

After serving a little Yorkshire church for seven years he was called to an important church in London. He preached his farewell sermon, packed his goods in wagons and was ready to go. His loving people gathered about him, and "men, women and children clung around him and his family in perfect agony of soul." Greatly affected by these expressions of sorrow, Dr. Fawcett and his wife sat down on one of the packing-cases and wept bitterly.

Finally Mrs. Fawcett exclaimed: "Oh, John, John, I cannot bear this! I know not how to go."

"Nor I, either," said the good man; "nor will we go. Unload the wagons and put everything in place where it was before."

The decision was hailed with tears of joy, and a letter of explanation was sent to London. He then took up again his Yorkshire work, receiving a salary of less than two hundred dollars a year. He wrote the hymn as a memorial of this experience.—*Christian Witness*.

AN enthusiast is a man who feels intensely about great things, a fanatic is one who feels intensely about little things. The difference between the enthusiast and the fanatic is in their range of vision and their sense of proportion.

HIGH SPIRITUAL ATTAINMENTS.

If one, professing to have high spiritual attainments, content himself or herself with them, look at them as treasures to be pleased with, as gains to be set to the credit of a superior faith and the spirit of unwonted consecration, and yet has no earnest desire to exercise his or her talents to the best of ability for God, it may be taken for granted that there is a great mistake somewhere. It is an idle profession. More than this, it is a very deceptive profession. The person himself is deceived, if no one else be. On the other hand, a Christian may not profess to have reached high spiritual attainments; he may think that he is quite deficient in spiritual power, so much so that he mourns over his failure to attain to that eminence in spiritual things which he greatly desires, and yet, by his thorough devotion to the welfare of others, by his efforts to do some good each day of his life, he proves that he does possess high spiritual attainments. The fact that he is humbly unconscious of such a thing is greater evidence of his having attained, than is the case of one who makes positive claim that he has reached a high mark, and yet sits down to enjoy a contemplation of his attainments. The spiritually-minded Charles Kingsley, in giving encouragement to the distracted and disheartened, tells them to "take heart from the history of those who, in far darker and more confused times than the present, found a work to do and strength to do it; who, the more they retired into their inner life, found there that to fully know themselves was to know all men and to have a message for all men; and who, by their unceasing labors of love, proved that the highest spiritual attainments, instead of shutting a man up in lazy and Pharisaic self-contemplation, drive him forth to work as his master worked before him, among the poor, the suffering and the fallen." The goodness which leads one to house himself up and do nothing for others, is a goodness which spoils. That spirituality which busies itself in contemplatively measuring its attainments, is small and pitiable. The great truth is, no high attainment in spiritual things can be made unless one, thoughtless of himself, seek to do good to others. He may give a due proportion of his time to secular work, for his support, and yet so work as to grow in grace, day by day, and become a power for good.—*C. H. Wetherbe, in American Baptist*.

OUR wise instructors relate that, whilst Moses was attending Jethro's flock in the wilderness, a lamb strayed away from the herd. Moses endeavored to overtake it, but it ran much faster than he, till it came near a fountain, where it suddenly stopped, and took a draught of water. "Thou little, dear, innocent creature," said Moses, "I see now why thou didst run away. Had I known thy want, on my shoulders would I have carried thee to the fountain to assuage thy thirst. But come, little innocent, I will make up for my ignorance. Thou art, no doubt, fatigued after so long a journey; thou shalt walk no further." He immediately took the little creature into his arms, and carried it back to the flock. The Almighty Father of Mercies, he who diffused those precious drops of pity and kindness over the human heart, approved of the deed, and a voice was heard to exclaim, "Moses! benevolent Moses! if a dumb animal thus excite thy compassion, how much more will the children of men! what wilt thou not do for thine own brethren! Come, henceforth thou shalt be the shepherd of my chosen flock, and teach them by thy example, 'that the Lord is good to all, and that his mercies are over all his works.'"—*Talmud*.

A MAN who is making others better and happier is never troubled by doubts as to whether life is worth living. It is only the indolent and the selfish and the unbelieving to whom life seems a weariness.

SENSITIVENESS.

Can you tell why people are more sensitive now than years ago? Is it because of the atmospheric disturbance, or is it because of our living which causes nervousness? There must be a cause as we see the effect. A word now is magnified. "It means me," says sister A., "and I will not endure it any longer." A hard feeling is soon manifested, a coldness is plainly seen, even between those who go to the same communion table. "Behold how great a matter a little fire kindleth." That word which was spoken without any intention of harm has hit that sensitive brother or sister; and a great tumult is the result. This sensitive feeling destroys the sweet peace which Jesus will give.

There is one remedy for this sensitiveness, whatever the cause may be, which is sure cure, and that is to be filled with the Spirit of Christ. Then whatever may be said or done, Jesus is there with his mighty strength as our helper. He did not revile, he was perfectly calm. In all his life he threatened not. Thus it is with his children, when in the fulness of his spirit. Here is our strength, even to the end of the world. But he asked if when he comes he shall find faith on the earth. My dear brethren and sisters, let us guard against this spirit of sensitiveness, esteeming others better than ourselves. And even if there is a word intended to wound us, let us bravely receive it as Christ would, by his grace. As we are among the last day perils, we expect to meet all these things, and more and more as we near our immortal home. Let us keep the temple of God holy, "which temple ye are." God forbid that we should be led away from him by being over-sensitive.—*Selected*.

TRACT SOCIETY.

Receipts in November, 1892.

Church, Westerly, R. I.	\$ 26 58
Plainfield, N. J.	51 14
Shiloh, N. J.	15 21
Chicago, Ill.	8 65
Hebrew Paper	2 50
DeRuyter, N. Y.	7 00
Brookfield, N. Y.	15 34
North Loup, Neb.	4 65
Alfred Centre, N. Y.	25 06
Nile, N. Y.	5 00
Sabbath-school, Utica, N. Y.	17 03
Plainfield, N. J.	18 05
Collection Quarterly Meeting, DeRuyter, N. Y.	5 95
Income, Memorial Fund	225 00
Permanent Fund	10 42
Request, Mrs. Deborah T. Babcock	183 33
F. F. Randolph, New Milton, W. Va., L. M. self	20 00
Y. P. S. C. E., East Portville, N. Y., Tract Depository	4 00
Young People's Permanent Committee	20 00
J. A. Baldwin, M. D., Beach Pond, Pa.	2 50
John Congdon, Newport, R. I.	25
Mrs. Sue Saunders, Aspen, Colo.	5 00
Employes Publishing House	5 00
	\$627 78

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Dec. 1, 1892.

A NEW magazine is *Blue and Gray*, which will be devoted to the patriotic purpose of promoting union, fraternity, and loyalty to country by the study of such scenes and incidents of the civil war as display the quality of the American citizen soldier, whether South or North. On the front page of the cover (beautifully lithographed in several colors) is a picture of a typical war-time Federal soldier and a Confederate soldier, clasping hands, around whose figures is draped the flag of the Union. Above these figures are the words, "Fraternity—Union," and below them the sentence, "Now and forever." In each of the four corners on the page is an excellent likeness of one of the four most prominent Generals of the Civil War; Grant and Lee in the upper corners, Sherman and Jackson below. The description of the cover will at once present the scope and intent of the magazine, which will surely meet with the hearty approval and support of the American public, in every section of the Union. The magazine will be edited by Benjamine R. Davenport, of Georgie, and J. W. Morton, Jr., of Pennsylvania, who will be assisted by the best war writers of the North and the South. Profusely illustrated. Published by the Patriotic Publishing Company, 236 South 8th St., Philadelphia, Pa. \$2 50 per year. Copy of the first issue, early in December, for 10 cents.

A PURE heart at the end of life and a lowly mission well accomplished are better than to have filled a great place on the earth and have a stained soul and a wrecked destiny.

POPULAR SCIENCE.

The most potent and perfect remedy for sleeplessness is to drink hot water. If one awakes in the night, as hopelessly wide awake as if galvanized or electrified with vital activity, an invariable remedy is a glass of perfectly hot—not warm—water. It can be heated over the gas or over a spirit lamp, and sipped while almost at boiling heat, and one who tries it will find himself going off to sleep like an infant, and getting, too, the most restful and peaceful sleep imaginable.

At the recent International Congress of Physiology at Liege, Professor Hermann demonstrated his method of photographing the sound of vowels. The vowels were sung out before one of Edison's phonographs. Immediately afterward they were reproduced very slowly, and the vibrations recorded by a microphone. The latter was furnished with a mirror, which reflected the light of an electric lamp upon a registering cylinder, covered with sensitized paper and protected by another cylinder with a small opening which gave passage to the rays of light from the reflector. By this means was obtained very distinct photographic traces, and the consistency was remarkably for the different letters.

FRUIT EATING.—The value of fruit of various kinds in the dietry of the average healthy individual cannot well be overestimated. When it causes indigestion it is usually because it is taken at wrong times, and not because it is necessarily difficult of digestion. The proper time to partake of fruit, whether cooked or raw, is at meals, and not, as is so frequently done, at odd times throughout the day. At this season of the year most persons are the better for restricting the amount of nitrogenous food and indulging in raw fruit and green vegetables. It must not be lost sight of that fresh, uncooked vegetables ought to form a substantial part of our daily food. Cooking, though it may facilitate the digestion of fruit, does so at the expense of the peculiar quality of freshness, the absence of which, in the long run, gives rise to serious disturbances of nutrition. A belief has gained ground of late years, based on a misconception of certain general statements, that fruit is harmful to persons with a tendency to gout. No doubt if cooked and sweetened by the addition of cane-sugar, dyspeptic disturbances are not unlikely to occur, but no possible drawback attaches to the use of raw fruit in proper quantities and provided it is ripe. The salts contained in fruit are of the greatest value to the organism, and are not obtainable in anything like the amount required from any other source. Children particularly should be encouraged to partake of fruit as part and parcel of their meals, and if proper care be exercised in the selection of a ripe and undamaged article, and in the giving of it at suitable periods, no disturbance of the intestinal functions need be apprehended. In conclusion it is a generally accepted maxim that fruit and alcohol do not go well together.—*Eng. Med. Press.*

DISINFECTATION BY MEANS OF SULPHUR.—We do not think that sufficient publicity has ever been given to the remarkable experiment made at Detroit, during a severe epidemic of diphtheria and scarlet fever, in checking the spread of the disease by disinfecting the sewers with sulphur, tons of which were burned in them. The experiment seems to have been signally successful. Of course, it would be rash to infer, from a single trial, the causal connection of things which may possibly have been simply coincident; but it is certain that as soon as the sewers had been saturated with the fumes of the burning sulphur, the epidemic declined rapidly, and both diphtheria and scarlet fever soon disappeared. The probability that cholera will make its appearance next summer in at least some of our large cities suggests the propriety of adopting this simple and inexpensive precaution, in case of the introduction of the epidemic into any sewered town. Every one knows that the fumes of burning sulphur form the most potent of disinfectants, and cholera would, in our cities, probably spread more rapidly through the sewers than in any other way. It will be remembered that at Croydon, after the introduction of sewers, typhoid fever, which had previously been endemic in the lower parts of the town, but was almost unknown in the upper regions, inhabited by the rich and well cared for people, suddenly appeared in an alarming form in the upper quarters, as if the new sewers had conducted the contagion from the abodes of filthy misery to those of wealth and cleanliness. The same thing may be expected to happen with cholera germs, which, if once introduced into the sewers, would, if they will float in the air when dried, which seems to be the case, have plenty of opportunities to escape through street ventilators, dry traps and leaky soil

pipes, all over the city. The saturation of the sewers at short intervals with sulphur vapor would destroy the germs contained in them, and, it would seem, do much to localize any sporadic case, or group of cases, while no harm could be done by the operation. Indeed, the principal homeopathic prophylactic against Asiatic cholera is sulphur; so that the inhalation of a few stray fumes, although perhaps unpleasant, ought to make the person into whose nose they accidentally penetrated feel himself doubly protected.—*American Architect.*

This is the age and the country of the home. Whatever, therefore, contributes to the improvement, socially, intellectually, or religiously, of the home is a blessing to the country, as well as to the individuals or homes which it immediately touches. Chief among these helpful agencies is the regular periodical. A new claimant for popular favor in this line is *Worthington's Illustrated Magazine and Literary Treasury*. A monthly journal for the family. It will be well edited and will contain contributions, instructive and entertaining, from some of the best writers of the times. Its departments will relate to all phases of home life, and will be full. Its price, \$2 50 a year, will make it accessible to all, and as the first number will bear date of January, 1893, there is still time to begin at the beginning. A. D. Worthington and Co., Hartford, Conn.

It is one of the serious evils of our time that the pressure of business or work leaves almost no time for meditation or purely devotional exercises. This pressure is upon all classes of laborers, from the purely physical toiler to the student and minister of the gospel. As a help to the habit of turning aside from this continual drive to regular habits of devotional meditations, T. Whittaker, 2 Bible House, New York, has published in neat Leatherette binding, *Earnest Thoughts for Every Day*. Size 4 1/2 x 5 3/4 inches, 136 pp., 85 themes for meditation, price \$2 50.

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

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

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3 00 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 344 So. Wood St., and F. E. Peterson, 5455 Monroe Ave.

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MARRIED.

BASSETT-DYER.—At the Seventh-day Baptist parsonage in Leonardsville, N. Y., Dec. 1, 1892, by the Rev. J. Allison Platts, Mr. Albert H. Bassett, of Leonardsville, and Mrs. Vina Gaddis Dyer, of Plainfield.
BROWN-CRUMB.—In New Bremen, N. Y., Nov. 24, 1892, at the home of the bride's parents, Mr. and Mrs. Wm. Crumb, by the Rev. Thomas R. Reed, assisted by the Rev. S. M. Fisk, Mr. Fred E. Brown, of Watson, and Miss Jennie A. Crumb.
CURTIS-FRAIR.—At the residence of the bride's mother, Mrs. Justine Frair, in Brookfield, N. Y., Nov. 24, 1892, by the Rev. C. A. Burdick, Mr. Leslie P. Curtis and Miss Alice E. Frair, all of Brookfield.
STILLMAN-ANGELL.—At the residence of the bride's father, Ansel Angell, at West Edmeston, N. Y., Nov. 24, 1892, by the Rev. C. A. Burdick, Mr. Samuel L. Stillman, of Brookfield, and Miss Addie M. Angell.

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.

HIGLEY.—In Hebron, Pa., Sept. 25, 1892, Estella, wife of George Higley and daughter of the late P. C. Witter, in the 34th year of her age.

During the labors of brethren Horace Stillman, D. H. Davis and Elder L. M. Cottrell, at Hebron Centre, in 1874, the deceased made a public profession of religion and, with her mother and older sister and thirteen others, was baptized by Elder Cottrell and, with mother and sister, united with the United Brethren, and has always been a faithful worker in the cause of Christ, most of the time teacher or superintendent of the Sunday-school. She has been employed nearly all the time since 1877 in teaching in the schools of Hebron and vicinity, closing her last term last April. She leaves a husband, an infant daughter, a widowed mother, three sisters, and other relatives and a sorrowing community to mourn her loss, for all loved her. She gave clear proof of her readiness to depart and be with Christ. F. M. G.

STILLMAN.—At the home of the grandparents, Mr. and Mrs. D. B. Gardner, Cuyler Hill, N. Y., Nov. 17, 1892, Lester B., son of Arthur A. and Ella May Stillman. L. R. S.

ROGERS.—At the home of David Johnston, in Cuyler, N. Y., Oct. 29, 1892, Elias Rogers, aged 89 years and 27 days.

Bro. Rogers was born in Connecticut and came with his father to Preston, N. Y., where he married Content Warren. In early life he made a profession of religion and for some years was a licentiate and very earnestly preached the gospel. For many years he has been a member of the DeRuyter Church and was respected for his industry, honesty and Christian life. L. R. S.

RANDOLPH.—At Morgansville, W. Va., Nov. 20, 1892, of fever, Spencer F. Randolph, aged 39 years.

He was a son of David Randolph, of Salem, and leaves a wife and three children to mourn his loss. T. L. G.

The Century Magazine in 1893.

It would be hard for a person who cares for good reading to make a better investment than a year's subscription to The Century Magazine. No region is too remote, no expense too great, if it will only produce what the Century's readers want. This is the policy that has made it, as the Pall Mall Budget, of London, says, "By far the best of the magazines, English or American."

The November number begins a new volume and contains the first chapters of

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

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a powerful novel of New York society, called "Sweet Bells Out of Tune," written by Mrs. Burton Harrison, the author of "The Anglomaniacs." In this story the fashionable wedding, the occupants of the boxes in the Metropolitan Opera House, the "smart set" in the country house, are faithfully reflected, and the illustrations by Charles Dana Gibson, Life's well-known cartoonist, are as brilliant as the novel.

In this November number begins also a great series of papers on "The Bible and Science," opening with "Does the Bible contain Scientific Errors?" by Prof. Shields, of Princeton, who takes decided ground that the Bible does not contain scientific errors of any moment, and who most interestingly states the case from his point of view. Other articles in this series will include one in the December (Christmas) number, "The Effect of Scientific Study upon Religious Beliefs."

An important series of letters that passed between General Sherman and his brother Senator John Sherman is also printed in November, which number contains also contributions from the most distinguished writers, including an article by James Russell Lowell, which was not quite completed at the time of his death. The suggestion which Bishop Potter makes in the November Century as to what could be done with the World's Fair if it were opened on Sunday, is one which seems the most practical solution of the problem yet offered.

The December Century is to be a great Christmas number,—full of Christmas stories, Christmas poems, and Christmas pictures,—and in it will begin the first chapters of a striking novel of life in Colorado, "Benefits Forgot," by Wolcott Balestier, who wrote "The Naulahka" with Rudyard Kipling.

Papers on good roads, the new educational methods, and city government, are soon to come.

Four dollars will bring you this splendid magazine for one year, and certainly no cultivated home can afford to be without it. Subscribers can remit directly to the publishers, The Century Co., 33 East 17th St., New York. They should begin with November, and so get first chapters of all the serials, including "Sweet Bells Out of Tune."

See Club offer in another column.

St. Nicholas for Young Folks.

John G. Whittier long ago wrote of St. Nicholas, "It is little to say of this magazine that it is the best children's periodical in the world." Edward Eggleston, the author of "The Hoosier Schoolmaster," says of it, "There is not one of the numbers that does not stir the curiosity, inform the memory, stimulate thought, and enlarge the range of the imagination." Founded in 1873, and from the first number edited by Mary Mapes Dodge, St.



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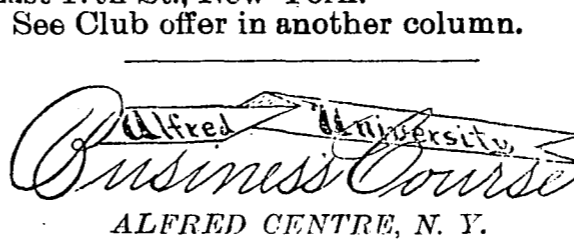
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Nicholas is now entering upon its twentieth year. The most famous writers have contributed to its pages in the past, but never has its editor been able to offer a better programme or a more distinguished list of contributors than for 1893.

There is to be a series of illustrated papers on "The Leading Cities of the United States," the story of each city told by a prominent resident. Edmund Clarence Stedman will write of New York; Thomas W. Higginson, of Boston; New Orleans will be described by George W. Cable, and Baltimore by President Gilman, of the Johns Hopkins University. Dr. Lyman Abbott will tell the story of Brooklyn, and other cities will be treated by other famous men. There will be articles on the World's Fair, and a number of pages of funny pictures and humorous verses.

Mrs. Kate Douglas Wiggin, the well-known author of "The Birds' Christmas Carol," etc., will contribute the leading serial for St. Nicholas during the coming year. The November number opens with a three-page poem by John G. Whittier, which has in it some of the most beautiful lines the good Quaker poet has ever written, describing the visit of a party of young girls to his home.

The School Journal says, "Place St. Nicholas in your household, and you need have no fears for the lessons taught your children." The magazine is the greatest aid that the teacher and the conscientious parent can possibly have. It entertains, and at the same time educates and instructs. The subscription price is \$3 a year. Remittances may be made directly to the publishers, The Century Co., 33 East 17th St., New York.



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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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