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For the SABBATH RECORDER.

"ACQUAINTED WITH GRIEF."

BY M. E. H. EVERETT.

They were not strangers unto Him who loved us,—
These griefs that compass us on every side,—
Face unto face, he looked on them and knew them;
Their presence did in each fair vale abide.

Familiar friends appointed by the Father,
They entered in his daily thought to share,
Companioned him in many a lonely desert
And climbed with him the sacred mountains there.

They shared his cup at every roadside fountain,
At meat, they tasted of his broken bread,
In noon's bright hour they gave this salutation
Nor from his gentle eyes at evening fled.

At night, they gathered close about his pillow
And kept unbroken watch through silent hours,
And when day lifted up her blazing banners
They hailed him first, from all her shining towers.

So, when they rise up suddenly to greet us
We must not tremble at their visage grim,
But must remember, with a holy patience,
These are the very griefs that walked with him.

ALFRED CENTRE, N. Y.

—THE National League for the Protection of American Institutions have begun a movement for the adoption of the Sixteenth Amendment to the Constitution of the United States. The purposed amendment is as follows:

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

—It is easy to see what the purpose of this article is, to make it forever sure that American public money cannot be used by any religious body whatsoever, either for educational or religious purposes. In the vote, if it comes to a vote in the States, there will be two parties. The first, voting *for*, will consist of Protestants, Jews and people of no connection with religious bodies, but who thoroughly believe in the separation of Church and State; and the second party voting *against* will consist of Roman Catholics and such as they can control, though it is very likely that there is a body of intelligent Catholics in our country who would vote for such an amendment. The Catholics will fight hard in this matter because they are about the only religious body in our country who get public money for their charitable and educational work, and because they think the money raised for school purposes should be divided with them because of the Catholic tax-payers.

—It will be recollected that Gen. Grant when he was President, proposed an amendment prohibiting the States from appropriating money for sectarian purposes, and the House of Representatives approved it but the senate rejected it. The proposed amendment has been prepared with great care by the ablest talent on this question in the country. If it comes before the people for their votes it will be the Catholic Church against the country. The country should settle this question at once; we hope it will have a chance. If it gets through Congress there is not much doubt of the result.

—THERE is a good deal said nowadays about *Institutionalism* and *Institutional Churches*. In fact, these things stand for one of the most marked things in the Christian church of our day. We have reported some churches that are taking up the work of Institutionalism, and hardly a week passes but we hear of new recruits to the movement. Institutionalism is opposed to Individualism in church work. When individuals keep up soup-kitchens, or reading-rooms, or sewing schools, or cooking schools, or any other kind of schools, or do any other practical Christian work, that is individualism; but when a church, as a church, under direction of pastor or other person or persons, is doing such (and other) work as we have described, it is an Institutional Church. The work of Institutionalism is spreading very fast, and this fact shows that the church is awakening to the true spirit of Christianity in moving as a body in the work of making human society better by all possible means. Rev. John McNiell, who was in this country lately, has left his church in London, the Regent Square Presbyterian, for the very reason that they would not take hold and help him fight the evils of society about them in the concrete. We give some things he said to his people when he bade them good-bye:

You need not come to meetings and whine for a man after God's own heart if you treat him as you have treated me and my predecessors. Your presence or your absence—and I am entirely impersonal in these remarks—means nothing to the church. You never come within a thousand miles of the idea of helping David. Nothing fills a preacher's heart with more sad, tormenting thoughts than to glance down a communion roll and see so many names of those who are not helpers. People think that in leaving a congregation a minister should be deeply affected, but against these people who are not helpers my heart is like a rock. I could talk till midnight on this subject and never shed a tear. My leaving you is neither here nor there; the fight is going on, and your work is to help David.

These are plain words, but not too plain if true. That they would be true of some churches there is no doubt, for there are many which think listening to preachers on the Sabbath is about all there is for them to do; and then it is possible that there are many churches ready for work when their pastor's are ready to lead them. Lots of pulpit scolding could be dispensed with if the pastors would *lead* as well as *scold*.

—ONE of the ways of defeating the liquor law in Pennsylvania (and elsewhere) has been the formation of so-called "clubs," which were nothing more nor less than private drinking saloons. A court in Philadelphia has aimed a blow at these clubs in a decision that members of clubs cannot buy liquors at club-rooms unless the club has first taken out a license. It has generally been held that when a man receives liquor from the steward of his club it is not a purchase any more than it is when he takes it from the hand of his servant at home. Whether the decision of the court will be sustained by Pennsylvania statute law is a question, but it is to be hoped it can be made to ap-

ply at least to those clubs whose purpose is to defeat the law and which are really drinking saloons.

—OUR country's history contains a list of eminent college presidents whose names will be held in the highest esteem; but it is doubtful whether at any one time in its history it ever had the same proportion of able college presidents as now. The time has come when to learning a man must add about the same requirements that make men successful heads of great enterprises of business to be a successful head of a college. These men are men of ideas—they can tell you something worth your listening to; they are men of faith, and not, as a rule, the slaves of the materialism of the times; they are men of courage and are not easily dismayed; they are men of affairs and command the respect of the world by an enterprise and ability in managing their colleges as well as other men manage the great enterprises of life; they are men who keep themselves posted in all matters pertaining to education, and take pains to keep their work before the people who are their patrons or ought to be their helpers; they are not ashamed to preach the doctrine that the people are debtors to the colleges, and should pay their debts. Probably it is true that our colleges, as a whole, were never the nurseries of a more manly life, a more independent and free spirit, a higher and more spiritual faith, a healthier tone of mind about life and its distinctions and occupations than now.

W. C. TITSWORTH.

SISCO, Fla.

—"WE issued our six thousandth license last night," said Deputy Collector Barrett recently at the Chicago City Hall. "That is high water mark in the history of the office, that is, if you speak of water in connection with saloon licenses." Let us see. Six thousand licenses in a city of 1,200,000 people means one saloon to every thirty registered voters. It means ten saloons to every school, and fifteen saloons to every church. Suppose there are three men on an average employed in each saloon, and suppose the saloon influences ten votes more. Here we have a saloon vote of 78,000 out of a total of 172,353. This estimate is not, of course, accurate, but it is doubtful if the case is over-stated. It helps us to understand the tremendous influence which, as a matter of fact, whisky exerts in politics. These saloon voters make it a point to exercise their suffrage and attend primaries. I don't know any way for good citizens to prevail in elections except by giving the same thorough attention to political organization.

—THE *Sabbath Outpost*, which has been temporarily suspended since last September on account of the hardships of the new settlement at Fouke, comes cheerfully to the front again with the January number. Brother J. F. Shaw and his colleagues, J. S. Powers and S. I. Lee, are doing a noble and self-sacrificing work. Among other interesting things in the January

number of the *Outpost* we notice a letter from Elk, Indian Territory, by J. O. Quillen, from which I quote: "I think there is a good opening here for a strong Seventh-day Baptist Church. There are nine families—nineteen grown persons who keep the Sabbath—and with the exception of Brother and Sister Holman, I believe they all favor our church. Peace and good-will prevail among us all." Brother Quillen says some things in regard to Seventh-day Adventists which are not altogether complimentary, and thinks there will be a strong effort made by them to win our people by sending a man there next spring. He wants to see our work pushed there.

—I FIRMLY believe that we live in the greatest and best age of the world's history. Life is a grander thing now than it ever was before. But—there is always a but—there are heavier responsibilities resting on us than those which our ancestors knew. In the blaze of the closing nineteenth century, and in this "land of the free and home of the brave," there are peculiar national and social problems. Dangers face us, the counterparts of which never confronted any other nation. This vigorous, self-reliant, thriving republic is an experiment, and it is courting unknown seas. In this rich and genial social soil, strange forces and strange questions appear. These social and political questions are of the gravest importance to Christians in particular, because Christians have more at stake in this land than others have. The Christian should be master of these questions and be a leader in shaping public sentiment in regard to them.

—FIRST, because these problems are inseparably intertwined with the success and with the very existence of this republican government which we love. As a patriot the Christian should be in the forefront of the battle. The problems which confront us in the industrial situation, in the vices of the American people, and in the "practical politics" of the day, ought to be of the greatest interest to the Christian who believes that when the Pilgrim Fathers landed on the New England coast that bleak December night they came in the providence of God to found the grandest nation the world has ever seen. Most of you have probably read an account of the revelations which "Chris" Buckley, the famous blind politician of San Francisco has been making in regard to the politics of his own city. Look at New York City under the thumb of Tammany Hall. Look at New Orleans, struggling to free herself from the coils of a moral boa constrictor. Look at Chicago. When the daily papers want to picture the typical Chicago alderman they represent him as a portly saloon-keeper with his hand outstretched behind his back waiting for the soft touch of a \$100 bill in exchange for his vote. This is not the worst of it. The great cities are becoming a more and more dominant factor in our State and National politics. Tammany Hall, not satisfied with electing the governor of New York State, is reaching out a greedy hand for the nomination of the Democratic presidential candidate next summer. If this nation ever reaches a point where bribery and corruption are the dominant factors in its national politics, it must go down. If it is to stand and do the work which God has for it to do, it must be based on intelligence and morality; and this intelligence and morality must be organized and united. In inaugurating the great tide of public sentiment which shall secure these results Christian people should be eaders.

—THESE social and political forces frequently affect individual character. There are great social under-currents of thought and feeling which are shaping and molding the character of the American people. Here is a young man just coming upon the stage of action. Suppose he enters upon public life. He sees saloon-keepers and gamblers in positions of political power and living in luxury. He sees that the road to political success is not so often through being honest and capable as through bustling and trading and spending money and getting a political "pull." He sees men like David B. Hill and Matt. Quay in positions of trust. Would it be strange if he finally came to the conclusion that the adage, "Honesty is the best policy," might have done for some ages of the world, but that it is out of date now? Political forces,—the character of the men we put in office and the methods used to put them there,—have a mighty influence on the aims of young men.

—TAKE another example. What we call the labor question has its powerful effect in the thoughts and feelings of the wage-worker. It is doing more to shape his character than is the preaching of the gospel. We hear it said that there is no labor question, that there can be no conflict between capital and labor, because their interests are one. Their interests are one in the sense that both must work together in order to accomplish results. Their interests are *not* one in that there is a continual struggle as to what share of their united product each shall have. Capital organizes to advance its interests, and labor organizes to advance its interests. We do not notice the conflict so much in prosperous years, but in hard times our cities have more than once heard the roar of an angry mob in the streets. Now this struggle puts its stamp on the laboring man. Protestant Christianity is not reaching the wage-workers. It never will until it takes a deep and sympathetic interest in the labor problem. It is not of so much consequence to decide whether we sinned in Adam by mediate imputation, or immediate imputation, or not at all, as it is to look up some of the real, live sins and wrongs of to-day. We never can touch the working-man until we recognize that he has a grievance, and champion his cause in so far as it is a just one. What kind of an effect will it have on the woman who earns \$3 a week by sewing for the sweaters to tell her not to murmur, but to be patient and truthful, and by-and-by she will go to a city whose very streets are pure gold? If I were that woman, and that were the only kind of help you offered me, I would shut the door in your face, and that is practically what the wage-workers are doing to Protestant clergymen.

—LET us remember the example of the inspired prophets of the Old Testament, and of Christ himself. The prophets were preachers, and the burdens of much of their preaching was on living issues and national questions,—the manumission of slaves, the oppression of the poor by the rich, the anointing of kings and the declaration of war. Christ is our great example, and if the poor and lowly, the wage-earners, are not drawn to the preaching of the gospel to-day, it is because there is something the matter with the preaching. When Christ preached the gospel in Judea and Samaria "the common people heard him gladly," and flocked to him in throngs. Christ helped people. He fed the multitude in the wilderness. He healed the sick and the blind. He preached

not only individual salvation, but social salvation. He had little to say about the life beyond; he had much to say about the life here. He told the rich young man to sell all he had and give to the poor, and if we had the true Christ-spirit we would do vastly more than we do to save the poor and oppressed from hunger, from disease, from slavery, and from degradation. Read the 23d chapter of Matthew, where Christ makes that terrible denunciation of the scribes and Pharisees because they devoured widow's houses, neglected judgment and mercy, etc. If we should translate this social sermon into modern phrase, substituting for scribes and Pharisees our line of modern hypocrites, I fear it would come uncomfortably close home to many of us. Christ announces his purpose at the outset of his ministry. He had come to "preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives," etc., and that those words had something more than a spiritual meaning is shown by Christ's life. The gospel is to regenerate humanity not only in "the sweet by-an-by," but now and here; not only individually but socially. We cannot be indifferent to any question which concerns humanity, and there is no vexed question of the age which must not find its solution in the gospel.

L. C. RANDOLPH.

MORGAN PARK, ILL.

THE MALADY OF SIN.

BY THE REV. JOSHUA CLARKE.

The malady of sin originated in the transgression of the parents of the race, and is universal, as will appear from the following considerations:

1. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." It is manifestly true, not only that the stream does not rise higher than its fountain, but also that the character of the fountain determines the character of the issue; and so it appears that the race, descending from corrupt or sinful parents, is necessarily and by nature sinful.

2. This fact is demonstrated by the universal tendency to evil. "There is none that doeth good, no, not one." "All have gone out of the way." Besides, universal experience and observation furnish indubitable evidence of this truth.

3. The universal prevalence of sickness, suffering, and death, furnish sad but conclusive evidence of this doctrine. Sickness, suffering, and death, do not obtain in heaven, because no sin is there. They obtain here because sin abounds. Human redemption saves us from sin and therefore from all its consequences. This malady affects the whole being. Like leprosy, it afflicts, masters and destroys the physical, and contaminates the moral and spiritual, involving spiritual death, banishment from the presence of God and the glory of his power forever.

What an awful thought! Can it be that the countless millions of the human race are thus suffering from sin, and exposed to such results? Surely this world, with its suffering, dying, and spiritually dead millions, is scarcely less than a great moral charnel house! Is there any remedy? Yes, the glorious Jesus can alone save the race from this dreadful malady.

1. He is omniscient. Peter confessed, "Thou knowest all things." He understands the awful nature of the malady of sin, its complications and its progressive stages. Are you very sick? Your first want is a competent physician. Although this profession is very useful, and you

need and call its services, still it remains a fact that the physician is finite, and may fail to diagnose the case correctly, or he may fail to administer the proper treatment, and his patient may die. But no such result can follow where Christ undertakes the sinner's case, as his knowledge of his condition and treatment is infinite.

2. He is omnipotent. "All power in heaven and earth is given unto me," was his own claim. "All things were made by him." "And upholding all things by the word of his power," are some of the things in which the Scriptures ascribe this attribute to him. The physician may know that the condition of his patient is beyond his power, and therefore he must die. But, thank God, it is never so with Jesus when he undertakes the sinner's case. He can make him whole at once; and because he is an almighty Saviour, if all the world felt its need at once, "he is able to save to the uttermost all that come to God by him." While the physician may be delayed by other business, being able to do but one thing at a time, Jesus is always ready, and if countless millions apply at once he can treat them without delay and at the same time.

3. He is willing. "Though rich he became poor," that he might undertake to save sinners. He suffered and died, was buried, rose again, and has ascended on high to become the sinner's advocate in order to compass this object. He has laid requisition upon heaven, and the militant church, gathering motive from heaven, earth, and hell, to move the perishing millions to sense their need and to call for the services of the world's willing Saviour. The first funeral I ever attended, officially, was of a father and a daughter of nineteen years, who died only about twenty-two hours apart, and were buried in the same grave. They had no physician, because, it was said, they were poor and the physician feared he might not get his pay. It is hoped, if this was true, that there are no more like him. Jesus, the great Physician, is not only able to cure the sin-sick soul, but his willingness is illimitable to undertake the case of every lost, suffering soul of the race, rich or poor, that, feeling his need of him, applies for his service.

ALFRED CENTRE, N. Y., Jan 26, 1892.

GLADDEN'S "WHO WROTE THE BIBLE?"

BY PROF. CORLISS F. RANDOLPH.

I wish to call the attention of those readers of the RECORDER not already familiar with it to Washington Gladden's "Who wrote the Bible." The purpose of this book is not to make known recent discoveries, but, as the author says, to put in popular form facts which, though long well-known to the clergy, have been put where the average reader did not care to give them any attention, if it ever occurred to him that such facts might exist. To put such matter into a pleasing style for the popular reader was a task for which Mr. Gladden was well suited.

The book is designed to give the natural—not the supernatural—history of the Bible so far as known, and to point out the peculiar facts the Bible itself contains regarding its history and its growth into its present form. What is the Higher Criticism? What has it done for the Bible as a book? What were the sources of the books of the Bible? Were any books written not preserved? How were they written? How much is the Bible worth? These are some of the questions asked and answered; and, mark you, though the author says his book is the fruit of Higher Criticism, Dr. Briggs and Prof. Smythe are not the only ones he cites

as witnesses. In the list of nearly one hundred quotations found in the book, but four or five are found from these men. Who are they then? The following are a few of the names: Bleek, Ladd, Delitzsch, Ebers, Rawlinson, Geikie, Farrar, Harnack, Fisher and Stanley—no less than fifty in all.

The three divisions made of the Old Testament by the Jews and the relative importance they attached to these groups of books is discussed. The discussion upon the Book of Jonah is striking, but is frank and straightforward. In dealing with it, Mr. Gladden handles Canon Liddon without gloves for supplying Mr. Huxley with ammunition with which to assail the Bible. The musical terms used in the Psalms are defined.

It is noted that the common language of Jesus and his disciples was neither Hebrew nor Greek, but Aramaic. In the discussion upon the origin and authorship of the Gospels, the authorship of the fourth Gospel receives special attention, but no evidence is found to warrant the conclusion that anyone but John wrote it. The traits of the writer, as they appear in the fourth Gospel, are contrasted with those in the Apocalypse.

From the chapter entitled "How much is the Bible worth?" I cannot forbear quoting the following: "The Bible is of value to us, just in proportion as it helps us to see Him [Jesus], to know Him, to trust Him. You may have a cast-iron theory of inspiration with every joint riveted; you may believe in the infallible accuracy of every vowel, point, and every punctuation mark; but if the Bible does not bring you into a vital union with Jesus Christ, so that you have His mind and follow in His footsteps, it profiteth you nothing. And if, by your study of it, you are brought into this saving fellowship, your theories of inspiration will take care of themselves."

This book possess the valuable trait of making you intelligent regarding the Bible. Reference to book, chapter and verse are constantly made, so that with your Bible at hand you are at no trouble to verify the statements of your author.

I cannot hope to do the book justice here, but it is a valuable one and it is well worth the while of every wide-awake Bible student to read it, as any fair English scholar can do. No knowledge of Hebrew, Greek, or Latin is necessary to understand it. You may not agree with all the author's conclusions, and some of your pet theories concerning the Bible may be treated to a cold shower-bath by the facts set forth by him, but the results will be good. The book has been before the public but a year and has already run through several editions. It is published by Houghton, Mifflin & Co., Boston and New York.

77 SUSSEX AVE., EAST ORANGE, N. J.

SMALL, SWEET COURTESIES.

It was only a glad good-morning, as she passed along the way,
But it spread the morning glory over the livelong day.

The words of the little poem came forcibly to my mind one summer day, as I stood talking with a quaint Scotch neighbor over her bit of a garden. A blithe-faced young girl came tripping by, pausing to give with the morning greeting a smile as cheery as the sunshine. "Bless her bonny face," said the old Scotch-woman, looking fondly after her; "it's a gude sicht for sair e'en. It aye heartens me up for the day."

We have all known people whose coming into the room was like a burst of sunlight; there

was something so cheering and inspiring in their very presence; others, too, we have known, whose faces were like a thunder-cloud, full of smoldering gloom, lowering and dark with discontent and sullenness. We do not often stop to think how much of ourselves we carry in our faces and manners, or the subtle influence we exert on those around us. Even strangers, the people we pass on the street or meet in the cars, or transiently in places of business, are affected by our atmosphere as we by theirs, and "so the whole round earth is bound around by chains of sympathy"—a sympathy all the more pervading that it is often unconscious and unexpressed. A brief glance, a smile, a gesture, will haunt the memory and weave a subtle spell long after the one bestowing it has passed out of our sight, and out of our life; and the least touch upon the electric chain, by which we are all bound together in a common humanity, may have as far-reaching an influence as the tiny pebble that ripples the water into ever-increasing circles.

It is not always those most free from care and trouble who wear the sunniest face; oftentimes it is "the serenity of conquered sorrow" which lights the eye and lends its sweetness to the patient mouth and the gentle speech, and it is such as these that most move our admiration and our sympathy. Our petty worries fade away under their bright smile, and we are ashamed to let discontent or ill-nature sway us.

"I want to thank you here and now for the good you did me years ago," said one woman to another, recently, in the midst of a cozy talk. "I don't suppose you ever dreamed of it, but you were a living example to me when we boarded together. I had got into a bad habit of retiring into myself and giving short answers when I came home tired and out of tune, and I was very apt to be that way. I couldn't see why I should make myself agreeable when I didn't feel like it, and I was determined not to be drawn out of my shell. In fact, I was fast becoming sour and crabbed when you came. Your bright way of speaking, and your pleasant smile for all, were a revelation to me. They made me ashamed of my selfishness, and I began to try and take an interest in other people. I soon found that I felt the better for it, and it wasn't such a task to be agreeable. So you see what an influence you had without knowing it."

"I am so glad to have you tell me that," said the other, with tears in her eyes. "That was such a hard trial to me. I was under a terrible strain through my sister's long and painful sickness, and it was a constant effort for me to seem cheerful. I used often to feel afraid that I had been cross or impatient, or appeared indifferent to others. It is a relief to know that I did not make others unhappy through my distress and anxiety."

"We could have forgiven you if you had; but it was your brave cheerfulness that made me the more ashamed," returned her friend. "And I am sure that others felt the same."—*Boston Traveller*.

AFFECTION.

We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is weakness. They will return from a long journey and greet their families with a distant dignity, and move among their own children with the cold and lofty splendor of an iceberg, surrounded by its broken fragments. There is hardly a more unnatural sight on earth than one of those without a heart. A father had better extinguish his boy's eyes than take away his heart. Who that has experienced the joys of friendship and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasure of his heart? Who would not rather bury his wife than bury his love for her? Who would not rather follow his child to the grave than entomb his parental affection? Cherish, then, your heart's best affections. Indulge in the warm and gushing emotions of filial, parental and fraternal love. Think it not weakness. God is love.—*Selected*.

HAWTHORNE'S FIRST LITERARY VENTURES.

In the first decade after Hawthorne left college he formed several plans of life, one of which was that of entering his uncle Manning's counting-house. In one of his letters to me he spoke of this as a settled purpose, but his repugnance to commercial life was such that the plan was ultimately abandoned, and he relapsed into the state of partial inaction which so often results from unsettled plans.

It is well known that soon after graduating he prepared for the press a little volume of tales, entitled *Seven Tales of my Native Land*. The publisher who engaged to bring out the book was so dilatory that at last Hawthorne, becoming impatient and dissatisfied with the excuses given, peremptorily demanded the return of the manuscript. The publisher, aroused to a sense of his duty, and ashamed of his broken promises, apologized, and offered to proceed with the work at once; but Hawthorne was inexorable; and though, as he wrote me at the time, he was conscious of having been too harsh in his censures, he would not recede, and he burnt the manuscript in a mood half savage, half despairing. As I expressed to him perhaps too strongly my regret for this proceeding, he did not when *Fanshawe* was published, confide to me the fact. Hearing, though, of the publication, I procured a copy and subsequently mentioned it to Hawthorne. He had meantime become dissatisfied with the book, and he called in and destroyed all the copies he could reach. At his request I burnt my copy, and we never alluded to *Fanshawe* afterwards. It was at this time, I think, that he became utterly disheartened, and though conscious of possessing more than ordinary literary talent, he almost abandoned all expectation of success as an author.

In one of his letters to me, after relating some of his disappointments, he compared himself to one drifting hopelessly toward a cataract, and closed with these despairing words: "I'm a doomed man, and over I must go."

Happily the despondent mood was not permanent, and he continued to write, though subjected to frequent disappointments. He was a contributor for a little while to a magazine published, I believe, in New York. The compensation was small, and even that the publisher professed his inability to pay; so Hawthorne stopped his contributions and withdrew.

At the parting a characteristic incident occurred. The editor begged for a mass of manuscript in his possession, as yet unpublished, and it was scornfully bestowed. "Thus," wrote Hawthorne, "has this man, who would be considered a Mæcenas, taken from a penniless writer material incomparably better than any his own brain can supply." And he closed with a bitter malediction upon the grasping editor.

He had the experience of being more than once deceived by those who professed to have the power and wish to befriend him. A young man, with some means and greater aspirations, commenced the publication of a literary newspaper in Boston, and offered Hawthorne the position of co-editor. Another person, backed by a rich father, supplanted Hawthorne, who was civilly bowed out, and the newspaper, after a brief and sickly life, expired.

In the Hawthorne biography there appeared several old and carelessly written letters of my own, answers to some of Hawthorne's that were long since destroyed, at his request.

These letters I should hardly have reproduced except for the purpose of showing that Hawthorne was at times quite despairing, and in need of all the encouragement his friends could give. — From "Personal recollections of Nathaniel Hawthorne," by Horatio Bridge, in *Harper's Magazine* for February.

CHRIST'S YOKE.

All men either serve God or Satan. No man is free in the sense that he is not subject to some one. This being the case it stands young Christians especially in hand to determine whom they will serve. To them the admonition "Choose you this day whom you will serve" is especially applicable. In the selection of a master it is important that the character of each should be known. He who serves Satan is a

slave. He who serves God is a son of God and cannot be a slave. "Now are ye the sons of God." But he is a servant.

The service of Satan is a hard, wearying service. To those who are tired of his service, who would seek a master, gentle, loving and kind, Christ says, "Come unto me, all ye that are weary and heavy laden, and I will give thee rest." These cheering words are laden with hope and joyful anticipation, labor, rest; heavy laden, burden laid aside. Then as if to lead the hopeful one on, he says, "Take my yoke upon you. Be subject to me and I will guide you. I will remove your sins from you as far as the East is from the West. I will teach you. 'Learn of me for I am meek and lowly in heart.'" One who is meek and gentle and kind cannot be a severe master. Surely such a one is prepared to say, "Ye shall find rest unto your souls." And how can the yoke of such an one be other than easy, and his burden other than light? The person who would learn in a practical way the truth of this teaching has but to put himself in Christ's school and he will teach him. Whether young or old in the service of Christ all should strive to have the truths of this lesson fixed in their minds and hearts and should strive every day that they may have on them the yoke of Christ, that they may follow the meek and lowly teacher, resting assured that they shall find rest to their souls.

Contrast the servants of Satan with the servants of Christ. Hear what he says when speaking of those who are his servants and free at the same time. "If the Son shall make you free, ye shall be free indeed."—*Central Baptist*.

"THE NILLENNIUM."

Dilly communicated the story confidentially to Freddie Burr.

"See here!" she said, pushing the toes of a pair of stout new shoes through the fence.

"Where did you get 'em?" asked Freddie.

"And see here!" continued Dilly, bobbing up for an instant to show the pretty hood that covered her yellow hair and touching it significantly with her finger.

"Where did you get 'em?" repeated Freddie.

"My pa' worked an' bought 'em an' brought 'em home; an' they didn't get into nobody's barrel, either," explained Dilly with great pride and little regard for grammar, pressing her face close against the fence for a prolonged interview. "You see, Freddie Burr," began Dilly, "the Nillennium has come to our house."

"The what?" said Freddie, in bewilderment.

"The Nillennium. It's a pretty long word," explained Dilly, complacently, "but it means good times. Anyhow, that's what ma called it, and I guess she knows. It was just this way, Freddie Burr. When you told me Mr. Barney had all our good things down to his store in his rum barrels, I just went down there right off and asked for 'em—me and Toddles."

"You didn't?" exclaimed horrified Freddie.

"Did, too!" declared Dilly, with an emphatic nod. "Well, he wouldn't give us one of 'em, and he was just as cross as anything. So then my pa got up from behind the stove and walked home with us. He didn't scold a bit, but he just sat down before the fire this way and thinned. At last he put his hand in one pocket, but there wasn't nothing there; then he put it in his other pocket and found ten cents, and he went out and bought some meat for supper. When ma got home he talked to her, and they both cried. I don't know what for, 'less it was 'cause we didn't get the things out of the barrels. And ma hugged me 'most to death that night, and kissed me lots, she did. Well, my pa got some work the next day, and brought some money; and now he has found a place where he works every day. He bought all these things, and he says his little boy and girl shall have things like other boys and girls. So now you know what the Nillennium means, Freddie Burr, when anybody asks you; and you can tell them that Dilly Keene 'splained it to you."

THERE are some wicked persons who would be less dangerous if they had no good qualities

SABBATH REFORM.

GOD'S HOLY SABBATH-DAY.

BY THE REV. A. W. COON.

This is the holy Sabbath-day,
The day that God has blessed,
A sacred monumental day
And type of heavenly rest.

This joyful day to us was given,
Nor has it been made void;
The sweetest day of all the seven,
To sweetest and praise the Lord.

Then let us keep it with delight,
And raise our hearts to heaven;
And hail with joy its sacred light,
The light that God hath given.

O let us spend each Sabbath-day
In love and sweet accord;
So when our days are passed away
We'll rest with Christ our Lord.

ALFRED CENTRE, N. Y.

THE KANSAS SABBATH ELECTION DECISION.

Judge Eaton of the Atchison District Court in rendering his decision in the Sabbath election case said: "I will not read from the petition, but the allegation in the petition here that the district was and has not been formed legally, and that the site for the school-house was not located according to law; and also that a majority of the qualified electors in that district did not vote upon the proposition, and that at the time the election was called it is alleged that a large portion of the persons residing in the district belonged to the religious faith known as Seventh-day Baptists, and that the board in setting the election upon Saturday, the day that they observed as their Sabbath, was a fraud upon the rights of the plaintiffs, as are a part of that denomination, and as contended for by counsel in the argument had the effect virtually to disfranchise them at that election, I ask counsel if there are any other matters taken in the petition?"

Mr. Walker—"That is all."

Court, resuming—"A temporary injunction is granted at the time of the filing of the petition by Judge Crozier, of the Leavenworth district, and the matter is now submitted to this court upon this hearing on the question whether or not that injunction shall be made perpetual.

"We recognize this country of ours to be one of political, civil and religious liberty, and our Constitution prohibits any interference with the religious faith or belief of any portion of the inhabitants of this country. Now did the setting or holding of this election on the 5th day of September, 1891, have the effect to disfranchise, as it were, a portion of this district composing it, on that day?"

"It is well, or I might say it is almost conclusive from the records and testimony in this case, that on the day of this election, the 5th day of September, 1891, there was residing upon district No. 73, 56 or 57 qualified electors, and of that number 28 were of the religious faith known as Seventh-day Baptists; two of them, or of that number, were Seventh-day Adventists, who also observed the seventh day as the Sabbath. Prior to this election and prior to the calling of the election, between the board there had been some trouble in this district as to the formation of the district and also as to the location of the school-house site. It is conceded by the plaintiffs in this case, that so far as this case is concerned, they cannot inquire into the formation of the district or the site as located for the building of the school-house, as the law provides for appeals from the tribunal determining those questions, and that day having passed, they claim they cannot now inquire into it in this proceeding, and no evidence was introduced on that point, hence the formation of the district as it now is, is proper, and the selection of the site for building the school-house has been determined; but the testimony that was introduced on that subject for the purpose of showing the controversy on those questions I have taken into consideration on trying to determine the motive for setting this election upon the 5th day of September and probably only for that purpose.

[At this point is introduced several pages relating to the manner, etc., of the call, which we think will not be particularly interesting to our readers, and which, therefore, we omit.—Ed.]

"The election was held on the 5th day of September. I take it from the testimony, and from the witness as conceded pretty generally, that on that day there were residing in this territory 56 or 57 qualified electors, that out of the 56 or 57 qualified electors 18 voted at that

election, 13 voted for the bonds and 5 against. Now when we undertake to look for the badges by which fraud is determined, as it is not presumed, neither can it be proved by direct evidence, but from the testimony in this case it is clear to my mind, taking all the testimony together, taking the undue haste in which this petition was circulated and presented, the notices placed up, and the fact that the board were talking among themselves that if you set this on Saturday, it will create a disturbance, to my mind has no other effect than that setting it on that day was intentionally done to deprive persons from voting upon the issues presented on that day. For it is well known, and was so known as the testimony shows, every man, who outside of this religious faith, have resided in that territory for a number of years, that it was the custom and was the tenet of that church and its people to observe the seventh day as the day of rest; that their Sabbath commences at sundown of Friday and lasts until sundown of Saturday. Now we recognize in this country, and as quoted here by Judge Brewer, this is a government of the people for the people and by the people, and that where questions are submitted fairly to the people and they vote upon the proposition a majority prevails. If by any act, whether it may have been done thoughtlessly or intentionally, if by any act, the will of the people is thwarted, then there has not been a fair election and courts of equity are appealed to in all cases of that kind. One, or three, probably, of the great questions which courts of equity entertain, is relief against accident, mistake and fraud. Now where the legislature fixes the day upon which an election takes place every one is presumed to know what the law is, and the day of the election. But there are a great many elections in this country upon questions that the board determines when the elections are to be held, and can it be said that if a board who set an election upon a day which would thwart the will of the people upon the proposition submitted to them, that it was done in good faith, especially if the board knew that their act would deprive a great number of the right of suffrage, on account of their religious belief on that day by which or from which they abstained from all secular work?

"Now section seven of the bill of rights is as follows:

The right to worship God according to the dictates of conscience shall never be infringed; nor shall any person be compelled to attend or support any form of worship; nor shall any control of, or interference with, the rights of conscience be permitted, nor any preference be given by law to any religious establishment or mode of worship. No religious test or property qualification shall be required for any office of public trust, nor for any vote at any election; nor shall any person be incompetent to testify on account of religious belief.

"That is section seven of our Bill of Rights. The legislature of Kansas, under the article of chapter on Crimes and Punishment, makes it a misdemeanor for performing certain labor on the Sabbath-day. Section 255 reads:

Every person who shall either labor himself or compel his apprentice, servant or any other person under his charge or control, to labor or perform any work other than the household offices of daily necessity, or other works of necessity or charity, on the first-day of the week, commonly called Sunday, shall be deemed guilty of a misdemeanor and fined not exceeding twenty-five dollars.

"Now there is a provision making it a misdemeanor to perform any work other than such as is exempt on the first day of the week, commonly called Sunday. Section 256 reads as follows:

The last section shall not extend to any person who is a member of a religious society, by whom any other than the first-day of the week is observed as a Sabbath, so that he observed such Sabbath, nor to prohibit any ferryman from crossing passengers on any day of the week.

"There is another provision which I will not read in reference to exempting persons of the Seventh-day Baptist religious faith from performing military duty except in cases of necessity, from serving as jurors in the justice court, or from being sued in justice court, and making it a misdemeanor for any person to compel them to attend on that day in the justices courts, and these sections are familiar to counsel.

"Now then when the board of education knew by setting that election on Saturday that a large portion of their community would be deprived from voting on that day, or as is stated here by counsel, were disfranchised; will not the courts respect the actions or of the faith, under our bill of rights, of the people who observe that day notwithstanding it is said that there is no statute prohibiting? In this case the board setting the election on that day; and I grant that is true, suppose that on the question of submitting bonds or submitting the question of voting on bonds in this city, the council should set the election upon the first-day of the week, commonly called Sunday, and thereby have the effect of

depriving a large number or part of the community who observe that day as a day of rest, and abstain from secular labor, from voting, what would the courts do in a case of that kind? Now it is claimed that the word 'immediately' in this statute required that board, when that petition was presented to it, between the hours of six and seven o'clock on the 26th day of August to put that election on the 5th, give the necessary ten days and it would come the 5th. Now do I take it that the board had not discretion to put that on the 7th or 8th or 9th or 10th. The board was the tribunal; after the petition had been presented to the board and signed by a majority of the electors and when they determined that point on that question, that it had been decided by a majority of the resident electors in that district to call a meeting, that the word, 'immediately' does not mean at the expiration of ten days from that date. This board could as well have set this election on the 7th as on the 5th, and could as well have set it on the 8th as on the 5th. They could just as well have deferred action on that petition on that day and taken it up the next day, or taken it at their next regular meeting, and then determined when an election should be held, and required the necessary notices to be posted, so that on the word 'immediately' that was merely ministerial act that they had to do it on that day, I think the counsel is in error, when they go to that extent that it meant immediately or no other day recognized, that they could not set it on any other day before Saturday because ten days would not expire, but after Saturday they had a right to set it.

"Now, I am unable to say from all this testimony that a fair election cannot be had in that district set it on any other day that this board may do. Now, I know it is argued in one case, that this religious faith will vote against the bonds; the testimony don't show so. The testimony shows, here I am taking the testimony of Mr. Maxson, he is a Seventh-day Baptist man, he did not vote, he would have voted for the bonds. I am simply mentioning this to show there was no occasion, as I can see, for the board to set it on Saturday in order to carry it. That is maintained here by counsel for the plaintiffs, that it was set that day so that it would carry, disfranchise a large portion of the qualified electors in that settlement, those who would come up and carry it, a majority of the votes cast determined it, but however that may be, whether that may be so or not, if these witnesses and the defendant have called some ten or twelve witnesses here who did not belong, and who do not belong to this religious faith, but who were not present at this election, and they testified on the stand they would have voted for the bonds, but Mrs. Maxson and Mr. Maxson say they would have voted for the bonds; Mr. Page who is a Seventh-day Adventist, a little different faith from the Seventh-day Baptist, but observes the same Sabbath, says he would have voted for the bonds, Stickler, Scott, and Bonwell, all voted for the bonds, or would have voted for them. Those parties were not present, one helping a neighbor thresh, so that there was no occasion for setting it. I cannot find any other reason, for setting it on that day, unless it was to deprive a large portion of the persons, qualified electors residing in that district, from participating in that election. But there is testimony here that persons will vote for or against the issuing of bonds as their interests may direct them. That some were opposed to the site it is true, there was a controversy over that, would naturally follow, if they did not get the site they might vote against the bonds, and there is nothing in the case but what a fair election can be had in this district on the subject of voting bonds for that school-house, and a majority, or whatever is necessary to constitute a majority, to carry it or defeat the proposition can be had in that district."

"I remark on that subject in reply to counsel that they are without a school-house in that district, and that the board are going to stand by or continue to take the stand they have taken and determine the question that the bonds shall be issued for this school-house, building the school-house upon this site—now I fail to learn from the testimony but what a fair election can be had and I am not prepared to say from the conflicting testimony that the bonds even would be defeated, and that the proposition to carry and issue the bonds for a school-house would prevail.

"Now on the question of fraud, we have to look to all the surrounding circumstances; no direct evidence of it can be shown. The testimony shows that there was some feeling in this district, and some bitterness probably, between the parties, but upon a fair election upon that proposition by persons exercising good judgment, and what is for the very best interests of the district, that after the bitterness which has probably been engendered to some extent, has had time to cool, and peo-

ple reflect upon it, that a fair expression of the people of that district can be had upon this proposition, recognizing the fact that men will vote on that proposition as their interests require, without regard to their religious faith.

"Now, with these views, the temporary injunction heretofore granted in this matter will be made perpetual, on the proposition that has been submitted by counsel. I am of the opinion that under the great weight of authorities, that where a statute and provision or regulation which requires a majority of the qualified electors on a proposition, that it means a majority of the votes cast at that election, and if that was not a majority of all the qualified electors in the district, or in the township, or in the county, that it would prevail, or in other words, to say that a majority of all the qualified electors in the district being necessary to carry a proposition, that it is the same as if it had read a majority of all the votes cast at that election.

"I am informed that there is a late case on that question decided in either the 133d or 134th United States Superior Court, in which they review the 95th United States here cited by counsel. I think, however, that a majority of all the votes, that the qualified electors residing in the district or township voting upon a proposition, that a majority voting at the election prevails, and is the same as if it read a majority of the votes cast. If it requires a majority of registered, qualified voters, so you have some way of fixing the number, why a different rule might obtain. But there is no way I know of to ascertain it in school districts, where the district is small it is an easy matter to get at the actual number of qualified electors.

"On that proposition I stand, that the defendants with a majority of the votes cast at that election, if it had been fair and all parties had the liberty of expressing their will in the matter, that a majority of the votes cast at that election would control, so that the temporary injunction heretofore granted in this case will be made perpetual."

GOING WITHOUT RELIGION.

Whatever defects and imperfections may attach to a few points of the doctrine of Calvin, —the bulk of which was simply what all Christians believe,—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God and leave them to die without hope.

The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the amusement of "going without religion," may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who but for Christianity might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism which has hunted the heavens and sounded the seas to disprove the existence of a Creator has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted,—a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place ten miles square on this globe where the gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and then ventilate their views. But, so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—*Ex.*

MISSIONS.

BRO. SKAGGS reports for the quarter 50 sermons at five points in South-west Missouri; congregations from 20 to 100; 8 prayer-meetings; 80 visits; and the distribution of 300 pages of tracts and 30 papers.

THE facts in regard to immigration from foreign shores to our own land, are calculated to make serious and deep impressions upon our minds when well pondered. The figures are as follows: 1783-1847, 1,063,567; 1847-1873, 4,933,562; 1873-1890, 4,910,864; in one year, 1881, 441,064; in 1882, 455,450. It is the work of American churches and schools to truly Americanize and Christianize these and ourselves.

A LEADING member of one of our churches in the South-west, but who has spent most of his life in the West or North-west, said to the Missionary Secretary not long ago, that he had always supposed that most people in the East were rich and took life easy! This was not said in any spirit of bitterness, envy, or jealousy; but simply in ignorance of the facts; and he seemed surprised when told how mistaken he had been.

MR. REINES, of whom our people have learned through the RECORDER, writes from New York that he finds the Jews in this protestant land as deeply prejudiced against Christianity as in the Catholic states of the old country. They bring prejudice with them, and the influence of the higher type of religion seen here does not remove it. It is necessary, first of all, to soften hard prejudice; and reading-rooms for Jews, open every day, furnish good opportunities for religious conversation.

AS WE have before stated in these columns, Miss Marie V. d. Sheur, of Haarlem, Holland, is supported as a Bible woman by funds sent from Milton Junction, Wis. From a letter before us we gather the following particulars: She visits a blind woman, reading the Scriptures and praying; seeks to rescue a woman from the slavery of strong drink; obtains a servant's place for a girl twelve years of age who had been a street beggar; tries to convince a neglectful mother that it is her duty to mind the household, sew the children's clothes and keep things neat and clean, teaching her how to do it; lends a helping hand in homes of sickness; advertises in religious papers for Christian homes for girls that she can influence to forsake a life of vice; distributes tracts and papers; brings destitute children to the orphanage, gathers money for clothing these children, being refused only once, and then because she herself keeps the Sabbath; converses with ladies of distinction, whom she frequently meets, upon the subject of the Sabbath; and in other like ways seeks to serve her Lord and Saviour. Would it not be well if more of this kind of work were done by our American churches?

THEY GIVE A WRONG IMPRESSION.

The *Creed of Liberty*, New York, for December, 1891, publishes "Extracts from a Discourse by Rev. J. B. Burdick," containing the following:

Not long ago all heathen were condemned to eternal perdition. The scripture that says, "Those who have not the law, are a law unto themselves—that God looks at the heart," was overlooked. The organ of the London Missionary Society says: "The nobler thoughts of

God which have taken possession of the church have rendered it impossible to believe that men could be eternally lost for not having believed truths never offered to their acceptance." Dr. Storrs, in a sermon before the Board of Foreign Missions, uttered the same charitable thought, and no one raised a dissenting voice.

Does the first statement of this paragraph refer to persons who "not long ago" agreed with Paul, who teaches in the first chapter of Romans that heathen are *without excuse* for not glorifying God; and with John, who declares, in the fifth chapter of his first epistle, that "the whole world lieth in the evil one?" Then it is Mr. Burdick and not those he criticizes that has "overlooked" the Scriptures. If the words "all heathen" are to be taken with absolute literalness, then the statement has its origin in Mr. Burdick's imagination alone. For the scriptural, reasonable, and generally recognized fact is that heathen, as well as other men, will go to perdition, if that be their fate, not for unbelief in the Christ of whom they may not have heard, but for refusing to walk in such light as they providentially have. And the deadly effects of this refusing have made necessary the gospel. Any who desire to know how the heathen stand before God and all law, would do well to read carefully the first and second chapters of Romans.

We suspect that this Rev. J. B. Burdick is an excellent friend of ours who often preaches in New York City missions; but, dear Mr. Burdick, "The nobler thoughts of God which have taken possession of the church have rendered it impossible to believe that men [in New York or in China] could be eternally lost for not having believed truths never offered for their acceptance." Why, then, your deep anxiety on their behalf?

IT MAKES A DIFFERENCE.

The fable, showing how it makes a difference whose ox is gored, is probably familiar to our readers. Prejudices and preferences do seem to strangely warp our judgments.

Not long ago a man tried to make a point against our China Mission by referring to Le Erlow's backsliding and to the trouble in the mission school. We told him how Erlow repented, took up work for the Master, and died peacefully trusting in his Saviour; and how the school had come out of its troubles with new honor and strength. But he had not noticed these facts, although a leading member of one of our small churches.

Many of our people have become especially interested in that part of our home field known as the South West. Large sums of money have come designated for our South Western home missions; and persons have thought that money sent to China would have accomplished so much more had it been used down there. The enthusiasm of these persons is due, we suppose, to what they read in the RECORDER of converts to the Sabbath.

But what will be the effect upon this enthusiasm for them to know that out of eleven or twelve persons who have been more prominently connected with our work there as preachers—only three or four are now known to be loyal and worthy? The fact is, that at present but little substantial fruit exists as the result of our labors and expenditures there. And if our China Mission could match the South Western home mission field in dark spots, we do not know but Conference would hold a special session and demand the disbanding of the foreign mission enterprise.

Most of these unwelcome facts have come to

our personal knowledge: but with human nature as it is, they are well nigh inevitable in the beginning of work for a new cause on a new field. They need not, therefore, greatly surprise us, and should not bring any discouragement at all.

And, notwithstanding an unavoidable depression, we returned from our Southern trip fired with a zeal never felt before for our distinctive work as Sabbath Reformers. It is our opinion that no such open and promising doors of usefulness exist in any other part of America, for Seventh-day Baptists to fight sin and Satan, preach the gospel, teach and spread the Sabbath truth, and so help mold the future religious thought and life of that interesting portion of our country.

But our zeal for foreign missions has experienced no abatement. For we would a thousand times prefer that our fellow-men be saved as Sunday-keeping Christians, than be lost in heathen darkness through our disobedient neglect to publish abroad the glad tidings of the great salvation.

FROM J. S. POWERS.

Inclosed find my report for two months, ending to-day. During this time, dear brethren, I have used every effort in my power to fully discharge my duty; but owing to circumstances beyond my control I feel that I have done but little. An Adventist came in on our people at Elk about the middle of last month and monopolized the time until nearly Christmas. I have not visited them yet, though I have tried to keep myself in close correspondence with them, thinking it best to visit them afterwards. I inclose a letter from Bro. Quillen, which will give you their present condition there. I have made a short trip into the Territory, but owing to the rush of cotton picking I could not accomplish much. Cotton is the standard crop of this country, and during its harvest every man, woman, and child, that can possibly do so will be found from morning till night in the cotton field, and Sunday is the only time any one can get a congregation in the rural districts at this season of the year. I have done as much preaching as I could at Bonita, as the visit you made us seemed to awaken a desire among our neighbors to know something about our people. Remember, the field is new to me, and any suggestions you may be able to give me from time to time will be gratefully received, for I feel that the eyes of our whole people are upon me, while the difficulties by which I am surrounded seem to me almost insurmountable. Adventism, which in time past flooded this part of the State with its soul-sleeping tenets, has aroused a great prejudice in the minds of the people against all holding Sabbath views, for they class us as Adventists. Other difficulties are known by all. By the grace of God I will go forth and do all I can. Tell the brethren to give my field their prayers. The people here are all ready, it seems, to acknowledge we are right, but go no further. Four Baptist ministers have lately told me they were convinced of the Sabbath truth. Oh, may the eternal Spirit of truth inspire them to obey the truth!

BONITA, TEX.

—HE reports 15 sermons to small congregations; about 30 visits; and the distribution of 500 pages of tracts.

FROM L. F. SKAGGS.

I thank our heavenly Father for life and health, for there has been a great deal of sickness in South-west Missouri. I have visited the church in Barry county, at Swindle College,

twice this quarter. At my first visit I held a week's meeting. The interest was good and the house was crowded. Some asked for prayers. One man said to the writer, The people all like to hear you preach, because you do not abuse those that may differ with you; you just give them the Bible. I said that Christ called me to declare the whole counsel of God, and leave results with him. School was going on at the time, except Sabbath and First-day, so I preached evenings and visited through the day. I am convinced that this is a very essential part of missionary work. The people appreciate religious visits from a missionary, and I realize the need of a more thorough consecration to God for this work. A weekly prayer-meeting has been kept up here the past year, and it is telling on the neighborhood for good. I have noticed that where there is a weekly prayer-meeting the people are anxious to hear preaching. Between five and six dollars were contributed for missions, and one sister at this place has commenced to keep the Sabbath. This little church is very anxious that I visit them once a month, which I have agreed to do.

I have visited Providence Church twice in the quarter. The good effects of the series of meetings that was held with this church in September are still manifest. They are keeping up a weekly prayer-meeting. This month I was there and found at least two-thirds of the people sick; preached only three times to small congregations. In Plum Valley I found nearly all the people sick with *la grippe*. I have visited this place three times the last quarter; held one series of meetings assisted by a First-day Baptist minister. The attendance was good and a number asked for prayers by coming forward. The minister talked with me about the perpetuity of the moral law and the Sabbath, and said he wanted to hear me preach on the subject of the Sabbath. Quite a number here acknowledge the Bible Sabbath, but they are like some that lived when Christ was on earth; they say and do not the things he commands them. Held a series of meetings at the Reynolds School-house, in Stone county. This place, a few years ago, was a strong religious center. But the candle-stick has been removed. Fifteen came forward and gave their hands for prayers. Preached four times in Green county at a school-house near the Wilson's Creek battle ground. This place, a few years ago, was a strong religious point, having a Baptist Church, with eighty members. It is now disorganized. A man said to the writer a few days ago, "South-west Missouri is the best all-purpose country in the Union; your winters here are mild and short; as for health it is unsurpassed; water first-class; soil very productive; you can grow the very best fruit of all kinds, and there are rich deposits of the different kinds of valuable minerals." This is correct, I think.

The Rum power is not idle. There have been three whiskey distilleries put up, and another is going up within two miles of Billings and will be ready in a few days to deal out the liquid fire, both soul and body destroying. God has said, we reap as we sow, what will be the harvest? Oh, how many souls will be destroyed! One of the owners said he had eight barrels rolled out of the bond-house and stamped for Christmas. And this not in a city, but to be disposed of in the country.

May God bless the Board and all the missionaries.

BILLINGS, Mo.

PERSEVERING unbelief is the only sin that will prove the ruin of a soul.

FROM E. H. SOCWELL.

The work in Iowa has progressed during the past quarter very much as in former times, affording nothing of unusual interest to report. During the quarter I have made three visits to Grand Junction, holding preaching services at each visit. Our people at Grand Junction are being slowly reinforced as time rolls by, three persons having settled there since my last report, each of whom will probably unite with the church in the near future. We have known of others who are thinking of seeking homes there, and will assure them of finding a fertile country, and a warm welcome, should they decide to locate there. I have, in the past, been denied the Baptist and Methodist churches in Grand Junction when I asked for them for preaching service; but recently I have preached twice in the Presbyterian church to full houses, especially the last time, when by request I preached a temperance sermon. The prejudice has given way in some degree, and people seem much more friendly than formerly.

I have this quarter made one visit to Bro. Kennedy's, in Palo Alto county, where I designed to hold some meetings, but the cold weather prevented me from carrying out my plans. Yet the visit was not without profit. I also visited our people in Des Moines at the time the American Sabbath Union was holding their annual National Convention. I attended the principal meetings of the convention, and although my attendance may not have benefitted others yet I was benefitted by it and established still more firmly in the Sabbath truth.

I now enter upon a new year of labor, praying for more wisdom and grace that I may follow up my work far more successfully than at any time during the three and a half years I have labored upon the Iowa field.

For the quarter I report 14 sermons, 10 prayer-meetings, 33 visits, 2,932 pages of tracts distributed. The amount of traveling expense chargeable to the Board is \$14 13.

GARWIN, IOWA.

FROM ELD. BAKKER'S LETTER TO DR. WARDNER.

KATENDRECHT, Holland.

I am very thankful to our heavenly Father that he will use me to be a means to do any good for my fellow-creatures, and that my reports do cheer your hearts. Also I am glad that you, at your late General Conference, were interested in the accounts of Eld. Whitford about our work. Every Sabbath I have three meetings; one at the Sabbath evening, Friday night, three miles distant, in the city of Rotterdam, at the home of our clerk, and two on the Sabbath day, in the forenoon preaching, and in the afternoon Sabbath-school or Bible-class with the children, at our home at Katendrecht.

Every Sunday I go to the docks and harbors and try to talk with the people and give them tracts, with other pamphlets and papers. Sometimes they show me the gangway, or, to talk plainer, tell me with cursing and swearing to make haste to go off their ships or they will cast me overboard. They who talk in this way are mostly Romanists; but it happens also that so-called Protestants use similar talk. Not long ago a captain of a large German ship did tell me to "go on shore very quick." Those things mostly happen after some talk; and when I ask them questions which they cannot answer, or perhaps will not answer, they become angry and so make use of their rights, *viz.*, "to show me the plank." Sometimes I have very good treatment among the seafaring men. To-day a mate

of an English steamer was very hard to me and told me "to get away;" but a young chap, the first engineer's servant, who is a Christian, did take as much care of me as if I had been his father. That young man, God bless him, did comfort me the best he could, and said I must not take notice what the mate did say. Very often I meet with very nice and gentle people. The Scandinavians are almost always very gentle. The Germans are generally very indifferent and scoffing. Spanish, mostly Romanists and very ignorant, will gladly take the tracts. On Sundays I can leave a good many tracts and speak good words to the people. Every Sabbath, and sometimes Wednesday, too, a steamer with immigrants leaves our port. Then I go and visit those houses where they lodge, to give them tracts and papers, and talk with them the best I can, and also when I meet them on the streets I show them the way and do all for them I can. Besides, I visit here and there some poor woman whose husband throws his money away in gin; or a widow, to help her in her distress.

In this quarter I made 104 visits; how many ships I did visit I never count, but certainly a good many, of every nation. I received from the Religious Tract Society of London, Eng., tracts of different languages, free of charge, to the value of £2. And Mr. Muller, of Bristol, sent me several thousand English and German tracts. I also write to Bro. L. E. Livermore, Corresponding Secretary of the American Sabbath Tract Society, for some English and German Sabbath tracts.

A fortnight ago I went to Utrecht, at the general meeting of the National Christian Temperance Association, and also made a trip to a brother and sister, members of our church, who live at Harderwyk, where our brother is missionary for those soldiers who go to the East and West Indies. Besides this work I wrote a good many letters here and there; also wrote some articles for our *Boodschapper*. I carry every month several *Boodschappers* on board of some passenger steamers, and lay some too in those milk-houses where they sell milk, cocoa, and chocolate; and so on I go. We have had a very wet and cold summer, and now the winter comes. Grapes were not very good, and potatoes are scarce and also very dear.

Dear brother, I hope this will reach you in good health and condition. Yours in Christ.

THE American Board, which is the oldest foreign missionary society in the United States, was organized on June 29, 1810. During the past eighty-one years of its history it has sent out over 2,000 missionaries and assistant missionaries, of whom 538 are now in its service. Into the nearly 500 churches which have been organized by these missionaries there have been received, on confession of their faith in Christ, about 120,000 members. The total receipts from the beginning have been over \$25,000, 000. The mission fields now occupied by the Board are Mexico, the Hawaiian and Micronesian Islands, Japan, Northern China, Shansi, in Northwestern China; Foochow and Hong Kong, in Southern China; Ceylon; Madura, in Southern India; Africa, Eastern Turkey, Central Turkey, Western Turkey, European Turkey, Austria and Spain. The present statistics are 20 missions, 1,233 stations and out-stations, 1,402 preaching places, with 65,236 average congregations; 410 churches, with 38,226 church members, of whom 3,554 were added during the last year; 136 higher schools and seminaries, with 7,254 pupils; 980 common schools, with over 37,000 pupils; total under instruction, 46,403; missionaries and assistant missionaries, 538; native pastors, preachers, teachers and other native assistants, 2,648.

THE SABBATH RECORDER.

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

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

EVERY day is a fresh beginning;
 Listen, my soul, to the glad refrain!
 And in spite of old sorrow and older sinning,
 And trouble forecasted, and possible pain,
 Take heart with the day and begin again.

HAVE all our churches and societies been canvassed for the *Sabbath Reform Library*? If not, it should be done at once. Let the pastor or some other man, or some woman or child take hold of the work, and send on the lists without delay.

A PRIVATE note from Bro. E. A. Witter speaks most hopefully of the work at Albion, Wis. Meetings are being held nearly every evening, souls are being converted, back-sliders are being reclaimed, and the church generally is being quickened. Such news is refreshing, and we shall be glad to hear it from other portions of our Zion.

THE death of Eld. Anthony Hakes, of West Hallock, Ill., mentioned in our obituary column this week, removes one of the pioneers of our cause in Illinois, and one of the most earnest and faithful preachers of the past generation. This death, with that of Bro. Riley Potter and wife, about the same time, makes a sad inroad upon the ranks of our church at West Hallock. To all bereaved and suffering ones, our heart-felt sympathies are extended.

THE peaceable termination of the "Chilian affair" is a source of gratification to all lovers of peace and good-will among nations as well as between individuals. The United States Government, in its present administrative hands, is not, on the one hand, the nerveless thing which some a week ago tried to make out, nor, on the other hand, the brutal slugger which others seemed to desire. A dignified, self-possessed, self-respecting and respect-compelling gentleman is our "Uncle Sam."

THE *Central Baptist*, St. Louis, of January 21st, acknowledging the receipt of the *Peculiar People*, says: "Too little interest is taken in the Jews. This little publication will give a great deal of information concerning them and will be read with interest." The January number contains, besides editorial notes, news and correspondence, articles on the Re-establishment of the Jewish Nationality, on the Russian Persecution, Gleanings from the Jewish and non-Jewish Press, on practical questions relating to Jewish Missions, etc., and poetry. Every number should be read by all our people.

IT is hardly possible to over-estimate the importance of the early conversion of the boys. Some months ago the *Golden Rule* sent to some of the leading clergymen, college presidents, and other earnest Christian workers, a set of questions among which was, "At what age were you converted and at what age did you unite with the church?" Of 39 persons who answered this double question, 37 answered, "Before 21 years of age, one at 21, and one at 53. Of

those who were converted and who united with the church before 21 years of age, the average age was about 11 years. These are suggestive figures. It pays to work, pray, and look for the conversion of the boys. Then let them be cared for and trained into habits of Christian service.

IT is put forth as an undisputed fact that in no other calling are age and experience at so great a discount as in the gospel ministry. By all means encourage young men. The work of the church would not go forward long without them. No more would that of the world. But it has long been a mystery to us why, when a minister has reached the full strength of his years, and long experience has made him wise in the proclamation of the gospel message, his people should begin to think of setting him aside for a younger man. Are the people so thoughtless and vain as to prefer youth and inexperience to riper years, larger experience, and maturer judgment? Or do ministers fail to profit by experience and to add power and efficiency to their ministry with increasing years? We do not pretend to answer these questions; we only wonder why a statement like that at the head of this paragraph should be true. When a young man enters the ministry he ought naturally to look forward to increasing efficiency and consequent acceptableness as he increases in years and experience. We wonder whether it is the fault of the people or of himself, if this is not so.

THE Rev. Charles Haddon Spurgeon, the great London Baptist preacher, died at his Mentone home late on the night of January 31st. He was still a little under sixty years of age. But measured by the amount and character of the work performed, few men have lived as long as he. At eighteen years of age he was the popular preacher to a congregation at Whitebeach Chapel. Seven years later, 1861, the Tabernacle was built to accommodate the great congregation which had already been gathered. It is estimated that over 20,000 members have been received to the church under his labors. Besides his work as a pastor the pastor's college and the preparation of books for the press have occupied much time and received much care at his hands. For several years he has seemed considerably broken in health, and at times his friends have almost despaired of his recovery. At last accounts he was thought to be slowly but certainly recovering. But the intense work of forty years had broken his massive frame, and it yielded somewhat suddenly at last to the blows of the destroyer. A great man has gone, one who will be universally mourned.

A BROTHER, speaking of the work in his own church and community, says it is very discouraging that so many Christian people, especially those coming from some other church, seem so unwilling to unite with the church, or at best are so indifferent to it. The same trouble is experienced almost everywhere. The non-resident church membership and what to do with it, makes one of the most difficult problems we have to deal with. What is the remedy? Our correspondent suggests that possibly the existence of so many societies claiming the loyalty, the time, the effort, and the money of its members makes people indifferent to the claims and work of the church. No doubt this has much to do with it. We have heard a man say, "Masonry is a good enough church for

me;" and we have seen a good many men whose names are upon the church roll who lived very much as though they could subscribe to that sentiment, whether it were spelled masonry or in any of a dozen other ways. There are, of course, societies whose spirit and aims and methods are so fully in sympathy with those of the church that love for them would increase love for the church and her work. Of these we do not now speak. But, if we were to suggest a remedy it would not be a local treatment of any kind, but a general treatment which shall impart to the whole body a healthier tone, and a more vigorous life. Let the church cease to live for herself, and through her pulpit, her prayer-meetings, her Sabbath-schools, her Christian Endeavor movement, stand for the salvation of souls, for world-evangelism, for out-reaching usefulness in all directions, then will men inquire the way to her fellowship and will rejoice in her labor of faith and love.

DURING and since the Ecumenical Council of Methodists at Washington, last fall, not a little has been said about union among the different branches of that great Church. Recently, however, Methodist union of quite another sort has taken shape in the city of New York. That is the union or consolidation of several churches in one. The scheme was practically settled, says the *New York Tribune*, when, a few evenings since, "the official board of St. John's Church, composed of its trustees and stewards, unanimously voted, after a protracted discussion, to embark in the new enterprise. St. John's is the fourth and last of the churches concerned to take action. This plan was proposed by St. Paul's Church, and has previously been agreed to by St. Luke's and the Forty-third Street Church authorities. The basis of contribution to the expense which will be incurred in purchasing a site and constructing the new building will be for each society to put into the common fund the available proceeds realized from the sale of the present church property. St. Paul's Church Society has about \$350,000 cash in hand. The Forty-third Street Church property is considered worth \$100,000, and St. John's \$700,000. As St. Luke's church is situated on leased ground, the value of its property is nominal; but, as its lease does not expire for eleven years, the officers having its affairs in charge think the sale of the lease for that time a feasible plan. The amount which can thus be realized will constitute the chief part of the society's contribution to the new church. The expense of the new structure and site, which will be in Broadway between Fortieth and Fiftieth streets, is estimated to be \$600,000. It will be a free church, and of such imposing dimensions as to reflect credit upon the Methodist Episcopal denomination of the city. The membership of the several churches to combine is approximately as follows: St. Paul's, 150; St. Luke's, 150; St. John's, 250, and the Forty-third Street Church 300. It will thus be seen that the membership which will come to the new organization will be large, and in order to accommodate these and the additions which will be looked for from time to time the committee having in charge the construction of the new church will have to plan accordingly. It is contemplated to have a pastor and two or three assistants, who will have charge of the active and aggressive church work. The main details for the new church have yet to be arranged. The next step will be for delegates from the various societies to meet and arrange a basis for union." We venture the opinion that the

new church, when organized according to the plan proposed, will do more and better work, and do it at less expense, than the four churches in their separate organizations have ever done. But it will take thorough organization and masterful leadership to do it.

THE Presbyterian Church in this country has always stood in the "fore front" in the matter of schools especially for the training of its own ministry. The General Assembly, at its meeting last May, took under its care a new Theological Seminary for the West, which has since been located at Omaha, Nebraska. It was opened September 1st, with a faculty of five professors and a junior class of nine students. The faculty had applications for admission to the other classes, but were not prepared to start, and began with a junior class alone. Next year they hope to organize other classes. The work in the lecture-rooms has gone on very satisfactorily, and the directors and faculty are endeavoring to get the institution thoroughly established. An exchange, speaking of this new center of Presbyterian training, says: "The opportunity before the institution is promising. Omaha is in the heart of the Central West, with a population of 150,000, and Council Bluffs, which is across the Missouri River, has 35,000 population; the two cities are connected by steam railways, electric motor lines, and by paved streets and bridges. The seminary originated as follows: Dr. George L. Miller has lived in Omaha from its beginning. He has been one of its most enterprising citizens, thoroughly identified with, and a prominent factor in, its phenomenal growth. He owns Seymour Park, a tract of 400 acres of beautiful ground in the immediate suburbs of the city, which he has ornamented with his own home, and with lawns, drive-ways, deer park, artificial lake and large groves of choice trees. He generously offered twenty-five acres of this park for a Presbyterian theological seminary, upon the one condition that the main seminary building, to cost not less than \$20,000, should be located thereon, and that its foundations should be laid within three years from the date of the offer. Almost the whole park was thrown open for the selection of the twenty-five acres. Representative Presbyterians met and consulted with reference to this offer. Letters were also received from many who could not be present. The advice of the directors and professors of the McCormick Seminary was also sought, and some of them visited Omaha in the interest of the movement. The result was that the offer of Dr. Miller was accepted, a board of directors elected, and the incorporation of the institution obtained, and its adoption by the General Assembly secured." The prospectus sets forth the conditions which seemed to make this new movement necessary, as follows: "There was no theological seminary of the Presbyterian Church between Chicago and the Pacific Coast until this was organized, except the German Theological Seminary in Dubuque, which is conducted entirely in the German language. There is said to be at least 200 candidates for the ministry in the region of territory contiguous to Omaha. Many of these find it difficult to go to the seminaries further off for their theological course. It is difficult to supply this great field with ministers. Students going to other seminaries are apt to be claimed by the churches near those institutions. It is well that ministers for the West be educated in the atmosphere of their life work. McCormick Seminary in Chicago is filled with students. Considerably

larger numbers would necessitate enlarged buildings and larger faculties. It was thought, even by those having that institution in charge, that the better policy would be to organize another seminary to the westward, at a distance of not less than 500 miles." There is much good common sense in this. That men trained in the atmosphere of their life work will do the best work, other things being equal, needs no argument. That which is true of the natural atmosphere of one's life is true, in a larger sense still, of the spiritual and denominational atmosphere. The church or denomination which educates its own ministers is, in the nature of the case, strong in its leaders. This the Presbyterian Church clearly sees, and wisely and liberally provides for.

THE QUESTION OF LICENSE IN MASSACHUSETTS.

BRADFORD, Pa., Jan. 6, 1892.

The Rev. W. C. Titsworth, Contributing Editor SABBATH RECORDER.

I write to ask for verification of some things you say in the issue of December 24th, and to pass a scrutiny that it seems to me they merit. The article says:

"A very encouraging report comes from Massachusetts with regard to the towns which vote "no license" for the coming year. The vote of the Prohibition Party fell off greatly in the last election, but local prohibition seems to be growing in favor, and towns which have tried it are increasing their majorities for it, and new towns are trying it. The best part of it is that in these no-license towns there is sufficient public sentiment behind the law to see that it is enforced. Meanwhile the revelations of violations of the excise law in the city of New York with regard to the proximity of liquor saloons to school-houses show such official indifference and bravado as would be hard to match in any place. New York misses Howard Crosby who, bad man that he was in the eyes of some people, was about the only man in the city whom the Excise Commissioners had any fear of."

Is the first item with regard to towns which vote no license, viz.: "that the vote of the Prohibition Party fell off greatly," truly an encouraging report? Is this statement, associated as it is with the one following as if there is some relation between such falling off and the growing in favor of local prohibition, a fair one? It seems to me that a great falling off of this vote is an occasion for sadness to me; encouragement rather to those engaged in the liquor traffic and their allies.

But before accepting the statement made, I desire to have the figures of the party votes in said towns at the last two state elections, and their votes for and against license at the last two local elections. I have not at hand the figures to inform me what will be the outcome of this request; but I venture the guess, based on my observations of other elections, that the falling off of the Prohibition Party vote in the state will prove to be from other towns than those this year increasing their vote for, and adopting local prohibition.

The party vote last fall in Iowa fell to less than one thousand. This is less than for many years before, and is followed by a menace to the prohibition law of that state that is likely to materialize in fact. Iowa ignored large petitions to submit a prohibition amendment until the party vote grew to fifteen thousand, when the legislature made haste to comply with the demand. If, instead of falling off this year to less than one thousand, there had been an increase to twenty thousand, do you suppose prohibition in Iowa would be in the serious jeopardy in which we now know it to be?

Concerning the sentiment in the city of New York, and the reference made to Howard Crosby, that he was about the only man in the city whom the Excise Commissioners had any fear of, I ask, What then must we think of ourselves, if, on this prohibition issue, we ally ourselves to a people of whom about the only man they have been in fear of is dead? I was informed however, very differently of the facts, showing that he, more than anyone else among Christian teachers, was applauded by liquor dealers, and those who opposed prohibition and favored license. His words were printed in tract form and circulated by liquor organizations in campaign work against prohibition, and when license legislation was sought for, both he and his son were made allies in the work and were not the ones feared by this class.

There is, however, a company of men in New York numbering about twelve hundred whose movements are watched with keen interest by the friends of the liquor traffic. A little gathering of strength in them becomes to their opponents a matter of apprehension. They, rather than Dr. Crosby, are the ones who are feared when the indications of growth are manifested. When they decrease instead, and Christian men are oblivious to their calls to act, and editors of Christian papers write such editorials as yours, they naturally relax their fear.

You and I have just cause to criticize adversely many in this company of Prohibitionists for their attitude towards Sunday laws and Sunday observance, but the remedy against that does not lie in our allying ourselves to any party sustaining the monstrous wrong of license.

G. H. LYON.

Sisco, Fla., Jan. 25, 1891.

Mr. G. H. Lyon;—Replying to your letter of the 6th inst., I say:

1. The sentence beginning, "The vote of the Prohibition party fell off," etc., would better be preceded by *Though*. I did not intend to say that the decrease of the vote of the Prohibition party in Massachusetts was a matter of rejoicing, or had any relation of cause to the increase of no-license votes.

2. Here are some figures I gathered from Boston papers. Mr. Lyon can get figures by writing to the Boston *Herald* for copies of its issues following the elections in November and December. The vote cast by the Prohibition party in November was 8,162—5,000 less than the year before. The vote in Boston for *no-license* was 21,414, and for the Prohibition candidate for Mayor, 774. No-license in Boston only lacked this year 2,738 of a majority, and last year it lacked 15,000. The *no-license* vote in Boston alone was about 2½ times as large as the vote of the Prohibition party in the State.

The majority for license in Worcester last year was 12 per cent of the vote. The majority in Worcester for *no-license* last election was 401, and the *no-license* vote in this city lacked less than 200 of equaling the Prohibition party vote. These will answer for examples of the growth of *no-license* sentiment in Massachusetts municipalities.

If we gather the *no-license* vote by counties we find the popular vote of Massachusetts against license in November was 127,123; and the popular vote for license was 119,191, making the popular majority against license almost equal the Prohibition party vote. It will be as easy for Mr. Lyon to make the comparisons of figures of last year with those of years before as for me. There are other figures I might give, but I do not think it necessary.

My reference to Howard Crosby was, perhaps, unfortunate. Let it go as an expression of my opinion.

W. C. TITSWORTH.

YOUNG PEOPLE'S WORK.

HOW EASY IT IS.

How easy it is to spoil a day!
The thoughtless words of cherished friends,
The selfish act of a child at play,
The strength of a will that will not bend,
The slight of a comrade, the scar of a foe,
The smile that is full of bitter things—
They all can tarnish its golden glow
And take the grace from its airy wings.

How easy it is to spoil a day
By the force of a thought we did not check,
Little by little we mold the clay,
And little flaws may the vessel wreck.
The careless waste of a white-winged hour,
That held the blessings we long had sought,
The sudden loss of wealth or power—
And lo, the day is with ill inwrought.

How easy it is to spoil a life—
And many are spoiled ere well begun—
In some life darkened by sin and strife,
Or downward course of a cherished one.
By toil that robs the form of its grace,
By the peevish temper, the frowning face,
The hopes that go and the cares that stay.

A day too short to be spent in vain;
Some good should come as the hours go by;
Some tangled maze may be made more plain,
Some lowered glance may be raised on high,
And life is too short to spoil like this;
If only a prelude it may be sweet;
Let us bind together its threads of bliss,
And nourish the flowers around our feet.

—London Spectator.

HOW EASY it is to do wrong! To do right costs an effort to resist, an act of the will to determine us for the right. But to do wrong we have simply to yield, to give up to inclination, to passion, to the influence of others, to the incitements of the evil one.

HOW EASY it is to fail in doing right, in the performance of duty. Wrong is like a cup of pleasant wine. When we sip it we drain it to the very last drop. Right is like water in a sponge. The first squeeze brings a great splash, the next less, but only infinite power can bring out all the water. So in the performance of duty. It is easy to do nearly right. But the full measure of obligation none can accomplish. Let us seek the help of our blessed Saviour to keep us from the wrong into which we so easily fall, and to help us do our full duty to ourselves, our fellows, and to God.

JOURNALISM FOR SABBATH-KEEPERS.

BY MR. IRA L. MAXSON.

It is a very common thing to hear a person say he could not make a doctor, lawyer, preacher or teacher. Did you ever hear a person say he could not make an editor, at least the editor of a country weekly newspaper? I think not, for we all have an idea, until we know by experience, that we could get up a better local paper than the present editor does.

In order successfully to publish a country paper a man must have business energy as well as literary ability, and he must think it worth while to look into the technical part of the process which transforms his manuscripts into the pages of the paper. "There never was so much writing talent in the market as at the present time," says a writer in *The Inland Printer* for December. There is now a remarkable array of writers of notability. There is another and much greater array of the unknown, seeking notability, and these are of perhaps equal ability with those whose heads are above water. Were Horace Greeley, James Gordon Bennett, Sr., N. P. Willis, and other writers and editors of former prominence to appear to-day and begin unknown in their old field of letters, they might not rise so readily amid the present enormous increase of literary competitors unless

they brought an accession of business talent and force to strengthen their literary competency, which the first two named gentlemen did possess in an eminent degree.

Do you seek for journalistic success? If, then, you will bring business talent with your literary ability, your chances for success will be vastly augmented. If you care only for the money handed you by the cashier for your work and never care to interest yourself in the vast work and intricate machinery which makes the paper and pushes it and brings in the money to keep it running, you will stay on the unfortunate side of the best opportunities. The work of the editor of a local paper is never done. Everywhere he goes he must have his eyes and ears open at all times and on all occasions for news.

This is one of the working grounds that have been traveled over very little by the Seventh-day Baptist people. But comparatively few papers are edited and printed by Sabbath-keepers. And why? Because we have not ventured forth in search of places to occupy, but have waited, remaining at our homes expecting the situations to come and hunt us up.

We are daily hearing the mournful cry, "I can't get anything to do and keep the Sabbath, and I must keep Sunday in order to make a living." Such a wail going up from our young people is entirely uncalled for. Don't be ashamed to tell the persons you ask for a position that you will not work on the Sabbath-day, and they will respect you for it. One young man, a personal friend of mine, went to a large city a few months since in search of work. He told those to whom he applied that he was a Seventh-day Baptist and would not work on the Sabbath. Yet he had but little trouble in finding work in a city that was overrun with men of his trade who were even better workmen than he. What he did you can do if you have the like courage and determination to stand by your convictions.

I claim the field of journalism, particularly country journalism, to be one of the fields that are open for Sabbath-keeping young people. If you are looking for a position that will pay a big salary and have no work with it, do not enter the journalistic field. But if you are willing to work, this may be a field from which you can gather rich sheaves. The country seems to be the training-school for this profession. In most of the great newspaper offices there is a growing tendency to employ men who have had training in the country because they have a higher sense of duty and better habits than those in the city.

It is possible for local papers to succeed where there is a chance of success; the most energetic man in the world could not make money in the Arctic regions putting up ice to sell to explorers. Working is becoming eminently respectable; it is those who do not work who are objects of suspicion. A genius is simply an industrious man who tries so many ways that he finally finds a good one. A good local editor is a man who can make a good page when there is no local news, and there are many such. Every newspaper office may be referred to as a manufacturing establishment, for much of the matter printed is manufactured, and often it is good and useful.

Therefore a well-qualified young man of character, literary ability, business tact, and energy, especially if he have originality and a genius for the business, can succeed in journalism, and he need find the observance of the Sabbath no drawback to his success.

NORTONVILLE, Kansas.

GIVING AND RECEIVING.

The very essence of successful receiving is to rise superior to the sense of obligation. The purpose of a gift, from the giver's point of view, is to make the receiver happy. But obligations are apt to be irksome, and the receiver who suffers one to weigh on him, meanly permits the giver's intentions to be frustrated, and the whole value of the transaction to be destroyed. Appreciation is what is wanted. To appreciate is a generous emotion, pleasurable to the receiver who can experience it, and highly agreeable to the giver. Both are blessed by it, and mutual love is quickened. Contrariwise, over obligations there is the trail of the serpent. Once recognized they have to be paid off, and when recompense comes in, gift degenerates into mere barter, and the true spirit of giving exhales and disappears. Receivership that yields to the impulse to give something back is clumsy and inapt. Giving back is mere retaliation. If it is revengeful, it is neither pious nor philosophical, and the wise receiver will have none of it. But oftentimes it is merely the refuge of the inexperienced. A receiver who knows his business will no more resort to it than an expert horseman will hold on to the pommel of his saddle. The way to receive is to receive, not to retaliate. To receive trifles from the rich and be charmed with them is a simple matter. To receive gifts of value from the poor and not be oppressed is a finer art, but on no account to be neglected. If Dives gives you a paper cracker, be as charmed with it as if it came from Lazarus; but on no account fail, if Lazarus gives you an heirloom, to receive it with as much gayety and as little remorse as if it came from Dives, and you knew he would not miss it. Nevertheless, don't feel obliged in your heart to undervalue Lazarus's heirloom, but be happy rather that Lazarus has had feelings toward you that have demanded so notable an expression. After all, little children do it best. They are the superlative receivers, and it is because they are that we delight to give them things. They are frank and delightfully appreciative. Obligations sit as lightly on them as air. They value their gifts simply by the pleasure they get out of them, and prefer a rag-baby to the deed of a brick house. They take a jumping-jack from Mary, the laundress, and a jewelled pin from Aunt Melinda Croesus, without the least distinction of happy approval. The nearer we get to their guilelessness, the nearer we approach perfection in receiving, and in all the Christmas attributes besides.—*Scribner's Magazine* for December.

OUR MIRROR.

FROM MR. HUFFMAN.

Mr. Huffman writes the Secretary relative to his work of the past quarter: "The work in Pennsylvania was good. There was a number of conversions at Hebron and Hebron Centre, and at the latter place a Y. P. S. C. E. was organized with thirty active members. The society at Hebron is active and doing good work. At Shingle House there was a good interest manifested and a number of conversions." Mr. Huffman has been working for some time with the Adams Centre (N. Y.) Church, where his labors have been very successful. He writes very hopefully of his work for the coming year, and it is hoped that he will be able to visit many of the smaller churches where he has not been, and to so carry with him the Spirit of the Master that his work may be greatly blessed.

JANUARY 6, 1892.

We should pray with as much earnestness as those who expect everything from God. We should act with as much energy as those who expect everything from themselves.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FIRST QUARTER.

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

LESSON VII.—THE NEW COVENANT.

For Sabbath-day Feb. 13, 1892.

SCRIPTURE LESSON.—Jer.—31: 27-37.

INTRODUCTION.—Jeremiah, author of the book containing the next four lessons, a son of Hilkiah, was one of the priests who dwelt at Anathoth, in the land of Benjamin, a city appropriated out of that tribe to the use of the priests. He appears to have been very young when called to the exercise of the prophet office. (1: 6). The idolatrous apostasy and other crimes of Judah, the severe judgment which God was preparing to visit upon them, the prospect of a future deliverance and restoration, are the special subjects of his prophecies. A few relate to some heathen nations. Their arrangement appears not to be chronological. Why, we do not know. There does not appear that elevated sentiment seen in Isaiah, but the style is beautiful and tender, and much of his writings sublime and poetical. This lesson is regarded as a part of his fourth discourse during Zedekiah's reign, containing prophecies of the restoration of the Jews from Babylon, and from the Roman dispersion. We have here a description of the gospel state, and the state of the Jews after conversion.

EXPLANATORY NOTES.—v. 27. "I will sow . . . seed of man." God's people shall become numerous, prosperous, and he will restore them with the same vigilance that was seen in dispersing them. God is as ready to comfort and bless the repentant as he is to punish those that continue in the love and practice of sin. v. 28. "Watch over . . . to afflict." Things had so turned against them during their apostasy that it appeared as though God was all the time destroying them. "So will I watch . . . to build." Now will they be strengthened and their interests advanced. God is always the same. The change is not in him but in man. Electricity will drive cars, light our homes, and it may also destroy them. The condition of the conductor makes it harmful or helpful. So if man changes his ideas of God, learns by experience and becomes a child of God, God's relation to him will not be that of an avenger but of a protector and Saviour. v. 29. "In those days." Under the new covenant of grace. "Fathers have eaten." It seemed hard to them that they should suffer for their fathers' sins, and this became their proverb. But they imitated and exceeded their fathers, thus filling up the measure of their iniquities. A terrible truth is that of heredity. This law is not abolished under the new covenant, but men will not now find this an excuse for sin, but each will recognize his own individual responsibility. v. 30. "Die for his own sins." Men smart for their parents' sins when they persist in them, countenance and imitate them. The idea may be here that in their national capacity God ceases to punish them, but he continues to reckon with each individual who transgresses his law. "Teeth on edge." If one eats sour grapes he will find the bitterness and sourness. So the tendency of sin is to make one uneasy, conscious smitten, unhappy. v. 31. "I will make a new covenant." An agreement between God and the people, relative to his law. Distinguish between the words of the covenant and the covenant itself. By the covenant the people were required to obey the Lord. They broke the covenant by disobeying the holy law. In the new agreement no new laws are made, the Decalogue is yet in force, but now Christ is the mediator, and it is established upon better promises, and is written in their hearts. Christ's blood seals the new covenant. It is the means of reconciliation to God. But notice here that, as in the old, God does the planning, lays down the conditions, as he has a right to do as man's creator. The two parties do not stand on a level, there is no discussion of terms. This is a law of living

given by the Creator to his subjects. v. 32. "Not according . . . their fathers." Unlike the old, this contract is final. The law and grace in their hearts secures righteousness, uplifts the race, and succeeds. God and man are reconciled. v. 33. "This shall be the covenant." The heart must be touched, the affection stirred, love must win. Out of this comes obedience. Under this covenant the truth lies near the heart. God is all-sufficient to his people who are loyal. Those shall have God as their God who willingly engage themselves to be his people. His people obey his voice. "If ye love me keep my commandments." v. 34. Things in gospel times are made plainer and more intelligible. We have the accumulated light of ages, and the grander revelation of God through Jesus Christ and his apostles. Knowledge of God will gradually and surely become universal. He will more and more be known in the secret communion of the soul. Another article in this covenant is the complete overcoming of sin. "I will forgive and remember no more their sins." Sin hinders our love of God's law. "In Christ sin is abolished for us who receive him." The believer accepts the atonement as the means of reconciliation, and, like Paul, he "delights in the law of God after the inward man." The principles of the law are written by the Holy Spirit in his heart. He obeys in letter and in spirit. v. 35. "Thus saith the Lord . . . waves roar." A guarantee of the new covenant. The God of nature is the God who speaks. The firmness and lastingness of the universe are evidences of his power and faithfulness. He that built all things will establish his Church. v. 36. "Ordinances." Motions of the moon and stars. They are regular and determined. If these in time cease, then may Israel be entirely cut off and blotted out of existence. The stability of nature shows the stability of its God. He who made the planets makes our forgiveness on terms so just. v. 37. "If heaven . . . measured." God submits to be testified to by his own creation. By these things the securities of the kingdom of grace are assured. God has undertaken the preservation of his people, he upholds all things by the word of his power.

LEADING THOUGHT.—The Covenant of Grace, originated by the Father, mediated by the Son, and promulgated in man's heart by the Holy Spirit.

SUGGESTED THOUGHTS.—No man shall finally perish but for his own sins; nor any sinner who accepts of Christ's salvation. Let us not trust to the outward administration of the new covenant, for it will no more stand us than the old one did the Jews, except it be written in our hearts as the principle of repentance, faith and obedience. God's love is immeasurable, and is only apprehended by faith and experience. To those who apprehend it each mercy is a pledge of a complete salvation. The validity of the covenant depends not upon us, but is guaranteed by God. The contract is not made because of equality of parties, but it is an arrangement made for us by him who is wisdom, power and love.

PHRASES FOR FUTURE STUDY.—Watch over them to build. A new covenant. Took them by the hand. An husband unto them. In their hearts. Be their God. Foundations of the earth.

MISSIONARY UNBELIEF.

The Christian that does not believe in foreign missions does not believe in the "great commission." Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer.

The Christian that does not believe in foreign missions does not believe in the doxology in long meter. Repeat it and see.

The Christian that does not believe in foreign missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the church of God is ready? "If thou canst believe, all things are possible to him that believeth."—*Herrick Johnson, D. D.*

GOOD thoughts are blessed guests, and should be heartily welcomed, well fed, and much sought after. Like rose-leaves they give out a sweet smell if laid up in the jar of memory.

"NONE OTHER NAME."

Some years ago a German statesman, lying on his deathbed, sent for a Christian pastor, well known to him, and said: "I am very ill, my friend, and believe death is not far off. I should like you to converse with me on the subject of religion, but to spare you useless trouble, let me say at once that I do not wish to hear anything about Jesus Christ."

"Be it so," replied the minister; "there are other religious topics on which we may converse. To begin, then, shall I speak to you of the character of God?"

"Certainly; for I have always held the Supreme Being in the highest veneration."

So pastor A—discoursed of God's love, and this with so much eloquence that when he rose to leave the Count pressed his hand, and charged him to repeat his visit shortly. And when next he came he received a cordial welcome.

"What shall be our subject of conversation to-day?" asked the sick man.

The servant of God spoke of the divine wisdom and omnipotence; his hearer pronounced these truths beautiful and sublime, but was in no other way impressed by them.

On a third visit the pastor dwelt on the holiness of God, demonstrating that a being so spotlessly pure can not enter into union with any less holy than himself. The fourth interview was devoted to the contemplation of God's inflexible justice; and how at last the sword of the Spirit had found a joint in the armor.

"Stay, I implore you!" cried the nobleman. "Such thoughts are overwhelming. If the Almighty be indeed holy and just, as you depict him, I am lost."

The pastor made no reply, but left him, and earnestly prayed for a deepening of the spiritual impression which at length his dying friend appeared to have received.

After several days' interval there came an urgent message, entreating him to visit the Count immediately.

"O, Pastor A—," cried the latter, "why have you so long delayed returning to me? My mind is a chaos of doubts and fear. It is as if I was in hell, or hell in me. In God's name, tell me something which may restore the calm of which you have robbed me. Either modify the harshness of your doctrine, or give me some comfort or encouragement."

"I am deeply grieved," was the reply, "that I can retract nothing I have said to you of the greatness and justice, and holiness of God, and the impossibility of fellowship between such a God and sin-stained, rebellious humanity. Grand and consoling truths I could indeed impart to you; but in view of the restriction you have imposed on me, I can but leave you now, for time and eternity, in the hands of God. Though my heart bleeds for you, I am powerless to give you help, not daring to present to you the only means of deliverance."

"Nay, speak not thus!" exclaimed the dying man, in a tone of poignant anxiety. "Tell me, I entreat, if there is any way of salvation still open to me."

"I know of one, and only one; but you can not hear it without my speaking to you of Jesus Christ."

"Speak to me as you will; only show me a door of escape from the misery I now am suffering."

And then for the first time the pastor brought forth his New Testament and read therein the blessed words which assure the sinner of pardon and peace through him who came to seek and save the lost; through him whose blood cleanseth from all sin, whose grace is freely offered to every repentant and believing soul.

It was good seed falling into well prepared ground. Quickly that world-worn, conscience-stricken soul found rest in him who calls "not the righteous but sinners," and he passed away, giving thanks with his latest breath for the free and sovereign grace of God in Christ Jesus, with childlike confidence commending his spirit into the hands of his Father in heaven.

THE love of earthly things is in only expelled by a certain sweet experience of the things eternal.

HOME NEWS.

New York.

ALFRED.—Since about the first of January we have had the finest sleighing known for many years. An occasional warm day or two softens the snow a little, then a freeze and a little more snow repairs all damages and the bells jingle merrily still. The prospects at present are promising for at least another month.—The prevailing influenza has put in some thorough work hereabouts this winter. In many cases pneumonia has followed, too often with fatal results. The colder weather has checked its ravages so that few new cases have been reported lately.—The boys have found Chapel hill excellent coasting since the snow came, the only drawback to the sport being the getting of sleds to the top of the hill again.—The regular county convention of the Allegany Co. W. C. T. U. was held in the First church last Wednesday and Thursday. A good attendance of delegates was present from all parts of the county, and an excellent programme was presented. Mrs. V. A. Willard, of Belmont, presided, and Miss M. E. Bowler, of Little Genesee, was secretary. The star attraction, however, was the lecture on Wednesday evening by the Rev. Anna Shaw, of Philadelphia, on "The Danger of the Republic." It was an able and eloquent plea for woman suffrage in the fight against the saloon.

S. R. S.

Wisconsin.

WALWORTH.—The 21st inst. being the birthday anniversary of the pastor, a number of his parishioners and friends stole a march upon him, and before he and his family could return from evening services at the church, took possession of the parsonage, and insisted on having their own way. At the proper time Prof. A. A. Lewis, in behalf of the company, presented the pastor with a beautiful secretary and his wife with a handsome gilt-edged dinner and tea-set of dishes, in token of the respect and esteem in which the recipients are held. Of course the "dominie" had to respond as best he could, which was in full accord with the awkwardness of his position. Suffice it to say that words are insufficient to express the heart-felt gratitude for the tokens of respect and confidence thus manifested.—We have been holding some extra meetings, beginning with the week of prayer, and while there has been no special interest awakened, yet we trust some good has been done. Special services have been held in two adjoining neighborhoods at the same time, while sickness to some extent has prevented the attendance of some.—There have been but a few cases of the grip in our little village this winter as yet. The country around and some of the neighboring villages have not fared so well.—The new year was ushered in with a heavy rain which began on New Year's eve and continued with scarcely a moment's cessation until the following afternoon, when the wind veered to the north and from that time until within the last three days, mercury has kept pretty close to zero reminding us of the winters "we used to have." The sleighing has been fair but not first rate.—At the present writing the indications favor a "January thaw."

H.

JAN. 25, 1891.

Kansas.

NORTONVILLE.—There promises to be an opening soon for some one to go into the hardware business (including furniture and undertaking), in Nortonville. Because of an assignment the goods are being sold by the mortga-

gees. The firm has had a good trade. This is a good chance for some Seventh-day Baptist.—Having heard that one hundred and fifty young people from Wisconsin and Illinois were coming to Conference, we asked a person just arrived from that quarter if it were so, and were told that *three hundred* expected to come. *My*, what is the World's Fair compared with the Conference!—Our Sabbath-school attendance for 1891 averaged 120—five less than for 1890.—Uncle Foster Reynolds was buried last Friday, the only death, as yet, in our Society induced by *la grippe*; two others still in danger. Almost every house has suffered from its attacks, in some nearly the whole family being down at once. A large share of the old people have fallen out of the ranks in the past five years.—We, (editorially, and *we* of the Northwest) enjoy our new North-western editorial department of the RECORDER.—Mercury touched 26 degrees below zero the 19th inst. Pretty cold for Kansas. No peaches this year! Nevertheless, Eastern Kansas is hard to beat; good soil, warm climate, usually short and moderate winters, close to market, moderately cheap land, large crops, failures not common. Corn and oats have not advanced in price this winter as some anticipated.—Rev. H. E. Babcock, of Scott county, spent holiday week with friends here, and occupied the pulpit one Sabbath. His daughter is here in school. Also Rev. A. E. Main preached four times when here in December.—The Epworth League of the M. E. Church is furnishing a course of ten lectures for \$1, by Eli Perkins, divines, college presidents and our own Dr. A. H. Lewis, who will probably not appear until in August, when he comes to Conference.—We expect a new Sabbatarian business firm in town the coming season, viz., "Cold Storage," with a new building costing between two and three thousand dollars, to handle eggs, cheese, etc. There is also talk that the tomato canning factory is to be operated the coming season. Our cheese factory made the farmer's milk for November yield them \$1 03 per hundred lbs.—Our church has adopted the assessment plan for raising funds the present year, not slighting any family in the church and society. We believe it will work like a charm, especially if every one will walk up like a man, and like a Christian weekly or monthly, and pay his assessment. Our school district suit has been carried up to the Supreme Court.

G. M. C.

JANUARY 26, 1892.

THE USE AND VALUE OF UNIVERSITY LIBRARIES.

On Monday, Jan. 25, 1892, the writer heard a valuable paper upon the "Use and Value of University Libraries," by Prof. Burnham, of Colgate University. It was read before the Baptist Ministerial Conference of New York at the home of Samuel Colgate in Centre street, Orange, N. J., where the meeting was held, in response to an invitation from him to inspect the great collection of documents and historical records of the Baptist denomination which he had made, and which is about to be transferred to the newly erected fire proof library building of Colgate University, at Hamilton, N. Y. After the reading of the paper Mr. Colgate spoke of the circumstances which led to the making of the collection. A few years since, desiring to prepare a paper upon the work of women in connection with the missionary operations of the Baptists, he was confronted by the fact that very little material was available for writing a history of that movement, although it was of recent date. Hoping to remedy this defect for the future historian, Mr. Colgate undertook the

work of collecting documentary evidence, touching all phases of the history of the "Great Baptist Family." As a result of his efforts during the past five years, there are now in the collection some 32,000 volumes and pamphlets, all germane to Baptist history. These include 1,500 missionary magazines; 1,500 college reports; 2,000 State Convention reports; 800 volumes of a historical character; 25,000 associational reports, and 2,000 miscellaneous reports. The collection covers the entire world, and many of the volumes are exceedingly rare and run back for 250 years. Ample provision has been made for the continuation of the collection after the death of Mr. Colgate.

Every one who has attempted to write history knows how valuable the current literature of each period is to succeeding time. Reports, pamphlets, newspaper articles, resolutions,—everything which preserves facts as they occur, is of incomparable value for future reference. Without these facts history cannot be accurate, and being inaccurate, it better not be. In collecting material for my book *Paganism in Christianity*, (now in press) I found some of the most valuable material in the pamphlets published during the "Tractarian Controversy" in England and carefully preserved in the British Museum in London.

Touching our denominational history it is supremely important that everything be carefully preserved in the libraries at Alfred Centre and Milton. Every periodical, the minutes of every convention, association, conference, etc., all that we publish should be preserved, and in duplicate if possible. He will serve our denomination wisely who shall imitate Mr. Colgate's example.

Mr. Colgate includes Seventh-day Baptist literature in his collection and his efforts should be seconded by all who can aid him in making such a collection. Prof. Burnham's paper is to be printed for the use of the body before which it was read, and since the full copy will be better than the notes made by the writer, he will wait for the appearance of the paper before giving the readers of the RECORDER a view of it. It was a paper well worthy the man and the occasion.

A. H. LEWIS.

PLAINFIELD, N. J., Jan. 27, 1892.

THE RUSSIAN JEWS.

To those who love Christ in sincerity, dearly beloved,—some weeks since I wrote an article which was published in the SABBATH RECORDER, Nov. 19th of last year. I now wish to say that I have waited hoping to learn that some Christians are interested in their behalf. If they have been, or are very likely to be, provided for, or if their condition is not nearly so distressing as was thought, then perhaps enough has been said, otherwise it seems to me that it is a matter of very great importance, and that to the Christian world a great door for good is now opened. Who will enter and work for Him who himself was a Jew and is their destined King, nationally, and who, foreseeing their many calamities, wept over them? You who have the spirit of Christ, can you do less than sympathize with them? The Saviour said, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me." Rev. 3: 20. Will you open the door to your Saviour by manifesting a Christ-like sympathy for them?

Brethren, if you are interested in the welfare of these Jews to that degree that you would make some sacrifice in their behalf, I entreat you to write and let us know. There may be, and I think there is, some sister with a true

mother's heart, who feels a deep Christian sympathy for those suffering little children there. I would be very glad to hear from such. Should Christians wait for some earthly government to help those Jews when they claim that they are the children of the Highest?

N. NEWTON.

FAYETTEVILLE, N. C.

Outpost please copy.

IN MEMORIAM.

Eliza Langworthy.

June 15, 1806—January 9, 1892.

For more than four-score years from birth
She walked her quiet way;
Yet ne'er beheld the flowers of earth,
Nor saw the light of day.

Her guardian angel from the skies
Had whispered soft and low,
"I shut the glory from thine eyes
To write it on thy brow."

Touched with that heavenly light, her face
With inward beauty shone,
That loveliness wherein we trace
A spirit Christ might own.

With earnest purpose, in her youth
She gave her heart to God,
And with a holy zeal for truth,
The path of duty trod.

She loved the church of Christ, and sought
Its interest day by day,
With faith, and hope, and courage wrought,
And ne'er forgot to pray.

When loving friends, in accents low,
Around her dying bed,
Whispered, "What shall we pray for now?"
"Pray for the Church," she said.

No selfish fears within her breast
Disturbed the soul's release;
Her heart in Jesus' love had rest
And found abiding peace.

How beautiful upon her sight
The heavenly hills must rise;
How wondrous, after life's long night,
The glory of the skies!

How fair the angel band who greet
And give her fitting place;
And more than earthly joy, how sweet
To see her Saviour's face.

MARY B. CLARKE.

ASHAWAY, R. I., JANUARY, 1892.

NEW YORK LETTER.

The Baptist ministers met Monday at Orange, N. J., by invitation of Mr. Samuel Colgate, who furnished a special car to take the members out to his residence. A paper was read on "The Use and Value of University Libraries," by Professor S. Burnham, D. D., of Colgate University. The prime object of the invitation was to afford the ministers an opportunity to inspect the collection of books and pamphlets which Mr. Colgate has been making for the past few years which has now outgrown his private library, and which is soon to be removed to the new fire-proof library building at the Colgate University, built largely by Mr. Colgate's munificence, in which rooms have been provided for it. This collection consists of over 30,000 pamphlets, such as minutes of Associations, Societies, etc., and some 3,000 or 4,000 books touching various phases of Baptist history. Among the pamphlets are partial sets of the minutes of our own Associations, Societies, and General Conference. We consider ourselves a pretty fair Baptist, but we were not in it this time, only the elect regular Baptists were expected to go on this excursion.

The Rev. A. H. Lewis has been invited to read a paper before the Congregational Minister's Meeting the first Monday in April.

Friday morning, as we entered the office, we were surprised to find a beautiful desk and chair awaiting us. There are a great many offices in this building, and the Seventh-day Baptists need not be ashamed to compare the furnishing of their office with any I have yet seen in the building. Thanks to the friends of the cause who take so much interest in this new advance.

Col. Shepard makes a touching appeal to the clergymen of New York. "Fathers and brethren, Let predestination and foreordination rest for one week; unite all our forces against the vile dens of iniquity which infest our fair city." Hold public meetings; arouse public sentiment against the dive-keepers, gambling-dens, and houses of prostitution, on the two coming Sabbaths (Sundays). (And all this after his encounter at the Nineteenth Century Club last week.) We shall watch you to see what you are willing to do, and we promise to see that your expressions shall reach the largest possible audiences. Tammany Hall, in Col. Shepard's opinion, is responsible for all the crime being committed in this city.

Educationally, New York begins to awake to the necessity of doing something which shall equal, if not excel, the Windy City. The Bloomingdale property, consisting of twenty acres overlooking the Hudson River and the city, and lying between Morningside Park and Riverside Park, is one of the most beautiful locations on Manhattan Island. It is urged that Columbia and New York Colleges unite their forces and resources, and establish a college here which shall become the pride of the nation.

"A Grand Rally. All, of whatever creed or profession, who desire to promote Sabbath Reform, are earnestly requested to attend, and join in organizing and planning for measures calculated to rescue the Sabbath from desecration." Such is the call of the Wisconsin Rest Association. Literature on this subject may be had free by sending to American Sabbath Tract Depository, Room 100, Bible House, N. Y. "Never in the history of this country has there been the opportunity presented as now appears, to hold up the true Sabbath." Tracts can be had now from the headquarters at New York. To all the friends East sending for literature you will get a speedy response, and we trust that more work in this direction will be done by our people than ever before. The times are ripening for such work. Are we keeping in touch with the demands of the times?

J. G. BURDICK.

ROOM 100, BIBLE HOUSE.

THE NEW YORK RECORDER'S OLD FOLKS' AID SOCIETY.

Last week we published an article on the plan of this Society. The following further statement and appeal is offered us. It seems worthy of our sympathy and help. It will, at least, do us good to see some of the phases of life and work as seen by others whose circumstances and surroundings are so different from our own.

Among the thousands of poor people in the city who lack shelter, clothing, food and fuel, the most unfortunate are those whom age has made helpless. Not only do the old people suffer from destitution, but their lives are unendurable for lack of congenial occupation.

The greatest crime of modern times is the almost universal neglect of the aged. The fault is not so much a general lack of conscience or gratitude as sheer thoughtlessness. The Society believes that something should be done at once to brighten the remaining years of those whose joys are fewer and heart-throbs slower than when life was still before them. The plan is to provide for the aged sufferers, not by bestowing alms but by making it possible for any and every old man and woman in the city to earn sufficient to supply his and her wants.

For the old people who are out in the street it is proposed to establish a lodging-house, which shall be used during the day as a workshop in which persons over 50 years of age will be given opportunity to earn lodging and food. The stronger men will gather old clothes, car-

pets, shoes, umbrellas, broken furniture, etc., and the others will be engaged in repairing, cleaning, dyeing, and remaking these things. The value of everything that is given to the old people will thus be increased as much as is possible by labor and ingenuity without capital.

Five hundred dollars is needed at once to properly furnish a lodging-house and workshop for the aged, and \$500 to enable the Society to lease a desirable building. This \$1,000 should be subscribed immediately, and every prosperous man and woman in New York should be anxious to contribute first. All donations should be sent to Mrs. William Levin, Treasurer, No. 79 West 91st street, New York City.

The standing of this Society is indicated by the list of names which stand at its head. The following are its officers and committee of management: President, Rev. William Lloyd, D. D.; Vice Presidents, Wilson MacDonald, Prof. Mangasar Mangasarian, Rabbi Henry S. Jacobs; Executive Committee, Rev. Charles H. Eaton, D. D., Rev. Madison C. Peters, D. D., Walter Vrooman; Treasurer, Mrs. William Levin, 79 West 91st street; Secretary, Walter Vrooman, 1658 Lexington Avenue.

WHY NOT?

Dr. W. A. Duncan, of Syracuse, Secretary of the Chautauqua Association and chairman of the New York State Sunday School Association, has developed an admirable plan to secure the general study of the Bible by means of the "Home Department."

In a thorough study of the Sunday-school work and its failure to reach more than half the children and the greater part of the young people, Dr. Duncan devised and set into operation a plan to organize "home classes" composed of one or more who can not attend the Bible-school and yet be a regular part of it. In substance it is this: To appoint in every school district a canvasser who shall visit every house and kindly invite the people to attend some Bible-school if they do not already do so; and then, if they are unwilling to attend, to ask them to spend a half hour every week in the study of the lesson at home, the school of their choice furnishing the requisite papers and receiving their report and contributions. This is so simple a request and requires so little time, and withal so convenient, almost every one will agree to it, and then to make it binding they sign a simple blank provided for the purpose, and thus formally become a member of the "home department" of the Sunday-school of their choice. The plan is so reasonable and practical that it readily reaches the aged and the infirm, those having the care of the sick, all those who are traveling, and especially those who are far away from their church.

This plan of Dr. Duncan's, set into operation ten years ago, has already reached tens of thousands otherwise unreached and added immensely to the interest in the Bible-school. Now, this plan of *Home Study* is specially adapted to Seventh-day Baptists because they are so often located away from their own church. We have a goodly number of such Sabbath-keepers around DeRuyter who, we believe, would be glad to get just such a course of Bible study, and why may not our non-resident members be reached in this way? And why not every lone Sabbath-keeper become a member of the "Home Department" of one of our Sabbath-schools? We would be glad to have you join one of the home classes of our DeRuyter Sabbath-school, but if you want to join a larger send your name to Plainfield or Alfred Centre, Milton or Nortonville, or any other church of our denomination. And why not each Sabbath-school, or young people's society, appoint a committee to correspond with their non-resident members and the scattered Sabbath-keepers about them and organize them in the home department? Our denomination is taking on new life all along the line, and why not organize all our scattered forces in thorough Bible study?

L. R. S.

DERUYTER, N. Y.

EDUCATION.

—EDUCATION is penetrating deeper and rising higher in life, as well as making continually wider explorations; the rounding of the whole human being out of its nebulous elements into form, as planets and suns are rounded, until they give out safe and steady light. This makes the process of education an infinite one, not possible to be completed at any school. True education is, to go on forever.

—THE advocates of woman's higher education in Berlin have presented their fifth petition to the Prussian Lower House for the admission of women as students at the universities. When a woman will she will, and the German petitioners take heart from the fact that the women of England and America did not obtain these privileges until after a long and determined struggle.

—FOUR French citizens recently came into the police court at Fitchburg, Mass., in a test case, charged by the School Board with non-compliance with the school law. Their children attend school at St. Joseph's French parish school. The school committee says that the education received at this school is not equivalent to that received at the public schools, and is not the education demanded by the law. Half of the day the teaching is in French and this is in direct violation of the law, for the statute distinctly says that all of the teaching shall be in the English language.

—THE *Churchman* calls attention to the fact that with one exception, the theological seminaries of the Church seem to make no adequate provision for the large instruction in Christian ethics which its immense importance and its prominence in our Saviour's personal preaching demand for it? The obligations and principles of godly living were the predominant topic of our Lord's discourse. When he taught a doctrine, it was always with some direct bearing on the life of those to whom he delivered it. In matters intellectual and spiritual, as well as temporal, he always taught that "the life is more than meat." The apostolic writings prove that his disciples followed his example in their preaching of his gospel. They, too, taught doctrines; but they, too, were careful so to teach doctrines as to make them directly helpful in the formation of Christian character and in the inspiration of truly Christian conduct.

TEMPERANCE.

—SENATOR SHERMAN makes a grave political blunder when he denounces prohibition in Iowa as "nonsense."

—UNFERMENTED wine was used in the administration of the Lord's Supper at the Methodist Ecumenical Council.

—AUBURN, Me., with 13,000 inhabitants, has one day policeman, and three at night. Prohibition prohibits in Auburn.

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

—ARCHBISHOP KATZER, the recently consecrated prelate of the Milwaukee (Wis.) diocese, says that the Catholics must not be and shall not be identified with the Good Templars.

—THE annual meeting of the Japan Imperial Temperance Society has held its annual convention in a Buddhist temple. The society was organized by Mrs. Leavitt and numbers 1,300.

—HON. CARROLL D. WRIGHT, the well-known statistician, says that for every dollar paid in by the saloons for their licenses, about twenty-one dollars is paid out by the people.

—A JOLIET, (Ill.) telegram of the 7th ult., says that Dr. A. Nash, of that city, has discovered another cure for alcoholism, and that ten habitual drinkers, "some of whom stand high in business and social circles," certify its efficacy.

—THE saloon is one of the most potent factors in depreciating the value of a man's home, his house and lot, and one of the most potent in degrading the character of a neighborhood and reducing the value of real estate in its vicinity.

—INTEMPERANCE, like treason, ought to be made odious in the land, and there is very close similarity between the two. The treasonable man endeavors to dethrone the rightful sovereign, and intemperance dethrones the reason from her throne; and reason is the presiding spirit of our soul, the ruler of our soul.

—ONE of the direct effects of tobacco is to weaken the heart. Notice the multitude of sudden deaths, and see how many are smokers and chewers. In a small country town seven of these "mysterious providences" occurred within the circuit of a mile, all directly traceable to tobacco; and any physician, on a few moments' reflection, can match this fact by his own observation.

—IN the "Orders and Regulations" for soldiers of the Salvation Army, we find the following relating to total abstinence: "The use of intoxicating liquors in almost every portion of the world has now become a source of evil, causing indescribable misery and temporal ruin. The only course to be taken for personal safety with regard to strong drink is to abstain entirely from its use. If not used at all it cannot be taken to excess. No person can be, or continue, a Salvation Army soldier who takes intoxicating liquors."

—YOUNG men are learning the every day commercial value of temperance. The "good fellow" man is he who stays at the ladder's foot, and his comrades profit by the object lesson. In no walk of life are the higher paths open as they were, not so very long ago, to the man who drinks. Business men, professional men, look upon an employer's convivial habits as a menace to themselves! What once found ready excuse now suffers not even toleration. This is a plain lesson of the times. And this is the reason common sense is every day forwarding the cause of practical temperance.

—THE "Scientific Temperance Hand-Book" says: "The word 'intoxicating' has an origin which is interesting. It comes from an old Greek word (toxicon) meaning the poison into which arrows had been dipped so that their wound might prove fatal. These drinks, then, by their very name, are declared to be poisonous, and since they are made, with but few exceptions, from good food—wine from the luscious grape, ale and beer chiefly from barley, while spirits have in most cases a similar origin—we naturally ask how, then, can they be injurious? Their bad qualities are almost entirely due to the presence of a liquid once called spirits of wine, but now generally known as alcohol."

—MR. NELSON, the most distinguished of English life insurance actuaries, after long and careful investigations and comparisons, ascertains by actual experience the following astounding facts:

Between the ages of fifteen and twenty, where 10 total abstainers die, 18 moderate drinkers die.

Between the ages of twenty-five and thirty, where 10 total abstainers die, 31 moderate drinkers die.

Between the ages of thirty and forty, where 10 total abstainers die, 40 moderate drinkers die.

Or, expressing the fact in another form, he says:

A total abstainer 20 years old has the chance of living 44 years longer, or until 64 years old.

A moderate drinker has the chance of living 15½ years, or until 35 years old.

A total abstainer 30 years old has the chance of living 36½ years longer.

A moderate drinker 30 years old has the chance of living 12½ years longer, or until 42½ years old.

A total abstainer 40 years old has the chance of living 28½ years longer, or until 68½ years old.

A moderate drinker 40 years old has a chance of living 11½ years longer, or until 51½ years old.

POPULAR SCIENCE.

SPECIAL EXAMINER HYER, of the Patent Office, has just returned from a tour of inspection through the great boot and shoe factories of Lynn and Haverhill, in Massachusetts, and says that it is wonderful how machinery is now utilized to produce the output in this country. With the aid of one ingenious device one man can sew together soles and uppers for 450 pairs a day. On what is known as the standard nailer a single operator can nail 300 pairs, the machine making its own nails by wire, pointing them, driving them, and at the same time automatically regulating the length of each nail to the thickness of the sole. With loose nails or pegs one person can do 600 pairs a day, though the toes and heels must be made additionally secure afterward. One pegging machine will peg two pairs of women's shoes per minute, cutting its own pegs from strips of white birch at the same time. A thousand cords of wood are cut into shoe pegs every year in the United States. All machines for sewing shoes are of American invention. The last census showed that the manufacture of boots and shoes was the greatest single industry in America, employing the largest amount of capital and the greatest number of individuals. The employees of the trade are about equally divided as to sex.—*American Analyst*.

IMPURE AIR.—We believe that it is an established fact that impure air is a prime factor in the development of tuberculosis. To tell the truth, people seem to avoid pure outdoor air as if it were poisonous. They take the greatest pains to shut it out of their dwellings, public halls, churches, schools, places of business, street cars, railway carriages, theaters and other buildings, public or private. So that wherever we go or stay the same thing is to be met—foul air. We speak of the savage as filthy, wanting in neatness and cleanness, but the great difference in this respect between ourselves and these people is that their filth is mostly on the outside, on the exterior of their bodies; whereas we take our impurities directly into the lungs, and from these into the circulation. We are careful not to drink from a cup that has touched the lips of a child with a dirty face, but we do not hesitate to breathe into the lungs air that is freighted with foul human excretion, the debris of the vital organism; moreover, these organisms are often steeped in tobacco, whiskey and other noxious substances. Worse yet, we live in an atmosphere that has been breathed over and over again, not only by ourselves but by persons, it may be, whose bodies are one mass of disease and corruption.—*American Analyst*.

SPECIAL NOTICES.

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

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

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

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

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

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

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

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

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PATENTS

and Reissues obtained. Caveats filed. Trade Marks registered. Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.

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CONDENSED NEWS.

District Attorney Milchrist, of Chicago, has gone to Washington to consult with the officials of the department of justice, regarding the prospective prosecution of the whisky trust.

Minister Lincoln has been instructed to invite Great Britain to join in an international conference on the silver question, if, in his opinion, the feeling of the English cabinet is such as to justify the invitation. It is understood similar overtures have been made to France and Germany.

During 1891 the rivers of British Columbia yielded up over 11,000,000 pounds of salmon. The experiment of shipping the fresh fish from that country to Europe via New York in cold storage is now in progress. A cargo of 30,000 pounds has just left New York for Hamburg. If successful, a large business will be established.

A sensation has been created in theatrical circles in St. Louis by the announcement that George Hanlon, of the Hanlon Brothers, producers of spectacular pantomime, has deserted the theatrical profession for the pulpit. William Hanlon has received a letter from George, saying that he has determined to devote the remaining years of his life and his means to religious works.

Emperor William's special railroad train, which has been three years in construction, and at a cost of nearly 4,000,000 marks, or about \$952,000, consists of eleven carriages connected by corridors. The apartments comprise a study hung with real Gobelin tapestry from Charlottenberg, a salon upholstered in white satin, a nursery, a reception room adorned with marble statuary, an oak dining-room, a kitchen, and bedrooms for several guests.

MARRIED

MYRICK—AYRES.—At Morgan Park, Ill., at the home of the bride's father, Mr. Edgar Ayres, Dec. 15, 1891, by the Rev. Galusha Anderson, D. D., Mr. Henry G. Myrick and Miss Ella Ayres. All of Morgan Park.

AYRES—DOYLE.—At the residence of the bride's father, Mr. James Doyle, in Peoria, Ill., Dec. 29, 1891, the Rev. Father O'Connor officiating, Henry Lewis Ayres, of Morgan Park, Ill., and Rose Minerva Doyle.

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.

COTTRELL.—In Raymond's, Pa., Jan. 26, 1892, of pneumonia, John Cottrell, late of Alfred, in the 57th year of his age.

Mr. Cottrell was the son of the late Benjamin

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

Royal Baking Powder

ABSOLUTELY PURE

Cottrell, and was born and reared in the town of Almond. His whole life was spent in this vicinity, except while a soldier serving in the defense of the country. He was a man of quiet habits and unquestioned integrity. On the 18th of this month he came to Alfred for the burial of his wife, returning immediately to his home where his only daughter was lying in the balance between life and death. In just ten days he was laid beside his wife in the Alfred Rural Cemetery. The daughter, with an only brother, still survives. "What I do thou knowest not now, thou shalt know hereafter."

L. A. P.

VARS.—In Niantic, R. I., Jan. 16, 1892, Mr. Charles Vars, aged 77 years, 7 months and 11 days.

He was one of the many who suffered with the grip and had not vitality enough to overcome it. He was an active business man, strictly honest in all of his dealings, and had for 46 years held the position of station agent at what is now Niantic, R. I. He had also been post-master for 25 years. He was a gentleman, kind and obliging, and will be greatly missed in this community. He was a constituent member of the Second Westery Seventh-day Baptist Church, and ever took a deep interest in its welfare. His trust was in his Saviour and he met death calmly, expressing himself as anxious to go to his heavenly home.

H. S.

MAXSON.—In Noank, Ct., after an illness of about 3 weeks, of the grip, Mr. George I. Maxson, aged 67 years.

He was the son of Peleg and Clara Burdick Maxson, was the seventh of twelve children, six of whom are still living. He had been twice married. His first wife was Lucy Randall, who died in 1876. They had one son, George H., who now lives in Westerly, R. I. His second wife was Mrs. Jane Mattison. They have two children, Emma and Lucy, who with their afflicted mother deeply feel their loss. He was a good husband, a kind and indulgent father, and an obliging neighbor. He experienced religion when quite young and united with the Rockville Seventh-day Baptist Church, where he held his membership till the summons came which called him home. The remains were brought to Ashaway for interment, and the funeral services were conducted by the writer in the First Hopkinton Church.

H. S.

POTTER.—At West Hallowell, Ill., Jan. 26, 1892, of pneumonia, Riley Potter in the 78th year of his age. Also at same place, of la grippe, Phebe Greene Potter, wife of Riley Potter, in the 78th year of her age.

S. B.

HAKES.—At West Hallowell, Ill., Jan. 26, 1892, of pneumonia, Eld. Anthony Hakes, in the 75th year of his age. Fuller notices will be given later.

S. B.

HILL.—Near South Bend, Neb., at the home of her son, James Hill, Dec. 30, 1891, Mrs. Deborah Davis Hill, aged 94 years.

She was born in Salem, Va., now W. V., Dec. 17, 1797. While quite young she was married to James Hill, and they immediately moved to Ohio, where, with the exception of three years spent in Missouri, she lived until 1852, when with some of her children she moved to Nebraska, her husband having died in 1843. She was the mother of fourteen children, twelve of whom grew to maturity, and eight of whom survive her. The funeral was held on New Year's day, and the body, accompanied by five of the children, was taken to Ohio for burial.

REYNOLDS.—At the home of his daughter, Mrs. S. E. R. Babcock, near Nortonville, Kans., Jan. 19, 1892, of la grippe and pneumonia, Foster Reynolds, in the 89th year of his age.

An upright, intelligent, and for nearly three years, earnest Christian man has gone to his rest. Funeral sermon by his pastor from Micah 2:10, "Arise and depart, for this is not your rest." A more extended notice will appear.

G. M. C.

The Treasury for Pastor and People for February has many articles of great value and of general interest. The sermons are first-class, in sentiment, style and variety, and all the departments are up to the high-water mark. Yearly subscription, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

In the February number of *Babyhood* Dr. Wm. H. Flint discusses the dislikes of children to certain articles of food and the means of overcoming such antipathies.



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Of equal value to mothers is an article on "Colic," by Dr. C. L. Dodge, in which the causes, symptoms and treatment of that common ailment are clearly described. "Ought Obedience to be Enforced?" "The Tyranny of Whims," "Talking about Children in their Hearing," etc., are some of the other topics discussed. The medical editor furnishes advice concerning "Nursery Problems." The "Nursery Helps and Novelties" contain a large number of useful hints, etc. \$2 per year. Address for sample copies the Babyhood Publishing Co., 5 Beekman St., New York.

The coal producing companies have just decided to advance prices twenty-five cents per ton on all grades. The production will be 2,500,000 tons.

CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y.

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The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

Notice.

Any one thinking of spending the winter in Florida can be accommodated with a neat four-room cottage, on a pleasant thoroughfare of Daytona City, by applying to C. H. Greene, Daytona, Fla.

Notice.

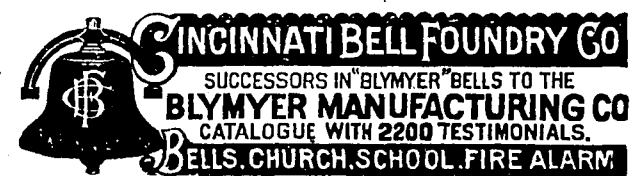
At the General Conference held at Milton, Wis., in 1886, a pair of ear rings was donated to the Missionary Society, by Mrs. J. H. Clawson. The undersigned desires to recover them, and is willing to pay a reasonable price for them. Will the present owner of them please address Mrs. Sara F. Ayres, Morgan Park, Ill.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid:

GEO. H. BABCOCK.

PLAINFIELD, N. J., June 10, 1890.



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