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For the SABBATH RECORDER.

MY SAVIOUR'S VOICE.

BY M. E. H. EVERETT.

The way in which He leadeth
Is a cruel way and wild,
Yet leaning low he calleth,
"Come, follow me, my child!"
The waters hear a sound of peace,
The raging tempests hark and cease
When they hear my Saviour's voice.

O lonely is the mountain!
The black clouds hide the blue,
But there's a breath of blossoms
All cool with evening dew.
The thick clouds tremblingly retreat
The stars shine out most clear and sweet,
When they hear my Saviour's voice.

My heart with fear is trembling
To go alone at night,
My faith so quickly falters
And He hath not given sight;
But like the nesting birds of spring
In morning hours for joy I sing
When I hear my Saviour's voice.

—THE sunny-featured philanthropic Phil Armour has just slipped off to Europe to avoid the thanks of Chicago for the gift of the "Armour Institute," a school for manual training, science and art, which is to be to Chicago all that the Drexel Institute is to Philadelphia, and the Pratt Institute to Brooklyn. Mr. Armour has found great pleasure in quietly working on the plans for this Institution in his leisure hours the past months, and he will now have the satisfaction of seeing it radiate forth its benign influence in the city where his fortune has been built.

The fashion which is obtaining among wealthy men of making some of their great benefactions before they die will be duly appreciated by the grateful public. Such a course has at least three very strong considerations to recommend it. 1. The heirs of such a wealthy man are likely to be less anxious for his death. 2. The benefactor can be sure of having his generous intentions carried out, as he could not otherwise in these days of will contests. 3. He can have the pleasure of personally supervising the administration of his bequest to the blessing of both himself and his fellows.

—PROF HENRY PRESERVED SMITH has been found guilty of teaching a faulty and fallible inspiration by the presbytery at Cincinnati and has been suspended from the ministry until such time as he shall renounce his views. The closeness of the vote and the fact that he was acquitted on the first count of the indictment are considered good reasons for the appeal to the synod which Prof. Smith expects to make. He will still continue to teach in Lane Seminary, and seems to have gained rather than lost by the trial. The *Interior* says that Prof. Smith is the poorest kind of a fighter. "Nothing could have been more maladroit than his speech at Detroit; and all through he has placed himself continually at a disadvantage, with the naivete of a child." This very element which would seem to be one of weakness has already been his greatest strength. And the contrasting elements of adroitness and aggressiveness which Dr. Briggs has displayed in the New York trial are likely to work results

which, at first thought, would not be expected. Dr. Briggs, to quote the *Interior* "made a spectacle of the prosecuting committee, Dr. Birch and Col. McCook, at their first meeting. There never was a prosecuting committee so thoroughly used up—never another brace of ducks so defeathered by a bob-cat; and here is the Smith paradox in reverse. This very thing is the weak element in the Professor's case and character. All the more, think the great mass of the church—all the more the necessity of putting down a man of such talents and aggressiveness when he is teaching error.

—OCCASIONALLY some little incident occurs which rather shakes our faith in the high character of the education prevalent among average Americans. To-night we had occasion to use the word prototype, and being enveloped in a sudden fog as to just exactly what it meant, we dropped in on a company of intelligent men and asked for a dictionary. None being at hand, we stated our case. Take a remarkably truthful boy. Is he a prototype of George Washington, or was George Washington a prototype of the boy? We had a vague impression that this particular word was an exception to etymological rules. Several of the young men looked on us with an air of never having heard the word before, but betraying great respect for a man who had. While one of them went to look for an unabridged, the president of a great religious association thoughtfully offered his opinion. He is a man accustomed to stand before great audiences and he gave his verdict with due deliberation. "I think," said he, "that it means the same as protegee."

—A NATIONAL convention with sixty-six people present! That is what the observer saw in Chicago this week at the opening session of the American Sabbath Association. If the observer were thoughtful, certain questions must have suggested themselves to his mind after he recovered from the first shock of surprise. He could scarcely have escaped the vague suspicion that the overwhelming demand for Sunday closing of the World's Fair which won a decision from the previous session of Congress came from a comparatively small group of people, who made a great deal of noise.

The audience at this first meeting was slightly larger than the average Sabbath congregation of the Chicago Seventh-day Baptist Church. It was not enthusiastic. It was not full of inspiration. Less than twenty people did the voting, and a faithful pair of hands furnished the applause. If the reader bears this fact in mind when he sees the imposing resolutions of this annual national convention heralded abroad, he will have a juster idea of the situation.

Tuesday night, Dec. 13th, four "mass-meetings" were held in different parts of the city. We have a report of only one. The resolutions presented at this meeting were defeated by the vote of thirty-five Seventh-day Adventists who were present. When the meeting, the following

day, decided to send a telegram of cheer to their House Committee at Washington, they had some difficulty in protecting the message from the dampening influence of this occurrence. The first draft of this appeal to "stand firm" read as follows:

Chicago, Dec. 14th.—The national convention of the American Sabbath Union, meeting in this city, respectfully request our Congress and especially the Committee on the World's Fair, that no action be taken to repeal the Sunday closing law. Mass-meetings were held in four different parts of the city last night to protest against the repeal as an act dishonorable to Congress and the nation.

Dr. McLean thought it would be better to mention only three of the mass-meetings, inasmuch as they were beaten in the fourth. Another member referred to the people who voted down the resolution the night previous as a "clique of Seventh-day Adventists, or what-d'ye-call-'m," and thought the less said about the episode the better. The telegram finally read:

Three mass meetings were held and protested, etc.

At the final meeting of the Association one hundred and thirty people were present, a large share of whom were not in sympathy with the speaking. Strong resolutions condemning the Directors of the Fair and the Mayor of Chicago for their efforts to reverse the action of Congress were passed by the faithful few seated about the chairman's desk. These resolutions gave different ones an opportunity to free their minds of sentiments which had been smoldering there for a long time, and in the course of the remarks which followed the Seventh-day Adventists came in again for a withering rebuke, after which the meeting adjourned.

Possibly it might be inferred from the tone of our report that we do not like the American Sabbath Association and that we rejoice in its discomfiture. The inference is correct. We are in sympathy with every effort to educate a Sabbath conscience; we are glad of every movement to promote Sabbath-observance, even though it be directed toward a day to which we can find no sacredness attached in the Scriptures; but we are utterly opposed to any organization which proposes to *make* people keep the day it honors whether they want to or not. The American Sabbath Association—in its present character—is both un-American and un-Christian. Its leaders are the spiritual descendants of bloody Mary and King James. There smolders in their breasts—only waiting for opportunity to burst into flame—the same spirit which placed God's chosen spirits on the rack in ages darker than our own. Give them power—make them kings—and good bye to religious liberty. They are the scribes and Pharisees of our modern life. We are glad to see that there are so few to applaud their deeds, and that the forty million people for whom they claim to speak pass them by for the most part in indifference.

L. C. RANDOLPH.

344 S. WOOD ST., CHICAGO.

CAREY was a self-supporting missionary, and gave in all \$450,000 to missions.

TWO HORNS LIKE A LAMB. REV. 13:11.

BY C. A. S. TEMPLE.

In prophetic language, "a beast" is a great kingdom, government, or power. Dan. 7:3, 17, 23. So too is a "horn." Isa. verses 7, 8, 24. In the same language, "a horn," or "horns," upon the head of a beast represents a power, subordinate to, or a sharer in, the dominion of that beast. See Dan. 8:7, 20, R. V.; the ram with two horns upon his head, which, thus arranged, represented the unified kingdoms of Media and Persia. See also verses 3, 5, 8, 9, 20-24, same chapter.

The beast now before us has been the subject of an almost indefinite number and variety of interpretations. Some learned expositors have thought that he might represent "the Ex-Archate, of Ravenna," or perhaps the Duke, or Grand Duke of Lombardy, or something else, while a professor in one of our American Universities is confident that he represents the Roman Emperor Nero. Another writer insists that this mysterious nondescript is fully represented in and by the "church of England and the Lutheran Church!" But the climax of random guessing would seem to have been reached by certain other expositors, who very gravely insist that that two-horned beast "represents these United States of America!" But none of them have shown how that beast, as they represent him, has filled out (in any particular) the inspired description of him in verses 11-18. All seem to have overlooked certain essential fundamental facts in his relations to the Roman Government (as he, the beast, represents it), and to that great ten-horned monster described in Dan. 7, Rev. 12:13, 17. By these omissions all such expositors have most signally failed of a right solution of the identity of this two-horned beast. The following facts show, in a light strong and clear that this "beast" represents Rome, and that in a light at once peculiar and very suggestive. They show, too, that he is nothing more nor less than that same old ten-horned "beast" and "dragon," in a cunningly arranged disguise.

HIS RELATIONS TO THE ROMAN GOVERNMENT.

1. From the time of Numa Pompilius, the second king of Rome, Rome has constantly maintained (in one form or another) a complete, two-fold individuality, in her internal or domestic relations, and in her method of governmental administration. From that beginning her government, through all its mutations, has been made up of two distinct, yet co-ordinate elements, the civil and the Hierarchical; two horns upon one head. Whatever was the name or form of the civil department (the civil "horn") "its authority extended only to civil affairs, while the powers of Hierarchy (the other "horn") were confined, with equal strictness to sacerdotal or religious affairs. Over everything pertaining to religion the Hierarchy was, and is, supreme; in that respect co-equal with the civil power. Such has always been the status of the "two-horns" in Rome.

The head of the Hierarchy was always called "Pontifex Maximus." To the Hierarchy he was the same as "the Pope" is now.

2. Under the Emperors the government was a duality in unity. The Emperor was always "Pontifex Maximus," Sovereign Pontiff, head of both the Roman religion and the Roman State. Yet under him the two departments (the civil and the Hieratic "horns") were still distinct branches of one and the same system. Neither department could intermeddle with the affairs of the other. As under all the previous forms of administration, therefore,

those two departments thus united and arranged were fitly represented in that vision by those two horns upon the beast.—*Adam's Roman Antiquities*; pp. 150, 247, 252.

3. In A. D. 378 the Bishop of Rome, without resigning the Bishopric, accepted the Pagan office and title of Pontifex Maximus—Sovereign Pontiff, or "Pope," with all its functions, prerogatives and powers.—*Hislop, "Two Babels,"* p. 410. Meantime, in the church the work of concession and compromise with paganism, long before inaugurated, went on. In A. D. 606, the Bishop, now also the Pagan "Pontifex Maximus," was proclaimed and acknowledged "Universal Bishop," or Bishop of the Universal Church.—*Dowling, History of Romanism,* p. 55. In A. D. 756 the Temporal Power was conferred upon the Pope.—*Dowling,* p. 171-4. Then in him and his Hierarchy, those two elements in the Roman government, the Civil and the Hieratic (the two horns) were blended, but in reversed conditions and relations, in one vast Hieratic, Civil Organism, in which the original Roman duality was strictly and faithfully maintained.

The difference in this respect, between the Empire and the Papacy was this: In the Empire, as a rule, no priest could hold a civil office, nor could a layman, a mere civilian, hold or execute any public, sacerdotal office, or duty while under the Papacy, although the Hierarchical and Civil branches, "horns," were ostensibly distinct from each other, yet every civil office was filled and manipulated by an ecclesiastic.—*"Rome and the Papacy,"* preface, p. 10. The change in this case was simply that the priority was shifted from the imperial or civil department to the Hieratic or Sacerdotal. In other words the Hieratic "horn" became the superior of the secular, or civil "horn." It was simply the uplifting of the (till then) lower end of the scale, and the depression of the other end. The two horns remained intact. Except in their relations to each other, their connection with "the beast" (the government—Rome, and "the church") was unchanged.

LIKE A LAMB.

From the culmination of the great apostasy in the early Christian ages, till the change of regime in Rome, under Victor Emmanuel in 1872, Rome exhibited this feature of "the beast with two horns," viz., "Like a lamb," in its perfection. That culmination was the adoption, by the Bishop of Rome, of the office and title of "Pontifex Maximus," or Pope, and his subsequent obtainment of the title and distinction of "Universal Bishop."

After that, by his assumption of the temporal power, he of course became also a secular sovereign, "as one of the kings of the earth." That was the crisis, the finishing touch in that long series of defections and concessions and compromises in the church, and of the arrogant and overbearing pretensions and claims by her Pontiff and his Hierarchy, for the blessing and assimilation of those great, mutual antagonisms, Christianity and paganism! Each and every element in her whole pagan system, was now, as it were, baptized with some Christian designation. Her whole pagan Hierarchy, in which there was not a single "order" or office even analagous to those of the church of Christ, was adopted bodily, with only some such changes of designation as would give them a seeming adaptation to her Christian professions. So, too, her whole catalogue of pagan observances, if perhaps we accept her "bloody sacrifices," was adopted, "consecrated" and

set up as "Christian ordinances!" "The present people of Rome worship in the same temples, at the same altars, sometimes the same images, and always with the same ceremonies as the ancient Romans."—*Middleton.* Thus, over this vast, this loathsome jumble of alien and incongruous elements (Pagan, Christian, Hierarchical and Monarchical) Rome has spread the broad mantle of the Christian name! That great, hideous monstrosity thus brought together is now known as the Church of Rome. Rome calls it "The Infallible and Only True Church; The Spouse of Christ!"

Our conclusion from such facts is inevitable, viz., that "the beast in that vision is simply Rome. That his two horns represented the two departments of the Roman government from the time of Numa till the present, and that the conformation of those horns "like a lamb" represents that pretended metamorphosis of character in the whole Roman system from a pagan to a Christian commonwealth. In other words her present claim of the Christian name for that system was represented in the lamb-like contour of those two horns. Those horns, therefore, as thus exhibited, were prophetic of the Roman Church, Papal Rome; The Rome of the last 1,300 years!

I hope to follow this with a short statement showing by divine authority (verses 11, 12 of this same chapter, "He spake as a dragon;" and, "He exerciseth all the power," etc.), "the moral identity" between this beast and "the beast" and "dragon" with ten horns, in Daniel 7, and Revelation, chapters 12, 13 and 17.

LEBANON SPRINGS, N. Y.

THE SIN OF GAMBLING.

The Rev. A. H. Lewis, recently preached, by request of the Y. M. C. A., of Plainfield, in the Trinity Reformed Church, on the sin of gambling. The following abstract was printed, by request of many, in the *Press* of that city, from which we reprint it for our readers.

Exodus 20:15—Thou shalt not steal.

Gambling is seeking to obtain money or other value, upon bet or wager, without giving an equivalent value; therefore gambling is stealing. It is a direct violation of the law of God, which law expresses a fundamental principle of equity and justice among men. Every man who gambles seeks to become a thief. That is not a pleasant view of the case, but it is the only truthful one. No matter if the two men mutually agree to see which can steal the most from the other, that agreement does not make it right, any more than murder is made right when one or both parties are killed in a duel. Mutual agreement to do wrong does not make wrong-doing right. Remember, the man who wins is not the greater sinner. Each means to win; means to steal. If one fails, it does not change the purpose which makes him one of the gamblers. Pity is wasted on the men who lose. It were better that they should be made to feel that they are sinners before they are losers; losers because sinners.

Gambling is a growing evil in the United States. It has a long line of ancestry. The Anglo-Saxons sometimes gambled themselves into slavery. It yet curses Europe. It starts with savageism and stops not until it touches what is called the highest circles. The bulk of the gamblers in this country are under twenty-one years of age. Women gamble more in Europe than in America, but in both countries they gamble, or incite others to do so. A scrap-book kept in the office of the Society for the Prevention of Vice in New York City, made up

of clippings from newspapers during the year 1890, necessarily a meagre record, shows the following facts for that year; 128 persons were shot or stabbed at gambling tables; 24 suicides and 60 murders were committed; to obtain money with which to gamble there were 2 burglaries, 18 forgeries, 85 embezzlements, 32 absconded from banks and other places of trust, and the net proceeds of these crimes was \$2,898,372.

The following quotations from Richard A. Proctor's book, "Chance and Luck" are some of the deductions made by science, not sentiment, concerning gambling. He says: "If there is any evil quality of human nature, which by its persistence, its wide-spreading and its mischievous influence, speaks of the inborn savagery of human nature, it is the greed for chance-won wealth (p. 162). I regard betting as essentially immoral as soon as its true nature is recognized. When a wager is made, and when after it has been lost and won its conditions are fulfilled, money has passed from one person to another without any work done by which society is benefited." P. 104. Speaking of "stock gambling," manipulating markets, etc., Mr. Proctor says; "In fine, no one has but the minutest chance of failing to lose largely, by 'cover-speculation,' unless he is prepared to speculate with such knowledge as would make every transaction a villainy." P. 190.

Mr Proctor says of poker: "A man shall not have a point in his hand, yet by sheer bluffing—in other words, by lying—he shall cause such an idea to be formed of his hand, that everyone else at the table will throw up his cards and leave to the liar full possession of the stakes." P. 226. Mr. Proctor gives a view of the possible chances in poker, in the following extract from page 238:

Thus of the four best classes of hands there are the following numbers:

Of flush sequences there may be.....	40
Of fours.....	624
Of full hands.....	3,754
Of common flushes.....	5,108
Of common sequences.....	10,200
Of triplets.....	54,912
Of two pairs.....	123,552
Of pairs.....	1,098,240
Of other hands.....	1,302,510

Here is a mathematical demonstration of the uncertainties connected with this game, which is so popular with gamblers. Starting with 25 cards, the arithmetical combinations made possible in this game are represented above. Over two and one half millions of "hands" are possible in this one game. When the element of direct cheating be added to these uncertainties, and the success which downright lying plays in the game, everyone must see that "poker" digs the grave for honesty, truthfulness and manhood.

Beyond the practice of lying, *i. e.*, "bluffing" at poker, the gambler often controls the game by dealing the "hands." Not long since I saw J. P. Quinn, the "converted gambler," who, after twenty-five years' experience as a professional gambler, is now preaching against this form of sin under the auspices of the National Anti-gambling Society, "deal" several times, four hands for "poker." In every case he made the winning hand whatever he wished. He told the company that all cards known as "Standard Makes" are marked upon the back so that the gambler knows the face of the card by its back. He also said: "Give me any pack of an unknown make and in four minutes I will put my own private marks thereon, so that I can tell what each card is as I deal it." This cheating places the ordinary player at the mercy of the professional, even if no other chances were

against him. Mr. Quinn said, with emphasis: "The sucker is helpless in the hands of the gambler." And yet the "sucker" expects to win—folly of follies!

There are over sixty mechanical devices by which gambling is carried on. These combine mechanical accuracy with mathematical certainty against the general player.

The roulette wheel—*Rouge et Noire*, as the French call it—is one of the more common and effective. This is wholly under the control of the operator. A secret spring controlled by the "banker" determines where the ball must stop. For example: You bet that it will be in a red pocket. The operator touches a spring and throws a set of fine needle points into such position that they make it impossible for the ball to fall into a red pocket; it is mechanically compelled to go into "black;" or, to the contrary, if you "bet on black;" the operator can allow you to win on either color, as long as he chooses, until you become confident, and "stake your pile;" this done, he touches the spring and "scopes you in," consoling you—as he pockets the money he allowed you to steal from him, but which he has at length stolen from you—by the sage remark: "Luck must change sometimes." It was not "luck" but the "spring" which "fleeced" you.

The faro box is another mechanical device which places the player wholly in the power of the dealer. How this is done, I cannot tell you, as I did in the case of the roulette table. But I have seen the fact demonstrated in dozens of trials. Ask for three cards of any given color, and the dealer will deal them to you, or deal another color as he chooses. You are allowed to win, or compelled to lose; not by freak or law of chance, nor by any result of skill. There is no "science" in the case. The fingers of the dealer determine the result in every instance. So with all the mechanical devices. The certainty is on the side of the manipulator, every time.

WHAT ARE SOME OF THE REMEDIES OF THIS EVIL?

(a) Teach the fundamental sinfulness of gambling; of all forms of "betting." It is a combination of lying and stealing. Every dollar of value won by betting, at any game, or in any way, is stolen; at card table, on race track, on Wall street, anywhere, in any way. Let this be repeated till men believe it. Let pulpit and press and home burn that truth into the hearts of the young.

(b) Show that the devices and games are controlled by the manipulators, and that the average player will lose, as certainly as the mercury goes down in a Minnesota blizzard.

(c) Let men understand, also, that in all large cities the gambling houses are in league with politicians and police, and that when they hear of a "raid" which is not a farce, that the usual "hush money" from the gamblers is not forthcoming.

(d) But most important, in circles like those represented here to-night, are the preparation which is made for gambling, and the development of gamblers, by card-playing and other games of chance which obtain in social circles; and sometimes, be it said, with shame and sorrow, at "church fairs" and "charity enterprises." Mr. Quinn was asked in my hearing, not long ago: "Do you condemn all card-playing for amusement, in social life?" He answered, with great emphasis, "I do." Why? He said: "I became a gambler because I had become an excellent card-player at home. My mother was a Christian; my father an easy-go-

ing man of the world, who taught his boys to play cards for amusement. The neighboring boys came in, rivalry and practice made me an expert among the boys. I thought I was expert enough to get my living easier than by farming. In twenty-five years as a professional gambler I never "fleeced a green one," who did not think himself expert enough to beat me, and I know that the great majority of those I have victimized *learned to play at home.*"

I believe Mr. Quinn is right. I have heard from the lips of gamblers on the western steamboats explanations and statements which fully corroborate all he says. I am familiar with the pleas that are made about "keeping boys at home," etc. I make no wholesale condemnation of those families where card-playing abounds; but I know the highest good of the greatest number demands that other and better forms of amusement be provided. It may be that you can teach your boy to play whist, euchre, poker, and no evil come from it; but the fact remains, that where card-playing most abounds, gambling thrives best. The players for amusement stand related to the gamblers, much as the "moderate drinkers" do to the army of drunkards. Gambling and drinking go together in almost every case. Non-indulgence alone insures safety.

PAPYRUS AND PAPER.

In ancient Egypt the papyrus plant grew in enormous quantities. The roots of it were used for food, the bark for ropes, baskets, mats, and even for river boats; the fine skin of the inner bark was glued together in strips and employed as writing paper. The word "paper" is, indeed, our modern form of the word "papyrus."

Now this fine skin or rind was imported into Rome and by the Romans was called "liber," and when the papyrus was made up into a book it, too, was known as a "liber." The case in which such a collection of books was kept was termed (in low Latin) a "libraria," whence, through the French "librarie," we have our English "library."

The Greeks called the plant itself "byblos;" and when among them the papyrus became a book, the latter was termed a "byblos." The earliest Christian writers, using the Greek language, spoke of the Holy Scriptures as "biblia," the books, and later, when the Scriptures were regarded as a single work and not as a collection, the plural form "biblia," the books, was adopted as a Latin singular, "biblia," the book. With slight modification, "biblia" spread into all modern European languages, and appeared in English as "the Bible" some time after the Norman Conquest.

So the very word "Bible" takes us back to those dark days of the oppression, when as yet the great Lawgiver was but a weeping babe in the water-bags, and the annals of the Jewish people had not got beyond the second chapter of Exodus.

Nor is this the only instance in which we find the papyrus associated with the tyranny of kings and the sufferings of a nation.

One remembers how on the 15th of June, 1215, King John signed the great charter of the constitutional freedom of Britain, and how, after he had signed it, he flung himself in a burst of fury on the floor and gnawed the straw and rushes with which the floors of those days were strewn. Now what was "charta?" Originally nothing more or less than a sheet of papyrus strips glued together as writing paper.

So it is to the Egyptian reed that we owe our "charters," "charts," "cards," "cartes" (blanche and de visite), our "cartoons," and our "cartridges."—*Good Words.*

THE crown of all faculties is common sense. It is not enough to do the right thing. It must be done at the right time and place. Talent knows what to do; tact knows when and how it is to be done.

THE SOUTH-WESTERN ASSOCIATION.

According to appointment the Seventh-day Baptist South-Western Association convened at Hammond, La., Dec. 1, 1892. The first session was called to order by the Moderator of last year, Rev. S. I. Lee, of Fouke, Ark. After preliminary services the introductory sermon was preached by Rev. Geo. W. Lewis, of Hammond. Following this, the Moderator appointed a Nominating Committee consisting of Geo. W. Lewis, O. B. Irish and W. R. Potter. The Moderator appointed W. R. Potter, Clerk *pro tem*, and letters were read from Dewitt and Fouke, Ark., and Hammond. Several churches not reporting by letter.

Delegates from other Associations were invited to present any communication which they might have to make. Rev. G. M. Cottrell, delegate from the North-Western Association, presented their message to this Association, followed by personal congratulatory remarks. At this point the Moderator appointed the pastor and deacons of the Hammond Church a Committee on Order of Service, when the meeting adjourned to 2 P. M.

AFTERNOON SESSION.

The meeting was opened by an anthem by the choir and prayer by L. E. Livermore.

The Nominating Committee reported as follows:

- Moderator—O. B. Irish.
- Clerk—W. R. Potter.
- Treasurer—S. I. Lee.

The report was received and adopted.

On motion Geo. W. Lewis, J. F. Shaw and Lester Davis were made the Executive Committee for ensuing year.

On a call for further communications from other Associations L. E. Livermore, representing the Eastern, Central and Western Associations responded for each of them, giving much interesting information, including the helpful assurance that, although young, and many leagues separated from the fostering influences of the older Associations, our interests are theirs, and that we are held in affectionate remembrance as we labor for the same great end. All visiting brethren were invited to participate in the deliberations of the body.

The Moderator appointed as Committee on Petitions, E. W. Irish, A. A. Booth and S. I. Lee.

The hour was now given to Rev. A. E. Main, the Secretary of the Seventh-day Baptist Missionary Society, and its representative at this Association. His remarks were of exceeding interest, including as they did a cursory review of the recent developments in our denominational work, local as well as general, on home and foreign fields. It was now voted that the Woman's hour be set for to-morrow (Friday) afternoon.

At this point a letter, just received from the Providence, Mo., Church, was read. Its request for the next Association was referred to the Committee on Petitions.

The Moderator appointed the following Committees: on Nominations, Programme, Petitions, Resolutions, State of Religion, Education and Nomination of Delegates.

On motion of A. E. Main, the Moderator appointed the following Committee on the Revision of the Constitution and Rules of this Association: A. E. Main, S. I. Lee and Geo. W. Lewis, with instruction to report before the close of this Association.

Adjourned to 7.30 P. M.

THURSDAY EVENING.

The meeting was opened by a fifteen minutes' devotional and conference meeting with singing.

A report was made by the Programme Committee on Order of Exercises for Sixth-day, followed with a sermon by Rev. A. E. Main.

SIXTH-DAY MORNING.

At 10 o'clock a devotional meeting was led by Rev. G. M. Cottrell, of Kansas.

Minutes of yesterday's sessions were read and approved.

The Moderator announced the Committee on Education: W. R. Potter, G. W. Lewis and S. I. Lee.

The Committee on the Revision of the Constitution and Rules of this Association made its report at length which was accepted.

Voted that when this Association adjourn, it be to the Fifth-day preceding the first Sabbath in December, 1893.

By vote Mrs. A. B. Landphere was invited to take charge of the Woman's hour, in the absence of the proper officer.

AFTERNOON SESSION.

At 2.30 a devotional meeting of twenty minutes was led by Rev. L. E. Livermore.

Programme for to-morrow (Sabbath) was read by Moderator, and a paper was read by Rev. S. I. Lee, subject, "The Covenants," followed by critical and commendatory remarks by several clergymen.

At 4 o'clock the time having arrived for the Woman's hour, the order was accordingly changed. Mrs. A. B. Landphere took the chair, and prayer was offered by Mrs. A. A. Booth. The chair made extended and interesting remarks relative to the work of the Woman's Society. On the call of the roll, members responded with remarks, or a sentiment expressive of their loyalty to the Master and their special work for him.

The Missionary Secretary was asked to give information relative to the work done by the Woman's Boards in the different Associations, which he did at some length and with much interest to all.

A paper was then read by Mrs. A. A. Booth, written by Mrs. M. E. Rich, a non-resident member of the Hammond Church, residing at Limona, Fla., subject, "Woman's Mission."

On motion of A. E. Main it was voted that it be furnished to the SABBATH RECORDER for publication.

The Committee on Resolutions reported as follows:

Resolved, That with gratitude we record the mercies and blessings of Almighty God unto us as a people through another year, and rejoice in the ever-increasing opportunities that are opening to us for the spread of the gospel and Sabbath truth.

Resolved, That in order to secure the highest success of our cause as a people, we can not over-estimate the importance of the strictest fidelity and loyalty of all the members of our churches to the religious interests and truths represented by us as a denomination.

Resolved, That to this end we each owe a duty to each other, in the matter of mutual helpfulness, when possible, in business patronage.

Resolved, That for the highest success of our denominational Boards, we as churches, and members thereof, owe them our heartiest sympathy, and most liberal financial support.

Resolved, That as Seventh-day Baptists we ought to strive to be a *peculiar people* in all that makes for righteousness, especially on the questions of temperance, personal purity, holy Sabbath-keeping, and consecrated Christian living.

Resolved, That we rejoice in the increased activity of the Young People of the denomination and would urge a more thorough organization for Christian work and usefulness among the Young People of this Association.

- EDNA DAVIS,
- G. M. COTTRELL,
- MRS. G. W. LEWIS, } Com.

It was voted unanimously by rising vote that the resolutions be adopted.

The Committee on Petitions reported in favor of Fouke as place of holding next meeting of the Association.

The Committee on Education reported as follows:

So far as your Committee has data, the cause of education is not receiving the attention within the borders of the Association that its importance demands. Not only are there no academies or high schools, but the common schools of the States where our people are located suffer from inadequate provision by the respective States as well as by a general apathy on the part of patrons who should be more alive to the needs of a better educated citizenship. The effort that was made at Fouke for the establishment of an academy, has not been a success thus far.

The public school at Hammond, La., numbers one hundred and seventy-five pupils, an increase of one hundred and sixty-one since Seventh-day Baptists became citizens here. The school now has four departments. A high school department will soon be a necessity. A new school building is now in process of construction, to cost \$4,000. It is to have eight rooms and will be a large commodious building.

We would exhort our brethren to be forward in promoting, wherever we may be located, the educational interests of the community. There is a grand opportunity to do missionary work in this important line most anywhere in the South. The illiteracy of some of our Southern States is simply appalling, and in no line of philanthropy can we better make ourselves usefully and effectively felt, than in this.

- W. R. POTTER, } Com.
- S. I. LEE,

The chair appointed a Nominating Committee as follows: W. R. Potter, Geo. W. Lewis and S. I. Lee.

Adjourned to 7.30 P. M.

EVENING SESSION.

Sermon by G. M. Cottrell, followed by conference meeting of much interest, led by L. E. Livermore.

Adjourned to 9.30 A. M., First-day.

SABBATH SERVICES.

Sabbath morning, at 10 o'clock, the Sabbath-school held its session, after which a sermon was preached by S. I. Lee.

At 2.30 in the afternoon services were held for ordaining Bro. J. W. Thompson to the office of deacon. The ordination sermon was preached by Rev. A. E. Main; consecrating prayer by S. I. Lee; charge to candidate by G. M. Cottrell; charge to the church by L. E. Livermore; hand of fellowship by Pastor G. W. Lewis. Letters for membership were then presented by seven persons who were received into membership, also one recently baptized by Pastor Lewis. A collection was taken for Missionary and Tract Societies amounting to \$18 70.

EVENING SESSION.

At 7.30 P. M., Young People's hour was led by Rev. A. E. Main, followed by conference meeting led also by him.

FIRST-DAY.

The Committee on Obituaries reported one death, Dea. T. J. Wilson, of Eagle Lake, Texas.

The Nominating Committee reported:

- President—S. I. Lee.
- Vice-president—O. B. Irish.
- Rec. Secretary—J. F. Shaw.
- Asst. Secretary—A. S. Davis.
- Cor. Secretary—W. R. Potter.
- Treasurer—L. R. Davis.
- Delegate to Sister Associations and General Conference—G. W. Lewis.
- Alternate—S. I. Lee.

The above officers were elected.

The Missionary Secretary occupied the hour in the interest of the Missionary Society.

AFTERNOON.

At 2.30 P. M., according to previous arrange-

ment, L. E. Livermore addressed the Association on the work of the Tract Board, as its representative. The address was full of interest and elicited many questions, which were answered satisfactorily.

Following the Tract hour a sermon was preached by G. M. Cottrell.

EVENING.

At 7.15 P. M., the session was opened by a praise service, led by G. M. Cottrell. This was followed by a sermon by Rev. L. E. Livermore, and this by a conference meeting, when the Association adjourned to meet with the church at Fouke, Ark.

O. B. IRISH, *Moderator.*

W. R. POTTER, *Clerk.*

SABBATH REFORM.

ROMAN CATHOLICS DEMAND AN OPEN FAIR ON SUNDAY.

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

A few months ago the American Sabbath Union, and other Protestant advocates of National Sunday legislation, were loud in praise of Roman Catholics because Cardinal Gibbons had been induced by the representative of the Union to say things which were interpreted as favoring such a law; and "millions of Catholics" were counted as petitioners for such legislation as was then pending. Now that Congress has been coerced into action concerning the Fair, and a concrete test is at hand, the Cardinal has pronounced in favor of the repeal of the existing law. Speaking of this, the last issue of the *Baltimore Mirror* says:

THE SUNDAY OPENING.

The letter of Cardinal Gibbons advising the opening of the World's Fair on Sunday has been widely indorsed by the press and really covers the whole subject. The Exposition will embrace some of the most wonderful productions of human skill and industry, and it would be unjust, and even cruel to prevent a certain class, because they are poor and obliged to labor all the week, from seeing these amazing works of man. The Catholic clergy are unanimous on this question and are supported by many eminent Protestant divines, including Bishop Potter, who has expressed himself decidedly in several of the leading magazines.

The statement is made by Congressman Durborow, however, that the question of a Sunday opening is already settled, inasmuch as thousands are visiting Jackson Park already who will not cease to go there after the Fair has opened. It will be impossible, in fact, to keep them out, as they will then number myriads, with whom it would take an army to cope. If the gates to be closed it must be by an injunction of the courts and the employment of an enormous armed force. Mr. Durborow consequently thinks it will be wise for Congress to regard the popular will. The managers of the Fair have decided to ask that body to allow the people to visit it on Sundays under proper restrictions. There will be no buying or selling allowed, and the machinery will not be in motion. The crowd will be permitted to pass through the exposition in an orderly manner and by sanction of authority. If this is not done it will be necessary to keep them out by the employment of strong means and such as would be unbecoming against the American people. We hope Congress will act with good sense and in deference to the wishes of the majority. The clamor of fanatics should not be allowed to create trouble about this simple matter.

Having read the above, from the paper which may well be called Cardinal Gibbons's mouth piece, and remembering the immense power which the Catholics showed in the late national election, one may almost certainly decide what the result will be. When we recall the fervor with which the *Christian Statesman* pushed its National Sunday law crusade, and with what unctiousness it repeatedly praised his eminence, Mr. Cardinal, for the wise and Christian position

which it was claimed he had taken, the closing words of the above from the *Mirror* are doubly sharp: "Clamor of fanatics should not be allowed to create trouble about this simple matter."

If Sunday opening is to bring any greater surplus of evil to Chicago or the nation than already is and will be, we should much prefer to see the Fair closed. What the local effect is likely to be one sitting a thousand miles away is not well prepared to say. But it is worth while to chronicle the slaying of the hopes—real or pretended—of those advocates of Sunday sacredness who cherished the delusion that the Catholic Church would now be untrue to its theories and practices which are stalwart with the life of more than ten centuries. Protestants who expect to save an unscriptural theory concerning Sunday, by help of the Catholics, will find their wisdom and their hopes buried in a common grave.

December 12, 1892.

SUNDAY ARGUMENTS A SUPPORT TO INFIDELITY.

As an instance of the support which the most common Sunday argument furnishes to infidelity, we quote from an infidel pamphlet, entitled "The Bible Inquirer, Containing 148 Propositions," by A. Jacobson, designed to show that the Bible is self-contradictory in at least that many instances. One of these instances of self-contradiction he arranges as follows: "Christ was to be in the grave three days. 'As Jonas was three days and three nights in the whale's belly so must the Son of man be three days and three nights in the heart of the earth.' Matt. 12:40. He was in the grave but one day and two nights. 'Now when the even was come, because it was the preparation, that is, the day before the Sabbath; . . . and Pilate, . . . he gave the body to Joseph. And he laid him in a sepulchre.' 'Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene.' Mark 15:42-46; 16:9."

He assumes that the popular interpretation of Mark 15:42-46, and 16:9, is correct; that is, that the day following Christ's crucifixion was the weekly Sabbath instead of the Passover Sabbath, and that the day of the crucifixion was the preparation of the weekly Sabbath in direct opposition to John's statement (19:14), "It was the preparation of the Passover," and also assumes that Mark 16:9-20 is genuine, in opposition to the judgment of the best scholarship of the world; and lastly, that the punctuation of this doubtful passage is also correct. Meyer punctuates it as follows: "Now when Jesus was risen, early the first day of the week he appeared," etc.

Another instance from the same book shows how the growing tendency to "no-law" and "no-Sabbathism" furnishes material for infidelity in its attacks on the authenticity of the Scriptures, is found on page 41: "God's law was never to be revoked. 'Think not that I am come to destroy the law or the prophets; . . . for verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled.' 'Whosoever shall keep the whole law and yet offend in one point, he is guilty of all.' Matt. 5:17, 18, James 2:10." "God's law revoked by the Christian dispensation. 'The law and the prophets were until John; since that time the kingdom of heaven is preached.' 'But now are we delivered from the law.' 'Having abolished in his flesh the enmity, even the law of commandments contained in ordinances.' Luke 16:16, Rom. 7:6, Eph. 2:15."

Here he assumes that the "no-law" and "no-Sabbath" interpretation of the three last quotations is correct; that is, they teach the abrogation of the Decalogue. If they do, then they do contradict Christ in Matt. 5:17, 18. But Luke 16:16 only declares that the gospel is the means of salvation, and not the law or prophets; and Rom. 7:6: "But now are we delivered from the law," only teaches that we are delivered from the condemnation of the law. See Rom. 8:1. Delivered from the law is a very different thing from the abrogation of the law. And "the law of commandments contained in ordinances" above, are a very different thing from "the law engraven on stones." But if the abrogation theory be correct the infidel has the argument, and the Bible is self-contradictory.

And now let us hear the challenge of this skeptic to Sunday advocates: "Ye Christian theologians and rulers, have you any authority for compelling mankind to observe Sunday as a Sabbath? If so, by what, where, and by whom? I defy you to point out one line or one word between the lids of the Bible containing such an ordinance as commanding you or any one, to keep as a Sabbath the first day of the week, or Sunday, instead of the seventh, or Saturday. I have no objection to a day of rest in each week, but do not like to see imposed upon my fellow-beings, as divine law, that which is simply a human institution." This challenge is all in italics.

Thus it will be seen that the traditional interpretations and practices of Protestantism not only subjects her to merited scorn at the hands of Romanism, but also to the undeniable charges of folly, superstition and hypocrisy at the hands of intelligent skeptics. Can Protestants ever expect to command the respect of all opponents and make them ground their weapons of error, while they themselves, by their traditional practices furnish their enemies with their choicest weapons? The facts above noted answer emphatically, No. The only remedy and hope for the church to triumph is to hear this voice: "Come, forth, my people, out of her, that ye have no fellowship with her sins, and that ye be not partaker of her plagues." Rev. 18:4.

M. HARRY.

CHRISTIANS "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that consists chiefly in giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk of what he must "give up" if he is pardoned out of prison; or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters and the invalid his pains and weakness—these are the main things to be sacrificed.

It is true that the one has the privilege of living without work, and the other the privilege of lying abed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life; but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Selected.*

THE best things are nearest; light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

MISSIONS.

ATTALLA, ALA.

From Beauregard, Miss., the Tract and Missionary Societies, in the persons of their Secretaries, went to Attalla, Ala., where we found a few Seventh-day Baptist families, with thirty or thirty-five children and youth. When we consider how these people have been left to themselves for years, their steadfastness is to be heartily commended.

On Sabbath eve, December 9th, the Missionary Secretary preached in the house of one of the brethren; and, on Sabbath morning in the Baptist church, which was courteously opened for our use during our stay there. Sabbath afternoon, the Flatwoods Church was re-organized as the Seventh-day Baptist Church of Attalla, Etowah Co., Ala., by adopting the Conference Expose of Faith, and by the election of officers.

By request of the church, at the same meeting, Mr. R. S. Willson was examined with reference to his ordination to the ministry; and it was decided to arrange for his ordination as elder and pastor of the church.

Sabbath night there was preaching by the Tract Society, that is, by the Secretary, who became known as the "big, well-fed, fine looking Yankee minister, a 'powerful' good preacher, too, who, if he would remain in Attalla, could turn the town upside down."

Sunday, the Missionary Secretary rode 28 or 30 miles and preached in a Cumberland Presbyterian church; and in the afternoon Mr. Livermore preached again at Attalla, greatly to the edification of the people.

Monday, the ordination service was conducted as follows:

Singing.

Reading of the Scripture, A. E. Main.

Prayer, L. E. Livermore.

Singing.

Sermon, Mr. Main.

Ordination prayer, with laying on of hands, Mr. Main.

Address, embracing charge to the candidate and church, and words of welcome, Mr. Livermore.

Hand of welcome by the presbytery and the congregation.

Benediction, R. S. Willson.

The officers of the church are:

Pastor, R. S. Willson.

Deacon, J. C. Willson.

Clerk and Treasurer, W. L. Willson.

P. O., Attalla, Ala.

They have a lot and some lumber on the ground for a meeting house. There are people enough, old and young, for a fine Bible-school. Regular preaching and prayer-meetings can be held. The town is a growing one, with several railroads, iron and coal mines, and some manufacturing industries. Our little church there holds one of the most central, important, and promising points in all the South. There is a great and spreading interest in the doctrine of the Sabbath, although prejudice still exists. And the Tract Society heartily indorses the opinion of the Missionary Society that one of our very best ministers should be located at Attalla, at the earliest practicable day, as general missionary for this part of our great Southland. The truth, so new and strange to many, will be judged, in no small degree, by the character and ability of those whom we send out to represent us. Can we find the man to come? And, if so, who will furnish the means?

There is a grand field here for a man who can patiently wait for results, as he makes his influence felt among the people, in the private

walks of life, and at public meeting here and there, held in the interests of Bible-school, Christian Endeavor, Temperance, and other forms of religious work.

Could our pastors and people only realize the actual existence and promise of these opening fields for missionary and Sabbath Reform work, we should not so lack for interest, prayers, workers and means.

"DOETH JOB SERVE GOD FOR NAUGHT?"

BY THE REV. WILLIAM ASHMORE.

Missionary of the American Baptist Missionary Union.

As to the charge that the native Christians do not serve God for naught.

This manner of complaint is as old as the days of Job, and will doubtless continue to the end of time. It is to be answered in two ways.

1. By an inquiry into the full nature of the charge, an examination of its origin and propagation, of the evidence on which it is said to rest with a thorough cross-examination of the witnesses, there is much of importance which ought to be heard; some follies to be exposed and much wisdom to be exalted.

2. By a presentation of facts in connection with the work of particular missions, and independently of the charge, without waiting to hear what is to be alleged in its support; in other words, rebuttal, by setting forth the real truth.

What we now have to offer belongs under the second head, leaving consideration of the former to some future occasion.

The Swatow Baptist Mission employs the following native agency:

1. *Evangelist Preachers.* These are not pastors but evangelists. We do not commit ourselves to the support of pastors; that is native church work. We lay down the principle that the Missionary Society may support evangelists, but the native churches shall support their own pastors, though we are ready to lend them some assistance as our own judgment may be discreetly called for. We have at present, in regular service as evangelists, sixteen persons, who go about preaching from town to town and village, giving themselves wholly to that work. The number varies from time to time.

2. *Bible Women.* The number is at present twelve. They do the same kind of work around in the villages, in families, among the women, as is done among the men by the preachers.

3. *Teachers and Instructors.* We have three men and two women who assist in training evangelists, Bible women and school children, thus making five more in constant service.

This shows a total of thirty-three persons in mission employ. Their pay is small—from two dollars a month up to seven. They work for it, and they deserve it. Not one of all these persons has entered the church for the loaves and fishes; with but two or three exceptions they have been living as Christians for years before they were called to the work at all.

4. To be very full and complete we have a class of from twelve to sixteen poor students, who get their food given them while they are in studying, on the condition that they will use what they learn in helping their brethren to know the truth when they go back to their homes again. How many of them will eventually give themselves up wholly to the work of evangelists we do not yet know. As yet they are not in regular service, and we think it hardly fair to count them; yet we wish we had twenty or thirty or fifty more of such men, and have such confidence in the value of that kind of agency that we stand ready to pledge our contributions for their support so far as they will go.

But, now on the other hand, we have over eleven hundred and fifty church members. Leaving out all the persons above named we have certainly eleven hundred who look to us for nothing whatever. They largely conduct their own meetings, transact their own business, manage their own affairs, raise and disburse contributions of their own, take collections for their own sick, and are learning to walk independently of leading strings as rapidly as possible. When persecuted they fight their own battles, pay their own expenses, and take their own buffetings,

of all of which, first and last, they can show such an aggregate as no living church in America ever heard of. Already have some striking examples of benevolence occurred among them. One of the houses on the compound, built for the convenience of Chinese women attending the communion, was erected by the legacy of one of their number; another has left all he had, some \$500, to be used for mission work. It is a calumny of such people to say that they are after the "loaves and fishes."—*Independent.*

NEEDS OF THE MISSION FIELD.

BY ISAAC T. HEADLAND.

Professor in the Peking University.

1. The mission field needs men and women with vigorous bodies, vigorous minds and vigorous hearts; men and women who know how to work and are willing to work; who know how to study and are willing to study; and who understand the power of prayer.

2. It needs men and women who look on the bright side of things; who are not satisfied without results, but who are stimulated to more persistent efforts by apparent failure.

3. While it needs strong leaders, it needs stronger followers—men who, when alone, can face anything and not flinch, but when among their associates can accommodate themselves to anything for the benefit of the whole; flexible men.

4. It needs broad, liberal men, who are established in an orthodox faith; men who are equally tolerant of the narrow-minded and the infidel in order to help them.

5. It needs dignified, polite men, who can take the hand and comfort the heart of the dirtiest street wail or beggar who seeks for sympathy or help.

6. It needs men who understand that superstition and faith are relative terms depending upon whether they are mine or thine. That mine is always faith and thine often superstition.

7. It needs men who understand that even if it is superstition, it is the expression of the highest part of their nature and ought not to be carelessly violated.

8. It needs men who understand the foundation upon which this superstition is built—whether it is "gold, silver, precious stones, wood, hay, stubble," or whether it is an actual faith in an invisible being who helps him—an "unknown" God who comforts him. And this can only be learned by a careful study of their sacred books.

9. It needs just such influence as will be lent to it by the great movement that is now being prepared for at the World's Fair—the "Parliament of Religions"; where each religion, Christian and non-Christian, can have its own representative set forth its faith, and the reason for such faith, in such a light as only a believer can.—*Independent.*

OCCUPATION.

"Occupation," says Edward Everett Hale, "is a formative influence to which I am largely indebted." In his early home the children always had a multitude of things which they were eager to do, and consequently they had no time for lounging. Undoubtedly it was the parents' wise thought, of which the children were unconscious, that kept them always so happily employed. And this is one secret of success in bringing up boys. There are scores of things which healthy boys will enjoy doing if they have a little direction and the knowledge that some one else is deeply interested in the success of their projects. There is nothing that will repay a mother better than the time spent in devising enjoyable occupations for her children, and the more she conceals her part in the planning, the more successful will be the results. Especially when going away from home for a day or longer, she will do well to leave plenty of occupations, in-doors and out, which may be carried on during her absence. The thought of her pleasure on returning in seeing all they have accomplished, will add zest and purpose to the children's efforts.—*Anonymous.*

WOMAN'S WORK.

Daily, hourly loving and giving
In the poorest life makes heavenly living.

—Rose Terry Cooke.

THE monthly reports of receipts are far from satisfactory. For the four months since Conference the total receipts have been but \$177 79, and we desired to accomplish so much this year! Dear sisters, will you not make possible a much more gratifying report at the close of the present month? With what renewed courage and zeal could we enter upon the work of the new year if the receipts for December amounted to \$500! "Impossible, you say?" With God all things are possible.

At the October meeting of the Woman's Board, after a careful and prayerful consideration of the many needs on home and foreign fields, it was decided that the call this year should be for \$2,800, for the following objects:

Miss Burdick's salary.....	\$600
Board expenses.....	100
Property in Shanghai.....	700
Home missions.....	700
Tract work.....	700

Some say, "Do you expect the local societies to raise \$2,800 this year? It can not be done." No, we do not expect or desire the entire amount to be paid out of the treasuries of local societies. But we firmly believe the amount *can be raised*, if each woman will consider her privilege and duty to contribute toward this amount and send her gift to the Board treasurer, Mrs. W. H. Ingham, Milton, Wis.

SOME of our isolated church members are remembering us with their gifts. May he who loveth a cheerful giver abundantly bless them and consecrate us all anew day by day to his service.

RECEIPTS IN NOVEMBER.

Mrs. Jennie Renwick, Friendship, N. Y., Dispen- sary Fund.....	\$ 5 00
Ladies' Aux. Miss'y Society of Minnesota, Dispen- sary Fund.....	8 45
Ladies' Benevolent Society, Milton, Wis., Miss Burdick's salary.....	15 00
Ladies' Society for Christian Work, Plainfield, N. J., Miss Burdick's salary \$20, Board expenses \$5.....	25 00
Mrs. Rosa Davis, Milton, Oregon, Dr. Swinney's salary.....	10 00
	\$63 45

NELLIE G. INGHAM, Treas.

MILTON, Wis., Dec. 1, 1892.

SOMETHING ABOUT OUR WORK.

As many of the women of the denomination, no doubt, look to this department of the RECORDER for information and suggestions additional to that which they receive from their Associational Secretaries, as to our plan of work for the year, perhaps a little fuller statement of what is summarized in the foregoing items will be helpful.

Continuing the general plan of last year the Board members acting for, and in consultation with, individual members of the denomination decided this year for twenty-eight hundred dollars for these objects: For the Tract Society, to use at its discretion, seven hundred dollars; the Missionary Society, for home work, the same amount, making fourteen hundred dollars principally for the home field. For the salary of Miss Burdick, to which we are pledged, six hundred dollars, which amount has always been received promptly and advanced to the Missionary Society.

The Board expenses were estimated at one hundred dollars, but the present arrangement for maintaining this department will lessen this item somewhat. For the foreign field, toward

the purchase of the Shanghai property, we shall attempt to raise seven hundred dollars.

The Missionary Society, at the regular meeting of October 19, 1892, voted to purchase a parcel of land in Shanghai, at a cost not to exceed \$2,800, for a permanent location on that field, which property was also considered, by those on the field, a good investment.

This purchase gives the women an opportunity to work for something specific, and we have found that in raising a certain amount of money, we can accomplish desired results more easily when there is a definite object in view than when that incentive is wanting.

The action of the Woman's Board meets the grateful approval of the Missionary Society, as it will thus be relieved of so much indebtedness.

So our plans call for fourteen hundred dollars for the Tract and Missionary Societies on the home field, seven hundred dollars for the foreign investment, the salary of Miss Burdick and the Board expense fund—a total of about twenty-eight hundred dollars.

More than a third of the year is gone, during which time the receipts have been light, but we have learned that when our women are fully informed concerning the work and endorse our plans, the response is prompt and generous. But to secure these results we must increase the interest of every individual throughout the Associations.

Let all the women be earnest and united in their response and by your contributions through your Associational Secretary, or directly to the Board Treasurer, especially in the case of isolated members, continue the hearty endorsement which the Board has year after year received. Prove your loyalty to both Tract and Missionary Societies as well as to the faithful and efficient laborers on the China field, and help pay for a home on that field *of our own* for our own.

NELLIE G. INGHAM.

BOX-OPENING SERVICE.

The ladies of the Benevolent Society of Milton, Wis., held their Semi-annual box-opening exercises at the home of Mrs. Ezra Crandall, on the evening of Nov. 24, 1892.

The session opened by singing, "Thou blest Rock of Ages," Mrs. E. M. Dunn, leading. Prayer by Mrs. Deacon Saunders.

A Bible-reading was then conducted by Mrs. E. M. Jordan. The leader read Psalm 138 and then called for the reading, by different members, of several passages from the New Testament. The passages selected were expressive of thanksgiving; especially showing Christ's example in thanking the Father for favors granted. The reading was followed by prayer by Mrs. Jordan, and by singing, "Saviour, thy dying love."

Mrs. Carlton Crumb read: "Mrs. Pickett's Mite Box," and missionary items were read by members of the society. Among these was a very interesting account given by Mrs. Deacon Saunders, in her own words, of mission work among the Creek, Cherokee, Choctaw, and Dakota Indians, by different Protestant churches, the results showing that the red man can be reached by those interested in their salvation. The fact was brought out that schools are strong factors in civilizing and Christianizing the Indian race, as the young are much more easily and deeply impressed than are the young of the white races, while it is more difficult to gain them when mature.

By request, Mrs. Wm. A. McHenry, of Deni-

son, Iowa, gave an interesting talk in which she related a visit she had the privilege of making to a mission in one of the large cities of Ohio. This mission was conducted by ladies and was devoted especially to caring for and instructing poor girls—helping them to become useful and virtuous women.

After singing, "More holiness give me," a paper was read by Mrs. B. H. Stillman, subject: "Christian Perfection."

The Mite-boxes were then opened, giving to the treasury the amount of \$22 05. This pleasant and we trust profitable meeting was closed by singing the doxology, "Praise God from whom all blessings flow."

STAYING WHERE WE ARE HAPPY.

Much of the world's disquietude comes from the fact that it will not take the advice of my English friend of many years ago. Queen Mary was fondled and caressed in France. Courts bowed down and worshiped her beauty. But she went to Scotland, and Elizabeth cut the poor thing's head off. Why did she not stay where she was happy? Walter Scott had a good home in Castle street, Edinburgh; no debts to pay, all the world bringing offerings to his genius. But he went up to Abbotsford; must have a roof like Melrose Abbey, and the grounds extensive as a king's park. He sank his fortune and refused up a pack of angry creditors, each one with his teeth at his throat. How much better for his peace if he had continued in the plain home. Why did he not stay where he was happy? Maximilian had the confidence of Austria, and the richest of all earth's treasures—the love of a good woman's heart. He gathered up all that he had and went to Mexico. A nation of assassins plotted for his life. He fell riddled with a crash of musketry, and his wife, Carlotta, goes back a maniac. They had enough before they went. They wanted more. One dead! The other crazy. Oh, that they had been wise enough to stay where they were happy.—*Dr. Talmage, in Ladies' Home Journal.*

THE unresting floods move by Him also; the sea is his, and he made it. I seem to myself more in his hand than ever when I drift in that immensity where power is almost tangible, and I can feel the liftings and fallings with which, as if I were a child in arms, he tends me. If I go down to the depths, he will go with me, and instantly I shall be at the land whither I went, with the face I waited for shining suddenly upon me. What if he say to me, "Thou shalt not cross *this* Jordan?" It will be that he shall bear me over into the other Canaan and into the better promise.—*Mrs. A. D. T. Whitney.*

CONSTANT devotion to Christian work does not insure soul prosperity. It is very easy to become professional in feeling. Unless we are constant in prayer, meditation and self-examination, we may decline spiritually though engaged in the holiest employ. Dr. Arnold says, "Let us treat as one of the devil's worst snares the temptation which we may feel to trust in our own useful lives and virtuous feelings, and, therefore, to neglect coming to God; that is to neglect the only means of knowing ourselves thoroughly, and thus of obtaining a cure for every weakness of our souls, and a guard to save us from falling away."—*Christian Inquirer.*

O MOST grateful burden, which comforts them that carry it. The burden of earthly masters gradually wear out the strength of those who carry them; but the burden of Christ assists the bearers of it, because we carry not grace, but grace us.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

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Woman's Work.

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

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

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

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

HAST a present? Be not swift
To return a gift for gift.
Thus the shallow mirror's face
Backward flings the approaching grace.

Rather ape that magic plate
Where the eager fluids wait
Some appeal of joy, to laugh
In a lasting photograph!

THE Christmas time is again upon us. The facts that December is probably not the time of our Lord's birth; that the observance of any such day is without scriptural appointment, that it probably did originate in an ancient heathen observance, and that it is often, even in Christian communities, an occasion of mere worldly enjoyment and festivities, have combined to raise serious doubts in the minds of many about the propriety of observing it in any manner. We would respect such scruples on the part of honest, God-fearing, Christ-loving people. For ourselves, while recognizing no authority for such an observance, we do not see any law or precept of religion forbidding it, provided its observance is, in every way, in keeping with the spirit and purpose of the Christian religion. It is always proper and profitable to call to remembrance God's infinite love in the gift of his Son. And if at certain times this can be made more impressive by some simple services in harmony with the spirit of worship and which do not detract, in any way, from divinely appointed ordinances, we see no reasonable objections to such observances. The real objection to Christmas, Easter, and that whole class of observances is, on the one hand, that, as church festivals, they are made to overshadow in importance the simple ordinances of the New Testament, appointed for the commemoration of Christ's work in the world; and on the other hand, that, as occasions of festivity simply, they lead away from Christ and all thoughts of the divine goodness, and become occasions of giddy pleasure and mere selfish gratification. Is there any ground between these two extremes on which Christmas may be properly and profitably observed? Probably every reader of this paragraph will have an answer of his own. Considering the danger of running to the one extreme or the other, any observance should be made with great care.

ON account of unavoidable delays the *Helping Hand* for the first quarter of 1893 will not reach all schools in time for use for the first lesson, which will be on December 31st. Notes for that lesson will be found in this week's RECORDER. The *Helping Hand* will be on time after the first lesson.

ONE more number after this one will complete volume 48 of the RECORDER. Have you paid for the year thus closing? Most of you have, a few have not. The date after your name on the paper will show how the account stands. In accordance with the effort of the Board to bring the RECORDER upon the pay-as-you-go plan all names in arrears for one year or more at the first of January, will be

dropped from the mailing lists. We shall be exceedingly sorry to part with any of our readers for this reason.

THE Secretary of the Young People's Committee, in the Mirror column this week, suggests that, as far as possible, the Young People's societies arrange to hold a "sunrise prayer-meeting" on the morning of New Year's day. We hope this suggestion will be generally acted upon. It is a good way to begin the year. Let the appointment be made and then let every member of every Society making the appointment lay aside everything that comes in the way of meeting the appointment. It will be a great blessing to all who participate in it; and what an inspiration it will be to think of all our young people beginning the new year in united solemn prayer and joyful praise to God! Can't the call for the meeting be so extended as to include old as well as young people?

WHEN Wm. M. Evarts was asked what he considered the source of Dr. John Hall's power over men in preaching, his instant reply was, "His magnificent character." While there is much in the reply it is not all there. We have been greatly moved by the preaching of men of whose personal character we knew absolutely nothing; and then we have known men of magnificent characters who could hardly preach a moving sermon. Any estimate of the power of gospel preaching which leaves out the power of the simple truth of God on the great themes which the pulpit is called to proclaim, is partial and imperfect. Let these truths be told as God has told them in his Word, by men whose lives are dominated by them and men will listen to them, whether they believe them or not; and many will believe.

It is reported that Philip D. Armour, of Chicago, has just made a present to that city of a fine building, to be known as the Armour Institute. The building is valued at \$100,000, to which the generous donor adds \$1,400,000 in money, making the entire gift one million and a half. The building, with the munificent endowment which goes with it, is to be for the benefit of the city in an educational way, much as the Cooper Institute is employed in New York. Coming at a time when the public mind is in a state of disappointment over the fact that a man of the immense wealth of Jay Gould, obtained so largely from public patronage, should have disposed of it all apparently without so much as a thought of the public good, this gift of Mr. Armour gives us faith again in rich men. In fact, rich men are very much like poor men in one respect, at least, some are large-hearted and generous, and some are narrow-minded and selfish. After all, it is character and not money that makes the man.

WE have heard of "war on saloons," "war on gambling," etc., to the end of the chapter of things accounted evil, but who ever heard of a "war on graveyards? Well, such a war is on. The attack is begun by a body of men carrying the somewhat imposing name and title of the "Mississippi Valley Medical Association." This Association has recently considered earnestly the question of the influence of graveyards on public health, and their verdict is that "the graveyard must go." In other words, their formulated conclusions set forth "that the method for disposing of the dead should be founded on reason and not on custom or sentiment; that the interment of the dead in the earth was never enforced by a statute, Jewish or Christian, being merely incidental to both

dispensations; that no law, human or divine, requires any such disposal of the dead as is prejudicial to the health and comfort of the living, and, while it may be an open question as to the right of the State to decide on the manner of disposing of the dead, unless in exceptional cases, it is clearly the province and duty of the State to prevent such practice as will in anywise jeopardize the interest of the living. As a final declaration, in view of all the facts attainable, the opinion is expressed that the graveyard, as a constant menace to public health, should become a thing of the past, and that incineration is the method most in accordance with science, sanitation, reason and religion."

ENGINEERS judge of the condition of the machinery under their charge by the tone it gives while running, every machine having a hum of its own. When this varies there is something wrong about it. The editor of this paper remembers to this day how, when a farmer's boy in a western State, he used to run a threshing machine, and with what a peculiar pleasure he listened to the "sing of the cylinder" as it beat out the golden grain. A slight rise or fall in the pitch of the tone it gave was quickly detected, and if it did not at once right itself, it required prompt attention. So human lives are set, each to its own normal pitch, and none ever runs quite right until it is attuned to the harmonies of the spirit and love of God. Listen, brother or sister, to the sweet, steady "sing" of your own soul, as, redeemed, chastened, and purified by the indwelling Christ, you work out in your life his own will concerning you; and if at any time there comes a jarring note, or a fall in the pitch of your own spiritual temper, be sure something is wrong. Stop and balance up the machine before you go any further. Learn a lesson from the engineer.

A LONDON, England, contemporary has been collecting statistics pertaining to the habit of church going in that city. He finds that in ten years, from 1881 to 1891, forty new churches and chapels were opened and eleven were closed, making a net gain of thirty-one, and increasing the seating capacity 18,000. But the actual attendance has slightly decreased. The Church of England shows considerable increase, and Wesleyans and Congregationalists a slight increase; Unitarians, Baptists and Presbyterians show a slight decrease, and Roman Catholics a large falling off. It is at least curious that the extremes of increase, on the one hand, and of decrease, on the other, should be noted in the two churches which most resemble each other in forms of worship. The causes must be looked for in something else than the mere matter of the ritual. The fact of there being but slight variations among all the non-ritualistic Protestant communions points to the same conclusion. What those causes are, the statistician does not attempt to show, neither does he compare the (probable) large increase in the population of the city with this comparative stationary number of church attendants. On the whole, the picture is not a very bright one. Would it be any better in any of the large cities of our own country?

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin, convened with the church at Milton Junction, Nov. 25, 1892, as per previous arrangement.

The meeting was called at 10 A. M., by the President, A. B. Spaulding; and prayer was offered by N. Wardner. The Secretary, Geo. W.

Hills, being absent in North Carolina, F. O. Burdick was chosen Secretary *pro tem*.

This being the annual meeting the election of officers was declared in order, and the Secretary was instructed by the meeting to cast the electing ballot for the the following officers: President, A. B. Spaulding; Vice President, H. Hull; Secretary, Geo. W. Hills; and E. M. Dunn, N. Wardner, and O. U. Whitford were elected programme Committee.

The first exercise on the literary programme was a paper by O. U. Whitford, an exegesis of Gal. 3: 23-25. Remarks were made on this paper by N. Wardner, E. M. Dunn, Wm. Littlejohn, J. M. Stillman, and Mrs. L. D. Stillman. The second paper, "What conditions are essential to the prosperity of the church?" was read by H. Hull, and remarks were made by E. M. Dunn, O. U. Whitford, J. M. Stillman, Silas Thomas. Adjourned till 2 P. M.

AFTERNOON.

Called to order by the President. Prayer by O. U. Whitford. The following names were proposed for membership, Mr. and Mrs. B. H. Stillman and Mrs. Belle Thomas.

The third paper was read by N. Wardner, on "What is Regeneration? What are the methods of God's procedure in regeneration as far as we understand them? What is the difference between regeneration and conversion?" Remarks by E. M. Dunn, O. U. Whitford Silas Thomas.

The fourth paper, prepared by Geo. W. Hills, was read by Mrs. Geo. W. Hills. "Is it advisable for our people as a denomination to represent themselves at the World's Fair Religious Congress, to be held in Chicago next year?" By vote this paper was requested for publication in the SABBATH RECORDER.

The fifth paper was by Wm. B. West, "What is effective preaching, and what are the conditions requisite to secure it?" Remarks were made by N. Wardner, H. Hull, E. M. Dunn, O. U. Whitford, Silas Thomas, Wm. Littlejohn.

The sixth paper was by F. O. Burdick, "What do the Scriptures teach with reference to progressive sanctification? Is the idea of progressive sanctification in the intermediate state contradictory to Scripture or reason?"

The Programme Committee reported the following programme for next session, which was adopted:

1. What is the best mode of conducting a revival? E. B. Saunders.
2. What is the office work of the Holy Spirit? Is the Holy Spirit and the Spirit of Christ one and the same? If not, how is Christ present with his disciples "even unto the end of the world?" S. H. Babcock.
3. What is the proper attitude for our churches to assume toward their young people? E. A. Witter.
4. What do the Scriptures teach with reference to an intermediate state? N. Wardner.
5. How far is it advisable for Seventh-day Baptist Churches to introduce into their order of worship responsive reading of the Scriptures, chanting the Lord's Prayer, music by a quartet choir, solos, the use of musical instruments other than the organ, such as the violin, the cornet, etc.? Do all these modern appliances promote spiritual worship? Wm. B. West.
6. In what sense were the writers of the Scriptures inspired? Does their inspiration insure the accuracy of what they wrote? Prof. Albert Whitford.
7. What is the best method of studying the Bible for the making of sermons, Sabbath school instruction, spiritual life and growth? O. U. Whitford.
8. What was the aim and teaching of the Epistle to the Colossians? E. M. Dunn.
9. In what ways can a pastor best promote the spirituality of his church? Geo. W. Hills.

E. M. DUNN, *Com.*

Adjourned to meet in connection with the next Quarterly Meeting at Milton, Wis., commencing on sixth-day before the last Sabbath in February, 1893, at 10 A. M.

F. O. BURDICK, *Sec. pro tem.*

SALEM COLLEGE.

For many years the RECORDER readers have been interested in West Virginia as a fruitful mission field. They have read and heard of the hosts of young people, dwelling in humble homes among these rugged hills, who have greeted the missionary of the cross as he has preached the unsearchable riches of Christ. Now and then one from among the many, inspired by a burning desire for culture, has found it possible to make his way out from his home-land, into some of our colleges. Wherever these have gone, they have proved to the world that West Virginia contains some most excellent material out of which men are made. One thing is clear; the world is very loath to give any one of them back to us when they have obtained their education. The very best places Seventh-day Baptists have to offer are given them, and they invariably prove themselves worthy. But there are scores still delving among the half-cleared hillsides of these back counties, around whom financial straits have placed impassable barriers, who are just as richly endowed with natural gifts as any who have gone out from us, and yet who find it simply *impossible* to go away from home to obtain the much-needed education. They see that the times demand men of culture. They feel that they cannot meet the demands of this progressive age without a better education than their fathers needed in the by-gone days.

The brethren of the South-Eastern Association were so deeply impressed with this truth that they resolved at the Association four years ago to make the effort. By a heroic effort a subscription of more than \$6,000 was obtained, and a commodious building erected, containing a fine chapel and five recitation rooms, in the west end of the village of Salem. There is still a debt of \$1,600 upon the property. When the General Conference was at Salem, in 1890, its meetings were held in the college building. The friends from abroad subscribed toward the running expenses for a term of five years. The amount for the first year was \$750, and for the following four years about \$500 per year. Several paid their entire subscription the first year, which leaves about \$400 per year pledged for the balance of the five years. The school demands four teachers, whose entire salaries amount to \$2,100 (two of them together are giving back to the school this year \$150 of their salaries) and the subscriptions are not sufficient to meet the deficiencies. The music, art, and telegraphy departments are given to their respective teachers for what tuition they receive.

At the close of last year the Board of Directors found themselves face to face with a deficiency of about \$1,500 over and above all available income, which had to be met. This amount to the people of West Virginia, with their small incomes, seemed indeed like a crushing load. But the heroism with which a few of them rallied to overcome the difficulty was truly touching. Several of them gave really beyond their means. Tears would start unbidden as some horny-handed farmer, who had saved and toiled to make scanty profits out of the hillsides, would count out his \$50, or \$25, and pass it over to "save our school." Some will have to pinch all the year on account of it. But with the help of some generous friends East, enough was subscribed to meet the entire debt, had it all been paid. As it was not, however, the beginning of the present school year found us some \$300 behind. There must still be some plan devised to meet deficiencies, if the school

is to succeed. Arrangements should be made for a term of years, say ten, at which time the great need of such a school would be more clearly understood, and its benefits more fully appreciated. The amount of patronage it would gain would enable us by that time to decide more fully as to what should be done for its future support. The school is being run this year according to the most careful economy. The expense being reduced \$500 on salaries alone, saying nothing of the amount presented by the teachers, which will make the running expenses of the present year at *least* \$600 less than last year.

In regard to the *importance* of this work; I am satisfied that it is now the all-important work for our people in this Association. West Virginia has reached a point in her development where the demand is for culture. Our cause cannot go forward now upon the old plans alone. This generation is rapidly out-growing them. The true mission work, most needed now, is that which develops the mind as well as the heart power. We need that kind of labor here that enlarges all the powers along the lines of Christian manhood, and turns the warm-hearted, religious enthusiasm of this people into constant and intelligent work for God and humanity; and that, too, in paths of advanced thought and practical improvement. Salem College is fast becoming a power to this end. Its transforming influence begins to be felt. Indeed, if one could inspire all of the young people of this country with a desire for education, and set them about getting it, he could transform West Virginia. Who can estimate the ever-widening influence of such a school, molding the lives of fifty to one hundred of our young men and maidens, term by term, year by year, and sending them out as teachers and preachers, through the towns and hamlets of this great mission field? Eleven of our last term's students, bearing certificates of excellent grade, are now out in this teaching work, every one of whom is pledged to return to us in the spring, and bring as many as they can with them.

The fall term just closed has been the largest fall term in the history of the school, numbering sixty-one students, including the music, art, and telegraphy departments. We have every promise of a very large spring term. Indeed, were it not for this ever-present ghost of finances, meeting us at every turn, the prospect would be in every way bright. Some way *must* be provided to meet deficiencies for a term of years, if this good work is to go on. God only knows how it is to be done, but we do have faith to believe that some way will be provided. If one hundred men could be found willing to pay one-hundredth part each, of all the deficiencies for a few years, the question would be settled for a time. If *one chair could only be endowed* the school could pay the other necessary expenses. It sometimes seems sad that we have to expend so much of our vitalities and lose so much of our powers for good in wearing, grinding, worriment over the money matters. What can be done to relieve us of this part of the burden, and ensure the life and blessed work of Salem College for years to come?

May our blessed Master make us wise here in the management of this school, and strengthen us for the burdens, giving us the needed consecration and self-denial to ensure success. May his own quickening Spirit put it into the hearts of interested friends abroad to render the needed aid. It seems to us that for Salem College to fail now would be a most disastrous blow to our good cause in West Virginia.

THEO. L. GARDINER.

YOUNG PEOPLE'S WORK.

THE STORY OF GRUMBLE TONE.

There was a boy named Grumble Tone, who ran away to sea.
"I'm sick of things on land," he said, "as sick as I can be!

A life upon the bounding wave will suit a lad like me!"

The seething ocean billows failed to stimulate his mirth; For he did not like the vessel, or the dizzy, rolling berth, And he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands, he saw each wondrous sight,
But nothing that he heard or saw seemed just exactly right;
And so he journeyed on and on, still seeking for delight.

He talked with kings and ladies fair, he dined in courts,
they say,
But always found the people dull, and longed to get away,
To search for that mysterious land where he should like to stay.

He wandered over all the world, his hair grew white as snow,
He reached that final bourne at last, where all of us must go;
But never found the land he sought. The reason would you know?

The reason was that, north or south, where'er his steps were bent,
On land or sea, in court or hall, he found but discontent,
For he took his disposition with him everywhere he went.
—Ella Wheeler Wilcox.

IN an ancient allegory describing the progress of a struggling soul toward a blessed and happy end, the crowning feature of the blessedness of a virtuous life is that the one who attains it "hath the hopes of happiness, not in others, but in himself."

AS TRUE is it to-day as when the pupil of Socrates penned the sentiment. The sources of our happiness and misery, of the genial, comfortable life as well as of the sour, discontented one, are for the most part to be found in ourselves.

OF all habits not positively sinful and vicious in themselves hardly any is as baneful as the indulgence and fostering of a habit of discontent and of universal criticism and fault-finding. Then it is so easy to acquire, and so hard to conquer.

THE insidious part of this habit of censorious discontent is that at first it wins its way with us by posing as a virtue. Is it not our duty to protest against the wrong, and if possible to right the same? Is it not a benefaction to point out faults when we observe them, or to show our fellowmen their errors? Thus it begins, all virtue of the highest and kindest type. But ere long it is transformed from angel to demon, and that of the blackest.

HE who is looking for faults will see nothing else. Like the man with the muck-rake in Bunyan's story, he cannot see the glory, though it be nigh, but is all absorbed with the dirt and mire below. He who is always seeking an opportunity to criticise can hardly fail for lack of material; for in this world of imperfection he can exercise his laudable ambition to his heart's content without going far. Still the brothers and sisters and cousins of "Grumble Tone" generally go just a little away from home when seeking these things. He who never neglects an opportunity to express his disapproval of what he dislikes is very apt to forget to praise what pleases him; and as the power of the evil habit grows stronger, nothing much does please him—except a chance to find fault with somebody or something. And the climax of chagrin for such a heart is the inability to

find anything to criticise or anybody to blame; and the supremest mortification of such a soul is to find that he has been in error in the exercise of his chosen vocation. Rather would he make the fault in another than find that he had asserted the fault where fault was not.

LET us resist the beginnings of this tendency if we find it in our natures. Let us check it by looking for the pleasant things and mentioning them, by praising, when we can, oftener than blaming. Then our really valuable suggestions and criticisms, our brotherly pointing out of mistakes and errors, faults and sins, will be of service and do many times the good it otherwise would. Let us balance the habit of discontent with the habit of making the best of things, looking on their bright side, seeing all the good we can in persons and things. Let us consciously strive to mold ourselves in this regard; else the habit will grow upon us, and when we get to heaven at last we shall be discontented even there. It will be a mercy if we do not find, in our own estimation at least, the pearly gates a little crooked on their hinges, the golden pavements not properly laid, Gabriel's trumpet off the key, the singing of the multitudes too something-or-other; and we shall at the last minute have to check an impulse to ask the Lord for a better harp or a mansion with a few more improvements. To prevent this let us begin to control our tendency to grumble here below—for we Protestants have no convenient purgatory to improve in, you know. The best we can hope for is "progressive sanctification." Suppose we begin that now, while it is the day of salvation.

A MISSIONARY DREAM.

I have just had a dream. I was at the mid-week prayer meeting. After scripture lesson and singing, the late Dr. B., of saintly memory, was called upon to lead in prayer. In so doing the burden of his heart seemed to be for the enlargement of God's kingdom. From the first he began to specialize the great channels through which the gospel was now being disseminated. Starting with Home Missions he prayed earnestly that the church might realize her responsibility and opportunity, and that all hearts might be opened to respond to the urgent needs of this work. And while thus praying, stopping a moment, he took from his purse a twenty dollar gold piece and handed it to the leader. Then he prayed for the Foreign Board, for the American Missionary Association, and so on for our different benevolent societies; and in each instance, after so doing, stopping a moment to make a like contribution.

But the spell was soon broken. As I awoke, it was to the consciousness that Dr. B. was no longer with us; that these societies, however, were; but, alas, that such joining of giving with praying was none too common among Christians; that while many meetings were being held, instructive and stirring exhortations given, and many prayers offered, still there was not a like going down into the pocket to bring thence gold to lay upon the altar of missions.—*Congregational News.*

LET'S TRY IT.

If you find yourself irritated and unhappy,—and with fairly good reasons for being so,—take hold of yourself by the collar, and set yourself down hard, and say to yourself: "Well, what is it? Suppose that is so, how long will it be so? What difference will it make at a short time from now? A good night's sleep will dissipate the most of it. If nothing else will remedy it, death will—and that is not far away. Why should I allow the brief time I have to be happy in this life to be turned into misery? I will not do it. I will not permit myself to be fretted and chafed and embittered." Then go and dash cold water over your head, and take hold of some sort of work.—*The Interior.*

A MODEL OF WOMANHOOD.

The following sentences which we find in a contemporary are said to have been the answer of a boy to his sister's questions as to why he took a fancy to a friend of hers in whom she saw neither talent nor beauty. Said he after a few moment's pause very slowly: "What do I see in her? Well, first of all, she has a pleasing presence, and yet it is not one that is arrogantly so, or that makes me feel anything but welcome. Then she speaks good English; she never talks scandal, she has a low, sweet voice, and she is always ready to give a helping hand, metaphorically, to the people who are embarrassed, or who don't know just what to do when they are out. She is always neatly and properly dressed, but I have never seen her wear anything flashy, and I don't think she would ever look at a cotton back pink satin with a view of wearing it any more than she would at a brass brooch. She always makes me feel that it would be a hard struggle for me to get her love, but when I do get it, it will be worth having. She is never effusive, but always polite. And then what I like about her best of all, and what I see in her that is best, is that she is mother's girl. The first thought in that household is to give pleasure to mother. Her first idea is to have some pleasure for mother. Her first idea is to have some pleasure in which mother can join; and never yet have I known any frolic or any game or any joyful time in which she didn't first make all the arrangements about mother and afterwards about herself. I see unselfishness, dignity, consideration and a loving heart in her, and that's why I want her for my own."—*Selected.*

OUR MIRROR.

WE learn with regret, that owing to the removal of members the Fouke Y. P. S. C. E. was obliged to disband some months since.

WE recognize in our Christian Endeavor Society one of the greatest blessings that has ever come to our village. While the enthusiasm incident to organization has in a measure subsided, we feel that we are in working order, and are learning that it is not so much the attending crowd, as individual fidelity that will make us strong and acceptable workers for the Master.
J. M. D.

SHILOH, N. J.

THE Garwin, Iowa, Society, although among the smaller ones in membership list, is working earnestly. In favorable weather the prayer-meeting attendance is very good. Nearly all the young people are now professed Christians, ten having been baptized last August.

REV. J. L. HUFFMAN, writes from Stone Fort, Ill., Dec. 5th, that they are "being blessed by a precious revival, and the church is receiving much benefit therefrom. Some wanderers have returned to duty, and a few at least are happy in the new life. From seventy-five to one hundred have expressed their purpose to become Christians and serve the Lord. How many of them will press forward is yet to be seen. The majority are young people of First-day families." Mr. Huffman expresses himself as enjoying the work very much, and being blessed with excellent health.

THE Salem, West Virginia, Y. P. S. C. E. has sixty active and ten associate members. The meetings held weekly are full of interest and instruction. In the absence of Elder Gardiner, the Sabbath morning services are conducted by the Society with satisfactory results. The Relief Committee is constantly caring for the sick and assisting in burying loved ones, not only in homes of the society, but wherever such aid may be given. In this way many hearts and homes have come to appreciate the work of the Society. The Missionary Committee,

by special invitation, lately visited the Society at Cherry Camp, and rendered valuable aid. The Lookout Committee solicits strangers to attend services and take part in the meetings—students are especially welcomed. The Society has pledged \$10 for Elder Huffman's salary, \$10 for the Salem Church, and \$15 for Salem College. The action of the Trustees of the United Society regarding Seventh-day Baptists is keenly felt, as the Society here effected the organization in this State, having the honor of the first State Convention. Yet this decision does not change our purpose. Our aim is to live in the light of truth and in the spirit of forgiveness; already much good has been accomplished.

So far as practicable will not the Endeavor societies arrange to hold on the morning of January 1, 1893, sunrise prayer-meetings? The Society at Milton held a very interesting meeting last New Year's morning, with about one hundred in attendance, notwithstanding it was a rainy morning. Many of the societies out of villages may not be able to hold them, but those in town can. Will you also make "our young men" a subject of prayer at these meetings? Some one has said, there are as many young men in our prisons as in the church at work for the Master. Shall not our motto for 1893 be the young men of our land for Christ?

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FIRST QUARTER.

Dec. 31.	Returning from the Captivity.....	Ezra 1: 1-11.
Jan. 7.	Rebuilding the Temple.....	Ezra 3: 1-13.
Jan. 14.	Encouraging the People.....	Hag. 2: 1-9.
Jan. 21.	Joshua the High-Priest.....	Zech. 3: 1-10.
Jan. 28.	The Spirit of the Lord.....	Zech. 4: 1-10.
Feb. 4.	Dedicating the Temple.....	Ezra 6: 14-22.
Feb. 11.	Nehemiah's Prayer.....	Neh. 1: 1-11.
Feb. 18.	Rebuilding the Wall.....	Neh. 4: 9-21.
Feb. 27.	Reading the Law.....	Neh. 8: 1-12.
Mar. 4.	Keeping the Sabbath.....	Neh. 13: 15-22.
Mar. 11.	Esther before the King.....	Esth. 4: 10-17; 5: 1-3.
Mar. 18.	Timely Admonitions.....	Prov. 23: 15-23.
Mar. 25.	Review.....	

LESSON I.—RETURNING FROM THE CAPTIVITY.

For Sabbath-day, Dec. 31, 1892.

SCRIPTURE LESSON.—Ezra 1: 1-11.

GOLDEN TEXT.—The Lord thy God will turn thy captivity, and have compassion upon thee.—Deut. 30: 3.

INTRODUCTION.—The Book of Ezra continues the history of the Jewish people from the close of 2 Chronicles, about B. C. 536 to B. C. 457, or eighty years. The book consists of three parts: (1) A description of the return from Babylonian captivity under the lead of Zerubbabel (Chaldaic name, Sheshbazzar). (2) An account of rebuilding and dedicating the temple. (3) Ezra's journey to Jerusalem and work of restoring the true worship of God. The book harmonizes with the prophecies of Haggai and Zechariah, which it materially elucidates. Compare the fifth chapter of Ezra with the first of Haggai and the third and fourth of Zechariah.

EXPLANATORY NOTES.—v. 1. "First year of Cyrus." Of the Persian Empire which included Persia, Media, Babylonia and Chaldea and other dependencies. "Word of the Lord. . . fulfilled." A statement of the historian with reference to prophecy being fulfilled (Jer. 25: 12; 29: 10), and not a part of the proclamation. "Stirred up." Just the influences that prompted the king to show favor to the Jews are not mentioned. God has many ways of stirring up hearts to fulfill his purposes. "Proclamation." Sent messengers throughout his realm who read his decree. No telegraphs or newspapers aided rulers and legislative bodies in those days. v. 2. "Given me all the kingdoms." Hyperbole common to kings and emperors. It was the greatest political power then on earth. "Hath charged me to build." Probably his aged prime minister Daniel had shown him the prophecies which 200 years before this had mentioned his name. See Isa. 44: 28; 45: 1-4. These no doubt led him to this act. v. 3. "Who is there,"

etc. A call to the Jewish leaders to do their part. Full permission to Jewish exiles who desired to return to their native land. Also to help their poor brethren and contribute toward rebuilding their holy temple. v. 4. Those who remained were encouraged or commanded to aid in the enterprise. v. 5. "Chief of the fathers." The ecclesiastical leaders who were true to the ancient worship. Their example and enthusiasm was followed by others. Thus the Lord led them to "go up to build the house." They were patriotic enough to brave all difficulties. v. 6. Shows the liberal assistance of their brethren who chose to remain in Babylonia. Many had there accumulated property and comfortably established themselves in the foreign land. v. 7. "Brought forth the vessels of the house of the Lord." It was said in 2 Kings 24: 13 that these were "cut in pieces" by Nebuchadnezzar. The parts may have been re-united, or the Hebrew word may have more literally meant cut off from use in the temple. Some commentators so think. v. 8. "The treasurer." Who had official charge of the king's treasure. "Numbered them." Gave a list of them to the receiver "Sheshbazzar." "Prince of Judah." The hereditary prince. Had the kingdom continued until this time Zerubbabel might have been Judah's king. He was recognized by the exiles as the lawful prince of Judah. v. 9. "Thirty chargers." Basins or bowls. A silver charger weighed 130 shekels, or 5 lbs. 5 oz., Troy weight. The golden chargers are not described. "Knives." For slaughtering animals for sacrifice. v. 10. "Basins of gold." Golden cups or goblets, *kephor*. "Second sort." Of the next lower order. v. 11. "All these." Vessels of gold and silver used in the temple service. "Bring up." From Babylon to Jerusalem was an ascent. So also from other directions. "With them of the captivity that were brought up from Babylon." All the exiles did not embrace the opportunity given them by Cyrus. Many Jews had been born in Babylon and preferred their comfortable homes to the great journey to the land of their fathers. How difficult to get the children of "lone Sabbath-keepers" to go where they can have the religious privileges which so helped their fathers to become strong in the faith. Hence the great loss to the people of God. Some Jews went up with Zerubbabel, others later with Ezra and again others with Nehemiah.

LEADING THOUGHT.—God has not cast away his erring people who are in any way in covenant relation to him. He purposes to have a people with whom he can make a covenant of salvation. See Lev. 26: 43-45, Rom. 11: 1, 2.

SUGGESTED THOUGHTS.—Those who are repentant and truly renewed shall persevere and obtain eternal life. God will bring them back from their captivity. The design of a rejection in this world may not be final, but that the remnant may be reserved and disciplined and reinstated in God's favor, and be the stronger in faith and power for good. God had taken away the exclusive and peculiar privileges of his people and utterly rejected many apostates, but only to better preserve his true people and his cause. The Jews who remained in Babylon were commanded to help furnish the means for others to return and rebuild the temple. Is it not a duty of the non-resident church member to send his tithes or contributions to help maintain his church? God's people need a house of worship. If it "runs down," be faithful to repair it or build new. It is the duty of Christians to "strengthen the hands" of each other, not weaken them.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 25th.)

WILLING OFFERINGS TO GOD.—Ezra 1: 4, 6, 2 Cor. 8: 5, 12.

"First gave their own selves to the Lord." The best gift of all to God if given cheerfully, willingly. And yet it is a purchase, for the apostle says, "Ye are not your own, for ye are bought with a price." The "price" indicates the greatness of the cost. The Father gave the Son and the Son gave himself. How willingly, then, should we bring our gifts. Justice demands the dedication of ourselves and our all to the Lord; and unless we devote all to his service, we rob him of his right. "To take what belongs to a man is robbery, but to take what belongs to God is sacrilege."—*Wm. Jay*.

When all they that were about the Jews, who were to rebuild their city and temple, strengthened their hands with vessels of silver, with gold, and precious things, besides that which was willingly offered, they observed Paul's rule, "Bear ye one another's burdens, and so fulfill the law of Christ." Says Thomas Fuller, "Let him who expects one class in society to prosper to the highest degree, while others are in distress, try whether one side of his face can smile while the other is pinched."

The best offerings are always free-willing offerings. The heart goes with them and is enlarged. Such gifts strengthen the feelings of gratitude to him who has done so much for us. When we willingly give we show that we are not ashamed of the cause for which we give. The apostle says it is a grace. "See that ye abound in this grace also." Willing offerings for the support of the church, its ministry, for missions, for benevolent work is as important as praying, singing, or exhorting. When Jesus said (Acts 20: 35) "It is more blessed to give than to receive," he spoke from his own rich experience. Such offering produces happiness of a high quality and is the mark of a generous, noble character.

SCRIPTURE REFERENCES.

1. An example from Paul. Acts 20: 32-35.
2. Willing, yet self-denying service. Rom. 15: 1-7.
3. Free gifts for the tabernacle. Ex. 35: 4-10, 20-29.
4. How God regards the mind. 2 Cor. 8: 11-15.
5. A great gift from a poor person. Mark 12: 41-44, Luke 21: 1-4.
6. Another woman's freewill offering. 1 Sam. 2: 24-28.
7. The greatest freewill offering in history. John 3: 16, Rom. 5: 5-8, 1 John 4: 9-14.

—MOST people would be sensitive to the remark that they take little interest in the Sabbath-school. Do they not suffer their children to go when they are anxious about it? Do they not even give them a penny for the collection? And yet they have too little interest in the matter if we judge righteous judgment, and that must be a judging of faith by works.

—NOW WHAT great interest have people in this matter who do not concern themselves about the choice of officers and teachers, about the numbers who attend, or the methods employed, or the success of the Sabbath-school work? Many fathers and mothers take no pains to find out what is being taught their children, or what advancement they are making in Bible knowledge. It is true that our schools try to select the best teachers, and use the latest and most approved methods, but for all that, he who is really interested and believes in Sabbath-schools will find out what his family learns there, how his children conduct themselves, what advancement they are making, etc.

—AGAIN, some have the impression that a school will run itself; but if it depended upon their activity it would run out, or fail to reach very many. It is reported in some societies that great numbers even of professed Christians who should be in the Sabbath-school as teachers or pupils, have nothing to do with it. How can they expect to meet their Judge and report that they did what they could and should to advance the kingdom of their Redeemer?

—IF the young especially are not reached through the Sabbath-school, the probabilities are that they will never be reached. There is no church member who is able to get to the church building who is not in need of the help the school will give, or who is excused from helping others in this manner. A disciple is a learner. Have any learned all they can and need nothing more to help them in the development of Christian character? God speed the day when all well meaning people, young and old, shall congregate in classes for the earnest study of the Word of God, and when the churches especially shall be as anxious to provide for the Sabbath-school, be a part of it, or have it a part of the church, as they are to provide for any other branch of work.

Do NOT wade far into the dangerous sea of this world's comfort. Take what the good God provides you, but say of it, "It passeth away; for indeed it is but a temporary supply for a temporary need." Never suffer your goods to become your God.

HOME NEWS.

New York.

ALFRED CENTRE.—Among the visitors to our town during the past few days, who have been absent for a number of years, we notice Prof. A. R. Crandall, of Lexington, Ky.; Prof. E. P. Saunders and wife, of Westerly, R. I.; Mrs. Jennie Saunders Williams, wife of the Rev. O. D. Williams, Calhan, Colo., and Alfred Allen, son of the late President Allen, of Ocala, Fla. —Our Sabbath congregations are large, the Sabbath-school has considerably increased in numbers since the change in time of holding sessions from 3 P. M., to 12 o'clock, the Young People's prayer-meeting at 4 o'clock on Sabbath afternoon is large and full of power, and the weekly appointments at McHenry Valley and the Five Corners, under the charge of brethren J. H. Hurley and Martin Sindall, are increasing in attendance and interest. — Winter seems to be in no particular haste about coming in upon us. The temperature averages just a little below the freezing point and occasional skiffs of snow remind us that we sometimes have sleighing in old Allegany. We are in no hurry for it.

S. R. S.

Wisconsin.

BERLIN.—By request of the Berlin Church I went to Berlin, Dec. 9th, to meet with them in their Annual Meeting. I was accompanied by E. B. Sanders, with whom I enjoyed a very pleasant season of labor for two days. We found quite a company gathered from Coloma, Marquette, and Berlin. After each preaching service there was had a brief after-meeting. The friends took hold with earnestness, and many gave evidence of being renewed in courage and hope during the meetings, and in the closing meeting, Sunday night, two rose for prayers. We feel that Bro. Todd, though old in years but young in heart, is doing a good work on this field. Brethren, let your prayers and sympathies be extended to this field, that all, and especially the young, of whom there is a goodly number, may be of the Lord helped to go "forward," and occupy the unoccupied fields about them.

E. A. W.

ALBION.—The Albion Christian Endeavor Society held a novel social last evening. A few weeks ago it was decided to try to raise some money for the use of the Society. Each member was asked to seek in some unusual way to earn what they could, and on the evening of the social to pay the money earned into the Society treasury, and at the same time relate the experience had in getting it. A large part of the membership set about the work, and the experiences related revealed a great variety of ways in which to earn money for such occasions, and proved the adage that "where there is a will there is a way."

E. A. W.

Louisiana.

HAMMOND.—The winter session of the Seventh-day Baptist South-Western Association has come and gone. For some time, since last June, it has been like hope deferred, and although it hasn't made "the heart sick" yet it has been sorely disappointed by repeated removals into the future. The final arrangement for the winter session has been, in its fulfillment, eminently satisfactory. The attendance from abroad was not so large as could have been wished, yet it was fair. The meetings continued four days, beginning with Thursday morning. The evenings were also utilized by

preaching, praise service, Bible-readings, and conference meetings. Our house of worship was well filled at all such appointments. The spirit of the Lord attended all these ministrations. There seemed to be a oneness of purpose on the part of all in attendance, and that to obtain a blessing and with it such inspiration as would go with us into our lives and help to make us, in all the days to come, more efficient and more zealous in the service we try to render the Master. The business of the Association was done with dispatch and intelligence. Our First-day friends were conspicuous in their attendance upon the evening sessions, and joined heartily with us in prayer and conference meetings. — Several additions were made to the church by letter and one by baptism. Brethren Main, Livermore, Cottrell and Lee brought to us a fresh baptism of Christian activity, of fuller consecration and of better service. — The weather, upon which so much depends for the largest results, was all that could be desired. The delightful occasion will be long remembered as one of spiritual blessing as well as fraternal greeting. — The next session will be held with the Church at Fouke, Ark.

W. R. P.

HAMMOND, La., Dec. 9, 1892.

THE AFRICO-AMERICAN PROBLEM.

G. M. Cottrell, in the RECORDER of Dec. 15th, speaks of the low condition of the Southern Negroes and asks, "What is to become of the Negro?" That many of the Negroes are vicious, lazy and licentious, cannot be doubted. That they are so cannot be wondered at, when we remember their condition thirty years ago.

When I was teaching in North Carolina just "befoh de wah" it would have been a crime, punishable by fine and imprisonment, for me to have taught Negroes how to read; nay, more, I might have been mobbed or murdered had I ventured to do it. At that time Negroes could not legally marry; they "paired off." At that time the idea of a Negro voting would have been considered as absurd as if the Negroes had been monkeys instead of human beings. Now Negroes may learn to read! Now Negroes may marry! Now Negroes may vote! Truly the world moves! Verily, the Negro race is marching right along with the rest of us! I met two school-girls this afternoon going home together in happy comradeship; the one fair and white, the other thick-lipped and black. Miss Thicklips had a little note in her hand that she seemed to be reading to the other, and was laughing over as they tripped along the wet sidewalk. The black child was as well dressed as the white child; her black feet were just as well protected by stockings, shoes, and rubbers as the feet of the white child. Such a sight as that was not common even here at the North, forty years ago. Now it occasions no remark. Thirty or forty years ago a child like Miss Thicklips would have trotted about on Massa's plantation in a single garment, ragged at that. Her feet would have been as bare as the feet of a newborn infant. Here at the North she might have had good clothes and might have gone to school, but as a rule she would have been made to feel that she was of an inferior race.

The prospects of the Africo-American seem as bright, considering their condition less than half a century ago, as were the prospects of our Anglo-Saxon forefathers just after the Norman conquest; nay, brighter. I thank the Lord most heartily that Southern Negroes may marry, may vote, may learn to read! I thank the blessed Lord most humbly, gladly, devoutly,

that I have lived to see the dawn, yes, the broad daylight of these possibilities for the Negro-Americans.

HARRIET WARE STILLMAN.

REPORT OF TRACT DEPOSITORY.

(For the month of November.)

Receipts.....	\$48 12
Expenses.....	68 14
Amount of expenses above receipts.....	12 02

Seventh-day Baptists! is there not some way by which something can be done to arouse the dead and sleepy in Zion? So many have been saying, for years, "No use of sending the *Outlook* to the ministers! We must reach the common people." But ever since the *Reform Library* was started that class of people have been very quiet. The opportunity is afforded us now of sending, at a very small cost, these excellent tracts to the common people. Yet we have to constantly, continually, keep appealing for funds to carry on this work. The Tract Board has more than it can carry. We seem to have forgotten them, and retrenchment is their only alternative. If funds do not come sufficient to run this work *it must stop*; and if, as a people, we have come to the time when our advance work in Sabbath Reform has no interest in the hearts of our people we better cease as a separate and distinct denomination. How many of our people have read the ringing letter of Brother Tickner in the last RECORDER?

When such letters as these come to our office we are encouraged to push on:

JERSEY CITY, N. J., Dec. 8, 1892.

American Sabbath Tract Society:

Dear Sirs;—Enclosed find 25 cents in stamps. I have received a number of sample copies of the *Sabbath Reform Library* during the past year, which I have read with interest. I want to have Volume I. complete.

Yours truly.

Letters received.....	46
" written.....	29
Postal cards received.....	17
" written.....	68
Pages of tracts sent out.....	7,912
Copies <i>Reform Library</i> sent out.....	8,000

J. G. B.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., December 16, 1892.

The Political complexion of the new Senate is in doubt and charges of theft and corruption are made on both sides. If half of these charges are true the country is in a bad state. There must be some truth in the cry of fraud and corruption for it comes from both camps and its indiscriminate repetition year after year breeds the mischief even though the original charges may have been false. A Republican Senate and Executive that have in effect been set aside by a popular vote will not undertake to interpret the meaning of that vote by inaugurating new policies. They will stand on the past and permit their successors to put the ship of state on a new course.

Very little national legislation will be had this winter outside of the regular appropriation bills. These will be cut down if possible. Reductions in the army bill have already been proposed, but the usual appropriation is not so large as to afford very deep cutting without abolishing the army altogether. Compared with Europe this is not a military nation. France, Russia, Germany each has or proposes soon to have an army of 4 or 5 million soldiers. Russia is concentrating large bodies near the German frontier and Germany confronts them with armies less numerous but rendered equal by a complete railroad system. When the cyclone descends from heaven and these mighty armies are whirled against each other, and Austria,

Italy, Turkey, Great Britain and other nations are drawn to the vortex, the whole earth will be shaken and thrones overturned and in the end a new geography will be required.

Mr. Cleveland does not get all the office-begging letters. Cable, of Illinois, received over 400 one morning. Senator Vest gets about 100 a day. Crisp has a heavy begging mail and so does every Representative and Senator. Ninety-nine in a hundred applicants will be made sick with hope deferred and this reminds Congressman Allen of a story. One of his constituents died naming the Hon. Mississippian as the administrator of an involved estate. An eager heir was promptly on hand to ask for the proceeds. But favorable response was postponed from time to time by various obstacles, by the necessity of suits and by the law's slow delays until wearied and disgusted with disappointed hopes he frankly and honestly confessed: "Well, Mr. Allen, sometimes I'm almost sorry the old man died!"

No sweeping Anti-Immigration Law will be enacted. Existing treaties are in the way. It may be well to exclude criminals, the diseased, and paupers expatriated by foreign governments. But it is not good business sense to exclude industrious and thrifty home lovers. Every able-bodied and sober immigrant is, without a dollar of property, worth as a matter of dollars and cents, \$2,000. It costs that to raise a man. In Rockford, Illinois, the Swedes own factories and do the work in them. Every workman is a stockholder, and they succeed where establishments owned by men who do not work, and worked by men who do not own—fail. Why should Senator Chandler, or any one else, propose to exclude sober, industrious, frugal laboring men of this kind, who thus give an object lesson in political economy and the true relations of labor and capital, and add to the general prosperity.

CAPITAL.

"THE STAR SPANGLED BANNER."

HOW IT WAS WRITTEN.

From Harper's Young People.

One afternoon in September, 1814, a party of Baltimore gentlemen, grieved at the defeat of the American troops at North Point, met together in an old house at upper Marlborough, and there formed a plan for capturing some of the British soldiers who would pass through the village that night. Meanwhile the main body of the British army had gone on to a point some distance beyond. Their plans were so well laid that they actually took over twenty men prisoners and put them in "durance vile." News of this attack was, however, carried to the British fleet beyond by one man who contrived his escape, and the tables were unexpectedly turned. A detachment of Britishers descended on the village, compelled the liberation of the English soldiers, and took as their prisoners the gentlemen who had planned the capture.

Angered by what they considered a violation of the rules of war, the British colonel in command refused to allow the gentlemen, who were all asleep in their beds, time even to dress. They were placed on horseback and carried to a British ship, hooted and jeered at, Dr. Beans, with whom the idea of the capture had originated, being especially insulted. A day or two later all but the poor doctor were set free, but he was detained as a valuable prize worthy of taking back to England.

Meanwhile his friends in Baltimore went to work with a hearty will to obtain his release, and as he had been known on more than one occasion to have treated wounded British soldiers with great kindness, his niece, a girl of eighteen, ventured herself to write a strong appeal to the English officer in command of the fleet. She succeeded in persuading a Mr. Fran-

cis Key to take the letter with a flag of truce, and the young man, procuring a small boat and permission to use the white flag, set out. He boarded the admiral's vessel in safety, but found preparations for the bombardment of Fort McHenry in full swing, and, as a consequence, he was detained by Admiral Cockburn's orders.

It was a moment of most critical importance, for with the fall of McHenry Baltimore's doom was sealed, and we can easily fancy Mr. Key's feelings as from the English flag-ship he watched during the long hours of that day and night the furious onslaught upon the fort. So long as daylight lasted, he could scarcely take his eyes from the flag floating from the fort, and with feverish anxiety he hailed the "dawn's early light." The first break of day showed him his country's flag proudly floating to the breeze, and in the first "enthusiasm of rapture," as he told a friend, he wrote the verses dear to every American heart, "The Star Spangled Banner."

CHURCH ENTERTAINMENTS.

The social and financial needs of church work lie back of church sociables, church suppers, church lectures and concerts, and church fairs. We may also say that the spiritual needs lie back of them, for it is the perception of spiritual things and the endeavor to secure and diffuse spiritual benefits that lead Christian workers to cultivate the sociability and obtain the means that come from "social circles," entertainments, and fairs. If it were not for the spiritual ends aimed at, the ends of the gospel from which come the whole life of the churches, there would be no church sociables and entertainments, for there would be no churches.

What we say is that church sociables, entertainments, etc., exist as a direct and proper outgrowth of the Christian missionary spirit. They are among the natural agencies that should be utilized, and will hereafter even more than heretofore be utilized, in the work of converting men from paganism, whether in Asia or in America, unto Christianity. We are not surprised that they exist. The Christian spirit is earnest, active, inventive, and practical. It recognizes first of all the value of purely devotional services, preaching, praying, singing, testimony-bearing. It makes the most of worship, of testimony, of example, and of religious conversation. But it does not stop here. It sees also the value of agencies a grade lower, it may be, but none the less legitimate. It believes in utilizing customs that are good and methods that are honest for the ends of the gospel. It believes that even a joyful sociability can be thus utilized, and amusement, and even trade. And in so believing it is quite right.

We are aware, of course, that this position will surprise some very estimable people who have become habituated to confounding the use of such agencies as we mention with the abuse of them. It is not to be denied that as everything good in its origin and purpose may be abused and even made instrumental to evil, so church sociables, suppers, etc., have been abused and made more or less evil and injurious. In the history of the church scarcely any good thing connected with it has escaped such abuse. We must not, however, condemn a useful thing because of its abuse by the inconsiderate. That, however, is precisely what they do who condemn church sociables because in some places promiscuous dances have been tolerated in connection with them, and church fairs because at times something akin to gambling has been allowed in them.—*Morning Star*.

Our Lord gave himself to prayer. If he felt it needful, how much does his praying indicate to us of the importance and necessity of prayer. He was holy, harmless, separate from sinners, and we can claim no such qualities. We are constantly exposed to influences detrimental to spiritual life, and only as we have divine help shall we be able to overcome our environments. For us prayer is indispensable.—*Christian Inquirer*.

END OF THE NESTORIAN HERESY.

The Nestorians, a small community of Christians established in Asia Minor, in the environs of Mossul, have agreed, says the *Levant Herald*, to embrace Catholicism and join the Chaldeans. The Nestorians and Chaldeans belong to the same race. The patriarch Mar Shimoun is the head of the Nestorian Church. His grace, Mgr. Elia is the spiritual chief of the Catholic Chaldeans, who speak the same language as the Nestorians. For a long time past an active correspondence had been going on between the two patriarchs, Mar Shimoun, residing at Djoulamerg, and Mgr. Elia, at Mossul. The question was fully discussed in these letters of the union of the two communities, which have almost the same religious rites, and, as said before, are of the same race and speak the same language. The result of this exchange of opinions has been to establish a basis of understanding for the union, which is to be effected under the following conditions: Mar Shimoun, the Nestorian patriarch, and his flock, embrace Catholicism; the prelate will continue for the remainder of his life to exercise his spiritual authority over the Nestorians, under the jurisdiction of Mgr. Elia. Upon his death no other Nestorian patriarch will be nominated, the religious affairs of the community being administered by a vicar appointed by Mgr. Elia, or his successors. The vicar will be helped in his task by a council composed of notabilities of the Nestorian community, and he will be directly responsible to Mgr. Elia and his successors. This agreement has been accepted by the two patriarchs and their respective communities. The two prelates were to have an interview on the 27th ult. at Bessika, a village situated between Mossul and Djoulamerg, in order to fix upon the final conditions of the reunion.

The Nestorian heresy dates from the fifth century. Its author, or chief supporter, Nestorius, was bishop of Constantinople from 428 to 431. The heresy, which is based upon the distinction between the divine and the human nature of Christ, consists in denying that the Virgin Mary was the mother of God. This doctrine was condemned by the third general council, held at Ephesus in 431; and Nestorius was deposed from his bishopric and subsequently banished. Applications for help and instruction were made by the Nestorians to the late Archbishop Tait, and the present Archbishop of Canterbury sent a mission in 1886 to expound the doctrines and ritual of the Established Church. It would seem, however, that they prefer those of Rome.

In Christian life every moment and every act is an opportunity for doing the one thing—of becoming Christ-like. Every temptation to evil temper which can assail us to-day will be an opportunity to decide the question whether we shall gain the calmness and the rest of Christ, or whether we shall be tossed by the restlessness and agitation of the world. Nay, the very vicissitudes of the seasons, day and night, heat and cold, affecting us variably and producing exhilaration or depression, are so contrived as to conduce toward the being which we become, and decide whether we shall be masters of ourselves, or whether we shall be swept at the mercy of accident and circumstances, miserably susceptible of merely outward influences.—*Robertson*.

YES, dear brother pastor, you are having a hard time of it. God only knows the burden you bear because of precarious support, lack of sympathy, etc. Sometimes you seriously question whether you are doing any good, and you possibly feel tempted to turn aside to some other and more remunerative pursuit. Stop just there. You are sowing, another may reap. Be willing to be only a sower if God so wills. Could you see into the future and behold the church you now serve, grown strong and vigorous with a pastor amply sustained and doing great good, you would be willing to toil on in your present field. One of the surprises in heaven will be the discovery that you builded wiser than you knew.—*Central Baptist*.

EDUCATION.

—REV. C. R. THOBURN, son of Bishop Thoburn, has been elected President of the Puget Sound University.

—DR. G. W. GRAY has been appointed Corresponding Secretary of the American University, Washington, D. C.

—THE Trustees of Colgate University have decided to admit women into that institution, and to build a gymnasium patterned after the one at Cornell University.

—NOT so very many years ago Yale University would not permit negroes even to be janitors in the buildings. Now fifteen colored students are enrolled and highly respected.

—IN country schools, at least, remarks the *American Cultivator*, a profitable diversion from regular studies would be that of botany, at least to the extent of learning the habits, names, and characteristics of the worst kinds of farm weeds. The study should include specimens of weeds from a distance, or at least such descriptions of them as will help them to recognition if they spread into the neighborhood. Some weeds that afterwards prove most injurious are often introduced as harmless plants or flowers, when, if their true character were known, their spread might at first be easily prevented.

—A WRITER in the *Westminster Review* for September characterizes a university as "a place where all mankind might come and be instructed in all the learning there is in existence." The first of such universities he describes as founded more than two thousand years ago at Alexandria, Egypt, the city which was itself founded by Alexander the Great, in B. C. 332. Ten years later, Alexander's successor there, Ptolemy, the son of Lagus, was in power and by him the University was founded. We copy the following: "Ptolemy was a man who had caught much of Alexander's own enthusiasm, and he it was who created the University of Alexandria, the importance of whose foundation—although it has been hitherto but little understood—admits of no exaggeration as far as the intellectual advancement of Europe is concerned. It gave, as a writer has observed, to the works of Aristotle their wonderful duration; it imparted to them not only a Grecian celebrity, but led to their translation into Syriac by the Nestorians in the fifth century, and from Syria by the Arabs into their tongue. Four hundred years later they exercised a living influence over Christians and Mahomedans indifferently, from Spain to Mesopotamia. Demetrius Phalareus was commanded by Ptolemy to collect all the writings in the world, and so great was the success of his patient and laborious exertions that two great libraries were collected—the just pride and boast of antiquity." It is said that at one time there were fourteen thousand students in the University of Alexandria, engaged upon such studies as mathematics, astronomy, medicine, geography, natural history, jurisprudence, criticism. After about one thousand years, in A. D. 640, Alexandria was taken by the Caliph Omar, and from that time its University was doomed; the great library was burned and the students scattered to the ends of the earth from which they had come.

TEMPERANCE.

—DID you ever hear of a community which enrolled among its substantial and public-spirited citizens the names of its saloon-keepers, with their business occupation affixed?

—DID you ever hear of a saloon-keeper being mentioned in any public place as a hero, a philanthropist, a true gentleman, a man of noble mind, or as a public benefactor of any sort?

—THE *Keystone Good Templar* says: "No member shall be permitted to drink the white man's grog," is the pertinent regulation of a newly formed Zulu Church in Africa. To which an exchange adds: "In that respect the Zulu Church is a step in advance of American churches, which, though they discountenance the use of intoxicating liquors, do not make liquor drinking a test of membership, in which case missionary reciprocity with Africa might be beneficial."

—THIS is the way the *New Jersey Temperance Gazette* puts it: "If prohibitory laws are wrong in principle then all license laws are wrong in principle, as every license law implies prohibition; all are prohibited who do

not obtain license. If it is right to prohibit 299 men from selling rum why is it wrong to prohibit the 300th man? The principle of prohibition is the same under the license system to all except licensed venders, as it is under a universal prohibitory law, inasmuch as all are prohibited from selling except those to whom license is granted.

—ACCORDING to a Russian physician who has examined more than 1,000 men, women, and children, employed in tobacco factories, the constant exposure to tobacco dust induces nervous disorders of a marked character, such as a dilatation of the pupils, exaggeration of the tendon reflex, tremor, and dyspnea.—*Bulletin General de Therapeutique*. The employes are also subject to headache, fainting, gastralgia, muscular spasms, and nervous coughs, without any perceptible disease of air passages. The author has made experiments on rabbits and dogs by keeping them in an atmosphere containing tobacco dust, and finds that similar effects are produced.—*Dietetic Gazette*.

It is one of the serious evils of our time that the pressure of business or work leaves almost no time for meditation or purely devotional exercises. This pressure is upon all classes of laborers, from the purely physical toiler to the student and minister of the gospel. As a help to the habit of turning aside from this continual drive to regular habits of devotional meditations, T. Whittaker, 2 Bible House, New York, has published in neat Leatherette binding, *Earnest Thoughts for Every Day*. Size 4½x5¾ inches, 136 pp, 85 themes for meditation, price 25 cents.

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SPECIAL NOTICES.

THE next Covenant and Communion Season of the Albion Church will occur Sabbath, January 7, 1893. Let all the membership please hold this meeting in prayerful and thoughtful attention. May we not hope to hear from most of the membership either by written or verbal testimony.

PASTOR.

THE next Quarterly Meeting of the churches of Hebron, Hebron Centre, and Shingle House, will be held at the church of Shingle House, Jan. 13-15, 1893. Rev. J. Kenyon will be present if his health permit. Revs. G. W. Burdick, M. B. Kelly, and H. D. Clark have been invited. C. R. VOORHEES, Clerk.

THE Treasurer of the General Conference invites attention to page eight of the Minutes just published. Address, WILLIAM C. WHITFORD, Berlin, N. Y.

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.

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

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

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

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

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

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

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

ALFRED CENTRE, N. Y.

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

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CONDENSED NEWS.

A sharp earthquake shock was recently felt at Athens, Greece. Damage slight.

Cholera has reappeared in a virulent form in a number of villages in the Russian province of Poltava.

The International Peace Congress that met in Berne, in August, unanimously decided to hold their next meeting in Chicago in August, 1893.

The English government will appoint a cholera survey similar to that of 1884 and 1886, with a view to preparing for an epidemic next spring and summer.

The St. Petersburg correspondent of the Cologne Gazette, says that a new revolutionary society which includes students and officers has been discovered in Kiev.

An advance in wages has been granted by the Lake Shore & Michigan Southern Railroad Company to their engineers and firemen as the result of many conferences.

At Springfield, Mass., Frank H. Smith, who sued the Connecticut Railway Company for \$50,000 for the loss of a leg and other injuries, has been awarded a verdict of \$19,906 15 in court.

Hebrew circles in Williamsburg, N. Y., are greatly agitated over the action of the congregation of the Jewish church in expelling their rabbi, the Rev. Heyman Rosenberg, for eating ham.

The returns of the French Board of Trade, show that during November the imports decreased 5,505,000 francs and the exports increased 10,624,000 francs, as compared with the corresponding month last year.

A Montreal crank named Calixte St. George, has addressed an open letter to Queen Victoria asking that Canada be made independent and that she recognize his royal authority under the title of King Calixte. He says he is inspired by God.

At Toronto last week the tenth anniversary of the Salvation Army into Canada was celebrated. Commander Booth was presented with a "self-denial" check for \$12,920, the sum which was raised during the week of "self-denial" in Canada.

The report of the Nicaragua Canal states since the organization of the Company 10,145 shares aggregating \$1,014,500 have been subscribed for at par, of which amount \$1,001,450 has been paid into the treasury in cash, and from other sources the treasury has received \$39,300. The other assets consist of concessions, rights, privileges, etc.

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

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MARRIED.

ROSS—NOYES.—At the Seventh-day Baptist parsonage, in Westerly, R. I., Dec. 14, 1892, by the Rev. William C. Daland, Mr. Lyman H. Ross, of Ashaway, R. I., and Miss Hattie E. Noyes, of Westerly.

BOND—OVERMIRE.—At the home of the bride's parents, in Garwin, Iowa, Dec. 6, 1892, by the Rev. E. H. Socwell, Mr. William A. Bond and Miss Lena M. Overmire, both of Garwin.

CRANDALL—HOOPS.—At the Seventh-day Baptist parsonage, Farina, Ill., Nov. 2, 1892, by the Rev. C. A. Burdick, Mr. A. Lincoln Crandall, of Farina, and Miss Ida L. Hoops, of Lone Grove, Ill.

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.

WHITFORD.—Near Alfred Station, N. Y., Dec. 10, 1892, Mrs. Jennie Hood Whitford, wife of Fremont Whitford, aged 80 years, 6 months and 21 days.

Sister Whitford made a profession of religion in early life and joined the Hartsville Seventh-day Baptist Church. She lived an exemplary Christian life, and died in the triumphs of the Christian faith. She leaves a husband and four children to mourn their loss. The esteem in which she was held was manifest by the unusually large and sympathizing company which gathered at the Second Alfred church, where the funeral services were conducted by the writer, assisted by Elders H. P. Burdick and Jas. Summerbell. J. T. D.

SMITH.—In Scio, N. Y., Nov. 21, 1892, of cancer, Mrs. Mary U. Smith, wife of S. B. Smith, and daughter of Joseph and Elizabeth Flint, aged 56 years, 2 months and 1 day.

She was born in the town of Scio and has always lived on the farm where she died. She was a worthy member of the Seventh-day Baptist Church of Scio. Though a great sufferer, she passed away quietly, trusting in Christ for a blessed immortality.

JENNINGS.—In Clayville, N. Y., Dec. 11, 1892, Ann Matthews, wife of Thomas Jennings, aged 77 years.

Mrs. Jennings was born in England in 1815, and after marriage came to this country with her husband to build a home for her family. She was early an adherent of the Church of England and never changed her membership. Though not active in society, she was a model wife and mother in her home, laboring incessantly for the good of her family and immediate neighbors. A large concourse of people assembled to pay their respects to the dead and express sympathy for the bereaved and aged husband and her six children with their families, among whom, known to the RECORDER readers, is Mrs. Eld. H. D. Clarke, of Independence, N. Y. Funeral services were conducted by the Rev. T. H. McClethen of the M. E. Church, assisted by the Rev. Mr. Collins, of the Presbyterian Church.

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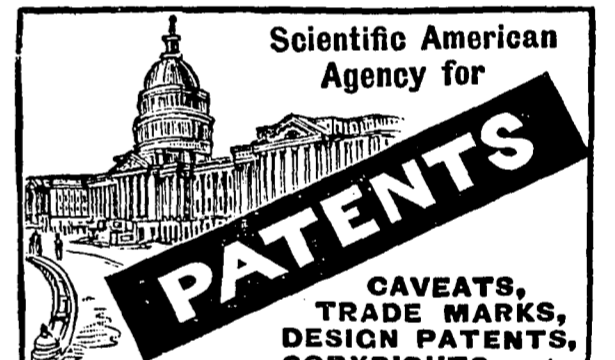
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