

The Sabbath Recorder.

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For the SABBATH RECORDER.

A CHRISTMAS GIFT.

A priceless-gift, a jewel rare,
Came to a home I knew
One Christmas morn so bright and fair,
With a glorious retinue.

The stars were sparkling in the sky,
The moon was soft and bright,
An angel bore it, tenderly,
As dawned the morning light.

It was a child, so wondrous dear,
So fair and pure and sweet
The parents' hearts were filled with fear,
Lest they should fail to meet

Its numerous needs, but swelled, meanwhile,
With joy unspeakable;
Crowned, ever, with a grateful smile,
And light ineffable.

God gave this gift, but ere a year
Had passed reclaimed His own;
His name the parents still revere,
And bow before His throne.

"For e'en the Christ He gave," they say,
"Was soon to heaven recalled;
Thrice blessed, then, on earth, are they
Who stand, quite disenthralled;

Whose Christmas gifts are 'treasures' stored
In heavenly realms above;
The faithful sayings of Christ's word,
The riches of his love.

The precious ones, long gone before,
That in God's presence sit,
The sympathy of kindred souls,
That touch the Infinite."

EVANGELIZATION.

BY THE REV. O. U. WHITFORD.

No. 1.

GOD'S PRESENT WORK.

God works. He employs his energy, power, and wisdom, to the accomplishment of the divine purposes. We have no purposeless and inactive God. Jesus said: "My Father worketh hitherto and I work." John 5:17. "I must work the works of him that sent me while it is day; the night cometh when no man can work." John 9:4. Since God works, we ask what is his work? What great purpose is he laboring to accomplish? It certainly cannot be the work of creation, for he finished that work and pronounced it good. We do not believe that God simply employs himself in superintending the machinery of the vast universe, the realms of matter, to see that it runs all right. We believe from the light of the Scriptures that the present work of the Godhead,—God the Father, God the Son, God the Holy Spirit, is the work of salvation. The great enterprise of heaven now is the work of saving man from the ruin of sin. We are told that there is joy in heaven over even one sinner that repenteth, evincing that all heaven is interested in the work of redemption. To accomplish this work the Son of God, the second person of the Trinity, came in the flesh, put himself under its limitations and experiences, identified himself with the human race, in order to be a Saviour of lost men. He was theanthropic, the God-man,—divine, that God, the law-giver, the divine law and government, should be represented in the great work of redemption; human, that he might know man, how to help and save man, "For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all

points tempted like as we are, yet without sin." He became our vicarious atoner, our substitute, receiving himself the penalty of our sins, tasting death for every man, that we, by repentance of sin and acceptance of him through faith, should be renewed by the Holy Spirit, and receive life and salvation. "He hath redeemed us from the curse of the law, being made a curse for us." He was made "to be sin for us, who knew no sin, that we might be made the righteousness of God in him." By true repentance and faith we are pardoned of our sins, "being justified freely by his grace through the redemption that is in Christ Jesus." Not only justified, but we are to be sanctified by the truth and the Holy Spirit.

What complete provisions are made by our God for the salvation of man from the dominion, degradation, and death of sin; for the bestowal of a new life; for growth in that life, and development in Christ-likeness; for the culture of the soul for heaven. This is the glorious work of God which he is now laboring to accomplish. This is the enterprise of heaven. What a work! What an enterprise! There is none equal or above it, none other like it. It is the work of God against Satan, Christ against Belial, heaven against hell, holiness against sin, righteousness against unrighteousness, purity against impurity, light against darkness, enlightenment against ignorance and superstition, love against hate, liberality and charity against intolerance and bigotry, human uplifting against human degradation, spirituality against carnality, Christian civilization against paganism and barbarism, eternal life against eternal death. It is the work of the restoration of fallen man and giving him all the possibilities of forming and unfolding a pure and holy character for time and eternity. *It is the work of evangelization.* Have we any part in this glorious work?

"OLD ITALIAN MASTERS."*

BY EDWIN H. LEWIS, PH. D.

Eight or nine years ago the Century Company of New York, exhibiting a fine journalistic sagacity, sent Mr. Timothy Cole to Italy, to attempt an elaborate series of engravings of the masterpieces of the Italian renaissance. At the same time it invited Mr. W. J. Stillman to prepare historical comments and criticisms to accompany the engravings as they should be published in *The Century*.

Two men better fitted for this mission would have been difficult to find. Mr. Cole had already shown himself, in breadth and accuracy, the greatest interpretative engraver the world has seen. But for the particular task of rendering the purity, the tenderness, the idealism, of the Italian renaissance masters, Mr. Cole was especially fitted by natural disposition. If, indeed, he anywhere fails to reach the very highest achievement, it is in the interpretation of the vigorous and bold. Mr. Stillman, too, was

**Old Italian Masters.* Engraved by Timothy Cole. With historical notes by W. J. Stillman, and brief comments by the engraver. The Century Co., 1892. \$10.

a fit person for the share of the work assigned him. Perhaps no other living writer on art, with the exception of Mr. Ruskin and Mr. Norton, has observed with more directness spiritual values in art, or shown a more philosophical grasp of art tendencies. His idealistic theories, which lead him to such severe judgments of modern art, are the very thing which makes his criticism of the old Italian masters so sympathetic.

Mr. Cole has exhibited a marvelous patience and devout industry in the working out of the plan. The results of his Spartan devotion are sixty-seven engravings, representing thirty-seven artists, from the Byzantine mosaics and manuscript illuminations down to Tintoretto. The engravings are, naturally enough, somewhat uneven in value. As Mr. Stillman remarks, "The first of the engravings were done from those subjects which came most conveniently to hand, and were in some cases late in the series, while as he went on and learned the character of the older art, his own style changed in sympathy with the originals. In educating his public the engraver has educated himself." But after making this slight deduction, the series of engravings will remain the most precise, dexterous and at the same time poetic interpretations which have ever been made of any series of pictures, by the use of mere black and white.

The most remarkable thing in Mr. Cole's work is the versatility with which he varies his technique to render the style of the painter he is copying. The immense variety of devices by which this has been accomplished may be seen or guessed at from an examination of the cuts, but the marvelous success achieved by means of these varied devices can only be judged by a competent critic, after comparing each cut with the original masterpiece. This Mr. Stillman has done, as no other person could, and the result of his labor is expressed in the verdict that "no existing reproduction of any art of the same importance can be compared with that of Mr. Cole of the early Italian masters."

The highest excellence of Mr. Cole's achievement is his complete mastery of pure line work. We do not wonder that M. Hebert, the director of the French Academy at Rome, one of the most distinguished of living teachers of art, said of such blocks as that after Botticelli's "Primavera," "line could go no further."

The time may come when photography will render obsolete the reproduction of masterpieces by engraving, but up to this date Mr. Cole's work is far superior to any photographs which have been or can be made. Photography, even by the use of orthochromatic plates, does not approach the Cole renderings of color values. Using Mr. Cole's own words, "Manifestly, to produce in black-and-white anything which would do more than suggest color would be nothing short of a miracle; but the brilliancy, transparency or opaqueness of a color may be represented by the judicious contrasting of textures, and by the use of black-and-white

line." All this Mr. Cole has himself accomplished to a degree which renders his work more valuable, even as mere copying, than any possible photographic version.

Were this, however, not the fact, it would still be sure that Mr. Cole has in these engravings exhibited such qualities of poetic insight, of varied sympathy, of supreme felicity of technique, as to render his work a consummate artistic performance.

The text by Mr. Stillman is of great historical and critical value. Granted that the writer's theories are extreme of their kind, no one ever gave a more consistent series of criticisms, and no one, so far as we are aware, from quite the same standpoint. It is possible, even probable, that he underrates Massacio, Michelangelo, Titian; but, on the other hand, never have the "poetry and the intellectual motive" of Orcagna, Lorenzetti, and others of the early masters, received such recognition. Indeed, his praise of Giotto and his immediate successors is so hearty that to some it will seem indiscriminate.

Mr. Stillman has, we think, made clear a new point in regard to the renaissance, namely, that it was less "a return to nature" than a spiritual awakening. At the same time the phrase just quoted has been so carelessly used that Mr. Stillman's argument will not be wholly clear to many. The writer does not, as we understand him, mean to imply that the awakening of spiritual activity, the appearance of the poet rather than the scientist, did not imply also a truer observance and a more helpful use of nature as the means of expression. He chiefly combats the idea that Cimabue and Giotto painted directly from nature or were in any way the legitimate fathers of the realistic schools as we now understand the term.

The make-up of the book is all that could be wished, if one gets over the regret of seeing such cuts printed at letter-press speed. Smooth paper and high-speed presses are not the desert of these glorious blocks. There are a few errors in Mr. Stillman's very careful text. One slip (page 216) puts the death of Perugino a century out of the way.

The notes of the engraver (we omitted to say) are written in charming English, and exhibit great facility in the description of color. They are, moreover, full of the most inspiring artistic enthusiasm.

BIBLICAL STUDIES IN A COLLEGE CURRICULUM.

BY THE REV. GEO. J. CRANDALL.

The object of having a course of study laid down, and strictly followed in our colleges, is to give the best possible training to those who are to have the advantages of a college education. We should not do justice to our education if we did not believe that the college curriculum, as it now exists in most colleges, was adopted after due experience and deliberation as the best means of systematically and symmetrically developing the entire man; yet, it may still be true, that with a wider range of experience and different circumstances, it may be wise to change.

Education, as defined in a note by Webster, "is properly to draw forth, and implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart." A proper education then, is three-fold; *viz.*, the drawing forth and training of the intellect, the right development and training of the moral nature, and the right use of the affections. We sometimes speak of men as educated men, when we refer to the cultivation of the intellect only;

but man has other faculties that are as properly subject to cultivation as the purely intellectual. It is not proper, therefore, to speak of a person as thoroughly educated who has not so drawn out all the faculties with which God has endowed him, as to have them so under his control as to use any or all of them, most effectively whenever occasion requires.

But can the college curriculum now in use be improved so as to better accomplish the thorough education of those having the opportunity for college training? It would seem advisable that if any answer was to be sought to this question, it should be from those having most experience in training young people, and I should be far from attempting any advice or suggestion upon this theme, had I not been requested to write upon it. It is evident that the subject would not have been presented for discussion if the opinion had not existed that the college curriculum could be improved. Would "Biblical Studies" improve it? The question might be discussed in two ways: 1st, Whether it would be wise to add to the length of the course so as to include biblical studies; or 2d, Whether such studies could be substituted for others in the course so as to be of advantage to the student. It is my opinion that the curriculum would be improved and students benefitted in either of these ways. It is undoubtedly true that with the anxiety generally present in the student's mind to get out of school into the active duties of life, it would be difficult to hold them to a longer course, and many might leave before the course was completed; yet, I believe having the biblical studies from the first of the course as long as they did remain in school, would fit them much better for life's work than a completed course would do as it is now taught in most of the colleges of our land.

We turn our attention now to the second question, Whether the curriculum could be improved by substituting biblical studies for others found in the present form. I believe it could according to the following plan:

1. In the place of part of the Latin in the Freshman and Sophomore years place such biblical studies as will require an equal amount of work as those for which they are substituted. Instead of reading so much heathen history and poetry, study that which shall give moral and Christian culture.

2. In the Junior and Senior years place Greek Testament and Hebrew in the place of classical studies, and let other biblical studies be elective in the place of higher mathematics. Make these studies such that it would require of the student an equal amount of work with the regular classical studies.

What would be the probable results of such a change? It is a fact well known to Christian college students, that it is very difficult during the study of heathen literature to keep up the fire and vigor of a Christian life. When I was in college we used to consult with fellow students as to the best means of securing more earnestness and enthusiasm in Christian work. Now, if we could be studying Christian literature, and especially the Bible in its original tongue, at the same time we were studying heathen literature, the Christian would counteract the bad influence of the heathen. Heathen literature presents all its teachings and influence upon a human plane, and that plane depressed and beclouded with sin. The gods are represented as acting among themselves, and in behalf of men, from the same motives which are common to the depraved heathen. The effect of such reading, especially when the student is

doing about all he can do, is very depressing to the spiritual nature. But if the student was spending a part of his time reading God's revelation he would constantly compare God with the heathen gods, his will with the will of the heathen gods, and the influence would be most powerful to show the divine origin of the Bible and the superiority of the Christian religion. This, also, would powerfully educate the moral and religious nature of students, giving broader education. The highest object of education is disciplinary. It is not so much the stowing away of facts in the mind, as the training of the entire man. Men learn trades, and one of the most important things they learn is to use their tools and their strength to the best advantage. So with an education. The man must be trained. Not the intellect only, but the MAN. Biblical studies furnish one of the best means for this. It is a law of our being that the more vigorous we are engaged, and the longer the application, provided we stop short of exhaustion, the greater the discipline. This is emphatically true in education. Deep, intense, prolonged thought gives power to think. But if we are to think deeply, with intensity, and persistently, we must have such themes as are worthy, and will hold the mind in intense and long-continued labor. What will furnish the themes for this like the Bible? Take God as he is revealed. His work, his attributes, the nature of man, his relation to God and to his fellowmen, the future life, etc., etc. What themes can equal them? What themes more worthy? What involving more the interest of man? Who can exhaust them as themes of study? If we desired intellectual discipline only, I cannot see how we could be more sure of securing the end sought than by placing biblical studies in the college course.

Another object to be secured in an education is the ability to express our thoughts in beautiful and elegant language. For this purpose classical poetry is considered very helpful; and so it is. But where can you find language more elegant, or figures more bold and expressive than those found in Hebrew poetry? Take for example the following from the 65th psalm: "Praise waiteth for thee, O God, in Zion; . . . By terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off upon the sea, who by his strength setteth fast the mountains, girded with power; who stilleth the noise of the seas, the noise of the waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid of thy tokens. Thou makest the outgoings of the morning and the evening to rejoice. Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest the corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Where in all the range of heathen literature do we find anything equal to this either in the beauty of the picture drawn, or in the elegance with which the thoughts are expressed? The 97th psalm is another of those beautiful and expressive ones; "The LORD reigneth; let the earth rejoice; let the multitude of the isles be

glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of thy throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlighteneth the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."

Then we have this from the 55th chapter of Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth from my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Where can we find more beautiful expressions of thought than these? Where can we find such exalted ideas of God and the matchless glory of his character? Where can be found such strong expressions of the blessed results of the work of extending Christ's kingdom in the world, and of the certainty that it will be successful? The student reading such words in the grand figures of the original, cannot help the question, On which side of this grand work am I? Such thoughts awakened by such study must arouse the moral nature of the student, and be a blessing in every case, so far as the setting of God's truth before the mind can be a blessing.

What benefits will come to us as a denomination? Seventh-day Baptists believe the Bible. We believe that it is our duty to "Go make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Have we the right then to neglect the teaching of "biblical studies" in this, one of the most important fields in which we give instruction? I think not. We need this instruction for the benefit of our own young people. We all know what powerful influences the world exerts upon the young when they are about to choose their life work. If the home has been careless about setting before the children God's great regard for his word, and the school does no better, then it is very easy for the student to drift into the current and be lost. In cases where the home has earnestly striven to give right instruction and to lead the children in right ways, if the school is indifferent and slack regarding the clear and explicit instruction God has given us in his word, the tendency will be to weaken the hold of divine truth upon the mind of the pupil and he will drift away to the grief and sorrow and bitter disappointment of those who had hoped so much from the culture they were giving the loved one. On the other hand, if our schools would put biblical studies into the curriculum, the lack of right impression, in early life would, in some measure, be supplied; and those who had been properly taught while

young would be strengthened in the right, and would go off far less into sin. This also would open a wide field in which to do our especial work. There is no time in a person's history when the mind is more impressible than when we are in our school life. The mental faculties are then aroused and very active. We reverence, respect and love our teachers, and they have great power over us. Why then should they not lead us into the great and important truth concerning the Sabbath of the Lord, as well as into other truths? I believe that our schools should be denominational, not for the reason that other schools are denominational, but because that doctrine which distinguishes us from other Christians is fundamental. There can be no true religious life without loyalty to God; loyalty to him as the source of blessing, the source of life, the source of all true religion. A Christian must love God, and he cannot love God unless there is something to awaken that love and hold it upon the Being loved.

The Sabbath calls man's attention directly to those things that will awaken his love. God is the creator, therefore the author of all laws which bring to us physical good. Christ the creator is the author and executor of all that brings us spiritual blessing. God the creator, and Christ the creator, are one and the same. To this One the Sabbath points. The blessings that come to us from him excite our love, appeal to the highest motive by which we, as sinners, can be actuated, *viz.*, gratitude. When we see Christ as he is, we repent. We joyfully serve such a friend. We patiently suffer for such an one. To those enjoying blessings of such inestimable value, the Sabbath is a delight.

This I would have our schools honor and teach, and in connection with this, all the doctrines of the Christian religion. I am therefore most earnestly in favor of putting "biblical studies" into the college curriculum, because I believe it will make it a better system of education to the whole man; a means of counteracting some of the bad influences of the present system; a means of making our schools a greater blessing to us, as a denomination; a greater blessing to the young people who attend them, both in a literary and a spiritual point of view; and finally, it will greatly increase their efficiency in bringing the answer to the Lord's prayer, "Thy kingdom come; thy will be done on earth as it is in heaven."

PRACTICAL LEADERSHIP IN CHRISTIAN WORK.

Leadership in service is a prime necessity, and largely decides the result. The interesting fact has recently appeared that the victory of the Congressional party over the troops of President Balmaceda in the Chilean civil war was due in very marked degree to skilled leadership, the available forces at the outset being quite unequal. There was a Lieut. Col. Korner of the Prussian army, who was in Valparaiso as a military instructor. He became the power behind all the movements against Balmaceda, in training recruits, in organization of forces, in orders, for supplies in plans for action, and by the triumph that followed, showed that "it is largely leadership that will determine events, and that the mere size of an army may count for little, provided the opposing force is under the control of a man who is a military genius."

Has Christian service such practical leadership? Are we an undisciplined army, or have we a Leader, who by reason of practical management, really avails for mightiest results, and can lead the seemingly few, and is leading to final triumph? There can be no question as to the answer, but there may be question as to our full working acceptance of the answer. Doctrine as vitalized and practicalized, in close relation to life and service, when grasped, imparts an impetus that carries on to substantial results.

We speak often in a general way, of God's leadership—of the Father as leading, and of Christ as leading, and of the Holy Spirit as leading. Thus certainly the Scripture. When we seek, however, to discriminate here,—and such

seeking must ever remember its own great limitations of knowledge—it is important to note that the present leading of the Father and of the Son is not direct, but through the Spirit, and that it is the Spirit, who is the present, active, practical Leader and Manager of the earthly kingdom. This is not sufficiently recognized in Christian song and exhortation. We have but to note the fullness of allusion in the New Testament to the Spirit's leadership to see the immensely practical nature of this truth.

Such leading was directly promised. "He will guide you." It conditions discipleship. "As many as are led by the Spirit of God, they are the sons of God." It relieves from the bondage of the law. "If ye are led of the Spirit ye are not under the law." It puts the Christian along side of Christ, who, "was led by the Spirit." In one of his impressive addresses Dr. A. J. Gordon has called attention to the fact that the Bible represents Christ as in the same relation of dependence on the Spirit in his earthly work as later his disciples were.

Further, the Holy Spirit leads by giving detailed directions for service. Recall Philip's mission to the eunuch, the definite commands to Cornelius's messengers, and to Peter, the particular commission of Barnabas and Saul, the specific forbidding "of the Holy Ghost to preach the word in Asia." An earnest Christian business man felt led one morning to go and talk with a woman who was at variance with another member of the church. Happy reconciliations followed. This man habitually seeks the minute guidance of the Spirit. Perhaps no one thing was more marked in the recent Christian Workers' Convention than the reiterated expression by different ones of reliance upon this detailed leadership of the Spirit. He is "on the field," not merely to plan comprehensive movements, but, as well, to give minutest direction. If I mistake not, we have been inclined to set metes and bounds to the infinitude of the leadership and to assume that it was not adapted to decide in the seemingly minor questions of daily and hourly service. And in proportion to the tendency has been the loss. The true doctrine of the Holy Spirit is not a vague, ethereal, generalized conception; it means the practical, every day management and direction of his work, of which we are to take continual and fullest advantage.

Such guidance is oftentimes gradual, step by step. Peter was simply told to go with the messengers, doubting nothing. The fuller direction came when needed. If guidance for a month or a year were given at once, how self-sufficient and untrustful we should soon be.

And what an encouragement to remember that the Spirit leads men simultaneously. Again Philip and the eunuch, Peter and the messengers give illustration. Secretary Clark of the American Board has pointed out the striking instance of this in the Japan work, which is now recorded in the Life of Neesima. It was the divine and strange rising up of the Kumamoto Band on the one hand, and the beginning of the Doshisha on the other, so that institution and students were ready for each other. So often the Spirit brings the worker and the seeker to a common point.

The further history of the early church clearly shows also how such leadership, when obediently followed, honors and rewards the workers, and thus points out the one way of successful work. It may not be free from trial. Bonds and afflictions may abide the faithful one, but it insures grace for the trials, and triumph for the contest, so that he is "ready even to die for the name of the Lord Jesus." In all our church administration, too, we are never to forget that the Spirit is supreme in management, and, like the early church, we are to seek such a result, in reliance on him, as shall enable us always to say, "It seemed good to the Holy Ghost and to us."

Christ has gone away. His dying promise is fulfilled. He has sent the Spirit. "He will guide you." Leadership, continual, comprehensive, practical, minute, for every point of service, is offered. "If any man lack wisdom, let him ask,"—and be wholly ready to "follow anywhere." The central condition of church enlargement and Christian fruitage lies at this point.—A., in *Christian Secretary*.

SABBATH REFORM.

A CORRESPONDENT of the *Christian Standard*, in a recent issue of that paper asks:

Do the leading men of the Christian Church generally believe that the Sabbath was given at creation?

To this inquiry the *Standard* makes the following reply:

Our leading men who have said most about the matter consider that there is no proof that the Sabbath existed before Moses. Other of our leading men do not think it need concern us much whether the Sabbath existed from the beginning or not, and are willing to consider it an open question. The Sabbath enjoined in the Old Testament, no matter when it began, is not made binding on us. The law of the Sabbath as we find it in the Bible does not reappear in the New Testament which gives a religion for the whole world. The first day of the week, the day after the Sabbath, the Lord's-day, is the day for Christian service.

That, certainly, is frankly stated. Now, since the Christian Church makes special claims to being the New Testament Church, perhaps the *Standard*, one of the leading journals of that faith, will tell its readers where, in the New Testament, it is said that "The first day of the week, the day after the Sabbath, the Lord's-day, is the day for Christian service." There are many others who would like to see the passage.

A RECENT number of the *New York Tribune* contains the following:

The new Sunday Rest law enacted some time ago by the Imperial Government seems to have given great dissatisfaction in commercial and industrial circles throughout Germany. The city of Cologne has addressed a petition bearing the signatures of nearly all its retail traders, numbering many thousands, to the Federal Council and to the Emperor, requesting them to modify the statute. The petition sets forth that the enforced Sunday rest tends to make their employes not more religious, but more pleasure seeking and more discontented; that statistics show that it is unfavorable to morality, and that it is bad political economy to hamper trade and to "collect experience from the ruin of many a poor trader." Several other large cities are following the example of Cologne in the matter, and the United Chambers of Commerce of Bavaria have lately been at work procuring signatures for similar petitions, which are shortly to be presented to the Federal Council at Berlin.

This is strong testimony to the folly of trying to make a Sabbath (even a "civil rest-day") by law. Will the self-styled "Sabbath-reformers" in this country, who are clamoring for the enactment and enforcement of Sunday laws, make a note of the fact that, in Europe, "enforced Sunday-rest tends to make their employes not more religious, but more pleasure seeking and discontented; that "statistics show that it is unfavorable to morality." Have they any reason to believe that the people of this country are so different from the people of other countries that the Sunday laws which work against morality there will make for it here? Let Seventh-day Baptists again note the fact, indirectly emphasized by the above mentioned statistics, that the Bible only is the authority for the Sabbath, and that the only true Sabbath reform possible is in bringing men into harmony with that. When men undertake to improve upon God's laws and methods of administration they always show their weakness and folly.

ALL AROUND THE GLOBE.

"The evening and the morning were the first day." It is very common for anti-Sabbath-keepers to raise an objection to the Sabbath, saying that it cannot be observed all around the world, that while we are keeping the seventh day, or Sabbath, on this side of the globe, it

would be Friday or Sunday on the other side. Let us see if that is philosophically true. The Bible says, as above, that the evening and the morning were the first day. That embraced the light and darkness—twelve hours of darkness and twelve hours of light reckoned upon the equator. No one can question but that first-day was first day all around the globe. The dark part of the day comes first, "The evening and then morning," made the first day, and so of all the days of the week. Now the seventh day comes to all the globe just the same as the first day. There must be a point somewhere on the globe that the day begins and ends, and scientific men have come to the agreement on a definite spot where, by common consent, the sun should rise and a new day begin for the whole world. That spot is Easter Island in the Pacific Ocean. When the sun rises on Easter Island it brings (say) Sunday with it and this Sunday accompanies that orb all around the earth until it reaches the island in mid-ocean, when at once Monday dawns for the whole world. The sea is stationary, of course, and the earth revolves from the west to the east so that a beam of light from the sun would move westward on the earth's surface. One half of the globe is dark and the other half is light, and the light is constantly chasing the dark around the earth; that is, the dark part of the day precedes the light—"The evening and the morning."

We know the day must begin somewhere, and Easter Island seems to be a fit place to start. Suppose the sun is at that island and the day begins, say Sunday, now as it takes twenty-four hours for the earth to make one revolution, this Sunday of twenty-four hours will come to every meridian on the globe, and when the sun comes around to Easter Island then Sunday ends and Monday begins for all around the earth. Now as the Sabbath moves all around the earth what hinders all people from keeping the Sabbath-day? The day is like a car which, we will suppose, goes around the earth in twenty-four hours. Suppose it starts from New York. Now the passengers go aboard, and when the car comes to Chicago others get on, and so at San Francisco, and so around the globe. When the car comes to New York the Yorkers step off, having had twenty-four hours' ride, and so at Chicago, California, and so all around the earth; all go in the same car, and all journey twenty-four hours. And so it is with the Sabbath, whatever day it may be, so that there can be no objection to observing the same Sabbath all over the globe.

It looks to me that God knew what he was about when he made the world and the light, and when he said the evening and the morning was the first day it was with him a fundamental thought.

A. W. COON.

SUNDAY IN WESTERN CITIES.

They have an American Sunday in St. Louis. It is the same as what we in the East call a European Sunday. But it becomes apparent to whoever travels far in the United States that the only Sunday which deserves a distinct title is that of England, New England, and the Atlantic coast. The Sunday of Chicago, San Francisco, Cincinnati, New Orleans, St. Louis, and most of the larger cities of the major part of our land is European, if you please, but it is also American. In St. Louis the theatres, grogeries, dives, "melodeons," cigar stores, candy stores, and refreshment places of every kind are all kept wide open. The street cars carry on their heaviest trade, and the streets are crowded then as on no other day of the week. On the other days the city keeps up, in great part, the measure of its old river-side hospitality, a sur-

vival of the merry era of the steamboats. The numerous night resorts—the variety and music halls, the dance-houses and the beer-gardens, blaze out with a prominence nothing gets by day.—From "The New Growth of St. Louis," by Julian Ralph, in *Harper's Magazine* for November.

TEMPERANCE IN GREAT BRITAIN.

Dr. Dawson Burns, our London correspondent, has, in the London *Methodist Times* of the 24th ult., a paper entitled "A Survey of the Temperance Movement." It presents, among others, the following interesting points: 1. The temperance movement as a total abstinence movement had its origin within the memory of many men still living. 2. The temperance movement is more influential to-day than ever before. 3. It has accomplished an obvious improvement in the social drinking habits of the upper and middle classes of people. 4. "The old estimate of intoxicating liquors as being peculiarly useful, if not essential, is now held only by a few medical and other fossils." 5. A lively interest is now taken by all Christian churches in the temperance question. 6. Legislation, when wisely directed, has proved that restrictions of the drink traffic are invariably beneficial; yet, 7, there is to-day an increasing expenditure for intoxicating liquors, the full amount for England during 1891 being a hundred and forty-one million pounds—a sum equal to nearly a fifth of the national debt.

Dr. Burns presents in the ten following groups an interesting survey of the numerous temperance organizations in the United Kingdom (we wish some one would make a similar grouping of such bodies in this country):

One group consists of those national, district, or local societies which mainly seek the promotion of temperance principles and practice among the adult population. The best known are the British Temperance League, the National Temperance League (with its publication depot), the Scottish Temperance League, the Irish Temperance League, the North of England Temperance League, the Midland Temperance League, the Western Temperance League, the Dorset and Southern Counties Temperance Association, and the North and South Wales Temperance Associations.

The second group comprises all the organizations that aim to permeate the rising generation with temperance teaching and to train them in temperance paths. The United Kingdom Band of Hope Union is the center and concretion of many district unions, thousands of Bands of Hope, and millions of members. The same excellent purpose is pursued by the Juvenile Temples of the Good Templar Order, the Band of Hope department of the Church of England Temperance Society, the Bands of Hope connected with the Wesleyan Methodist and other denominational temperance societies, and by juvenile societies otherwise related, or of a purely independent standing.

The third group embraces those societies which have either been founded by religious bodies, or have taken denominational designations, or have made religious exercises and aims a special object to their temperance work. The Church of England Temperance Society, with its dual basis, is the largest of these associations, and if the real nature of the dual basis had been understood and respected much of the objection to it would have been avoided. The section in which total abstainers as such are enrolled is connected with another in which non-abstainers find a place, not in order to approve the use of strong drink, but that they may co-operate with total abstainers in work common to both. The denominational temperance societies are of great value not only as showing the spread of abstinence in the religious bodies themselves, but as also utilizing for temperance service much energy that would otherwise be lost. Outside these there is still evidence in various places that the Blue Ribbon Gospel Temperance enthusiasm of seven or eight years ago has left impressions that can become charged with the old fire and give rise to missions of a useful character.

The fourth group consists of the Good Templar order, with its several Grand Lodges, Dis-

strict Lodges, and Subordinate Lodges. The adherents of this Order in the United Kingdom are now fewer than they once were; but the Lodge when wisely conducted exercises an educative and confirmative influence of striking importance, and as all Good Templars are Prohibitionists as well as teetotalers they form a body of men and women pledged to labor in the political as well as the personal reforms by which national sobriety is to be secured.

The fifth group includes the United Kingdom Alliance, the National Temperance Federation, and all other organizations in the three kingdoms that aim at changes of the law by which drinking facilities and temptations may be reduced or extinguished. Some changes of this kind have been effected, others seem to be imminent, and unless pledges by leading members of the government are thrown to the winds the coming session will witness the introduction of a government measure providing for local option in the form of a direct vote.

The sixth group comprises orders and societies founded to secure pecuniary benefits to abstainers or their surviving friends on the principle of mutual insurance. The United Kingdom Temperance and General Provident Institution, with its capital of £5,000,000 and membership of upwards of 30,000 persons, is the chief example of life insurance on temperance principles; and though both it and other life offices now receive non-abstainers as members, both classes have separate sections and separate profits, the fact being that the abstainers uniformly come off with the larger bonus, owing to the lesser mortality in their particular section. The Rechabites, Sons of Temperance, Sons of Phoenix, and some other bodies, belong to the class of friendly societies, and favorably compare with other societies in which the non-abstaining membership predominates.

The seventh group is formed of the London Temperance Hospital and the Good Templar and Temperance Orphanage. In the former institution the non-alcoholic treatment is adopted with admirable results, and in the latter the orphans of abstainers receive a kind and Christian training. The work of the Temperance Hospital is such as to entitle it to be considered a department of the temperance movement, and if it should succeed in leading to a general disuse of alcohol in medicine it will confer upon both the temperance reform and the human race inestimable benefits.

Group eight is composed of societies having a distinctive membership, and designed to operate more directly upon particular classes. The British medical Temperance Association holds a conspicuous position in this group; whilst the General Post Office Total Abstinence Association, the United Kingdom Railway Temperance Union, the Traveler's National Total Abstinence Association, the National Deaf and Dumb Teetotal Society, and others, testify to the interest felt in the promotion of temperance by special sections of the community.

Group nine embodies societies for the inculcation of total abstinence among soldiers and seamen. The Army Temperance Association of India numbers about 18,000 British soldiers, and in the United Kingdom temperance work is carried on by various associations, and Good Templar Lodges exist in many regiments. The Royal Naval Temperance Society is a power for good, extending to nearly every ship of war and the training vessels at home.

Group ten represents organizations composed of women for temperance work, chiefly among their own sex. Of these may be noted the British Women's Temperance Association, the Church of England's Women's Union, and a section of the Women's World's Christian Temperance Union.

It is true that the individuals who are associated with these ten groups are not always separate persons. Some are related to each and all. But, on the other hand, the great proportion of active workers devote themselves to certain organizations for which they have a special predilection. It is not possible to form any estimate that would be trustworthy of these active adherents, and still less of the number of personal abstainers in the United Kingdom. There are undoubtedly great numbers of persons who belong to no temperance society who

nevertheless are practical abstainers and bring up their children as such, and a yet larger number are induced to exercise a self-restraint in the use of strong drink, which they would never have thought of doing but for that change of social habit and custom which the temperance reform has produced as one of its many beneficial influences upon the national life.—*The Morning Star*.

A LABOR OF LOVE.

In the archives of the British and Foreign Bible Society may be seen a curious copy of the New Testament, whose production was indeed a labor of love. It is all written by hand, but by no means elegantly done; the crude cramped chirography betraying the toilsome patience of one little used to the pen, rather than the rapid dexterity of a professional copyist.

This singular volume is the work of a poor Irish laborer, whose education was better than his advantages, and whose thirst for the word of God conquered every difficulty to obtain it.

In the county of Cork, when copies of the Scriptures in the native language were a novelty and a rarity, a Protestant peasant learned that one of his neighbors, a country gentleman, owned a copy of the New Testament in Irish, and went to his house to ask the loan of the book.

"What would you do with it, my man?" asked the gentleman, kindly, but in some surprise.

"I would rade it, sir; and if ye'd let me 'ave it that long, I'd write it off, an' be kapin' a copy o' me own."

"Why, how could you possibly do that?" exclaimed the gentleman, still more surprised.

"I can rade and write, sir."

"But where would you get the paper?"

"I would buy it, sir."

"And pen and ink?"

"Faith, I'd buy them, too, sir."

"But you have no place nor convenience to do such work. How could you manage that?"

"Ah, thin, where there's a will there's a way. Maybe your honor wouldn't be willing to lind the book?"

"Well, really, my man, I don't know where I could get another copy, and I should feel reluctant to let the volume go out of my house, especially for a long time. You might come here and read it, you know."

The poor peasant was evidently disappointed. But he made one more appeal.

"Beg pardon, yer honor, but if ye'd jist allow me to sit in yer hall now, I cud come up whin me wurruk's done in the day, and write it off in the avenin's."

The gentleman was so struck with the pious sincerity of his humble neighbor that he was granted his request, and for months a candle and a place in his hall were allowed the poor man, till he actually copied every word of the New Testament.

Let any of our readers try the same task, and then say if aught but pure love for the precious word could supply the zeal and patience necessary to finish it.

Years afterward a printed New Testament was presented to the Christian peasant, when he gave up his manuscript copy to the Society, which has since kept it as a relic.—*Youny Reaper*.

MISSIONS.

AT Lexington, Ky., we had a pleasant visit with Prof. A. R. Crandall and family. Denominational matters were the chief subject of conversation, in which they are deeply interested. We also called on an interesting family of recent converts to the Sabbath, the wife especially being enthusiastic in our work for the spread of the truth and in the interest of religion, in that city. From Lexington we are homeward bound.

UPON reaching Nashville, Tenn., the Tract and Missionary Secretaries were most cordially welcomed and hospitably entertained at the comfortable home of Rev. W. T. Helms and his excellent wife. By a kind of spiritual evolution in doctrine and life, these friends, intelligent, educated and devoted, have become Sabbath-keeping Baptists. And by word and example, and as editor and publisher of the *Cottage Pulpit*, Mr. Helms is spreading the doctrines and consolations of the gospel and the Sabbath truth. The paper has some subscribers, and many copies are distributed gratuitously, by mail, in hospitals, etc. Our people can aid a good work by sending 50 cents for the paper to Rev. W. T. Helms, 1,206 No. Spruce St., Nashville, Tenn. This Southern city abounds in institutions of learning, Fisk University (colored), Vanderbilt University (white), Roger Williams Institute (colored), and many other schools, being located there. In company with Mr. Helms we visited the two first, and were most courteously shown about the buildings. We should be glad to know that many colored young men and women were preparing to go out to the Dark Continent as Christian missionaries.

A RIDE of about four miles in mud and darkness brought us into the neighborhood of the good people of our little church of Shepherds-ville, Ky. The church has lost some by death and exclusion, and received a few valuable additions since the Missionary Secretary's visit there years ago. Sabbath night and Sunday night Mr. Livermore preached stirring sermons in the school-house, and the writer preached at the home of Deacon James on Sabbath morning, and Sunday morning in the school-house. Our visit seemed to be very helpful and encouraging to the band of the faithful few. There is one excellent brother here about thirty years old, with only a common school education, but who could do much work for Christ and the truth if he could take a three or four years' course in biblical and historical studies. Who will furnish the means to enable us to help him obtain this essential preparation? A farm of 130 acres, in the neighborhood, being part of an estate, is for sale, and they are anxious to find a Seventh-day Baptist buyer. Here is a genuine mission field. Our own people are of the very best, in every respect; but there are many people, young and old, who cannot read or write, and who do not know the Saviour. We ought to locate here one of our strongest and wisest ministers, with the idea of his working Kentucky and Southern Illinois. Where is the man and where the money?

A MISSION TRIP IN NORTH CAROLINA.

On the 8th of November we left home on a month's leave of absence from our churches,—the Walworth and the Milton Junction—to do missionary and evangelistic work in North Carolina as per previous understanding with you. We arrived at home, on our return, Dec. 8th, having been from home thirty days, and on the field twenty-three days.

We made the Cumberland Seventh-day Baptist Church our headquarters, where we held twenty-one meetings. We held three meetings at a school-house in what is known as the Howard neighborhood, near Manchester, about six miles from the church, one meeting at a large plantation house about five miles away, five meetings at Gillisville, about twenty miles away, making in all thirty meetings. Two of the meetings at the Cumberland church were discourses on the Sabbath, and were the most

largely attended. They were in response to a very hearty and large vote of our congregation. The first of these discourses was upon the "Sabbath of the Bible," and the second was upon the "Origin and History of Sunday Observance." At Gillisville we gave the same discourses by urgent request, making four Sabbath discourses in all.

We found on arriving in North Carolina that some person or persons had circulated the report that Seventh-day Baptists were not really Christians, because they did not preach Christ, but that their work and effort was to make Sabbath converts, and that they held the Sabbath as the fundamental thought of their preaching. This report was very widely believed, which at once placed us at disadvantage. Yet, notwithstanding this strong prejudice against us, we had good audiences, with but few exceptions, and always the best of attention, and we are confident that we have succeeded, with God's blessing, in removing the greater portion of this hindering prejudice. We thought best, under the circumstances, not to mention the Sabbath question only when invited, and then appointments were given out some time in advance so no one could think we were taking advantage of them.

Fourteen expressed a desire to become Christians, and a large number acknowledged the Sabbath of the Lord as the only Sabbath, and we believe that if the work at Gillisville could be judiciously followed up, in a short time a fair sized Seventh-day Baptist church might be the result. There is the most honest sentiment expressed in this State in favor of God's Sabbath of any place we ever knew aside from Sabbath-keeping communities. We hear of it in many places over the State, and we have been urged to go to several places to labor where we could not go for want of time. We could find opportunities almost without number, and we could find enough to do to continue on indefinitely. We confidently believe that the State of North Carolina is the richest field for the Seventh-day Baptist effort within our reach, and we wish the proper man or men could be secured to reap in the golden, and already ripe harvest. A more hospitable people we never meet, and we are everywhere urged to come again and stay longer.

We cannot report great results from our work that now appear; but we believe that honest men and women have received suggestions and impressions which will abide with them and cause them to think for themselves in new channels, and in God's own good time the fruitage will appear. We have striven to do our best for God's glory and the good of souls, results we leave with him who doeth all things well, and to him all praise is due. We believe God himself, through Bro. Main as the instrument,—led us to North Carolina, for which we thank the Lord, and we think that if we had accomplished nothing but to cheer up and encourage the faithful few who are there holding up the banner of truth, the time, labor, sacrifice and expense is all well repaid. We found our people there laboring under grave difficulties, the opposition in some instances amounting to persecution, but now they are very hopeful, and many were their expressions of thankfulness to the Missionary Board and to the churches of Walworth and Milton Junction for the interest manifested in their behalf.

We feel constrained to add a few words with reference to the interest manifested by the people on the field, and to urge that every possible effort should be made to secure a judicious man

for the work in North Carolina. It appears to us, to be by far the most promising field within our bounds, and if it is neglected we fear irreparable loss to us as a people, and to the cause of truth, will be sustained. Our brief work ought to be followed up at once, and if it is we believe a large ingathering may be secured. We never saw people so hungry for the gospel and also for Sabbath truth as there. Some came as far as six miles quite regularly. A large number of both men and women came on foot, some as far as four miles. Some women carried small children in their arms. At our last meeting, which was a Sabbath discourse and had been announced for two weeks, the house was packed to suffocation, and a good many eager listeners outside collected about the open windows. We hope and pray that God may bring the right man and sufficient means within reach of the Board to enable it to enter this open door of opportunity, that the hungry may be fed.

GEO. W. HILLS.

THE HOSPITAL OPENED.

Rev. A. E. Main, Cor. Sec.;—The hospital was opened on Tuesday of this week, Nov. the 8th. The helpers Mrs. Ng, Lucy Taung and my assistant are becoming accustomed to their appropriate place and work.

One patient who came in last week and who has been accommodated here at the house, was moved over to the hospital the day of the opening. One student is also here, and the other who comes from Ningpo, is ready and waiting an opportunity to come to Shanghai.

We hope to have dedicatory services as soon as we can have the wards and the building in order. Very sincerely yours,

ELLA F. SWINNEY.

FROM LONDON, ENGLAND

Dear Bro. Main;—On the 13th instant I had the great joy of baptizing the wife of one of the members of the church, a lady friend of hers, and my youngest son, in the Hornsey Road Swimming Baths (this in the absence of a chapel and baptistery of our own), a most convenient place, the Bath itself being 75 by 25 ft. and from 3 to 6 feet deep, with a temperature like that of Jordan in the summer. The Bath and its building and dressing rooms are built in a very beautiful and substantial style, and the water was clear and pure and "much" of it. John 3: 23. The roominess of the place brought to mind the brooks, rivers, lakes, and the sea where in bygone years I had such pleasure in burying with Christ many willing converts. We had an attentive audience of between forty and fifty who joined heartily in the singing. These three, with another who was previously baptized, have now joined the church, making six this year. Since we moved to Eldon Street we are encouraged by an increase in the attendance on the Sabbath services, and are hopeful for the future. Yours in the good work,

W. M. JONES.

NOVEMBER 24, 1892.

WOMAN'S WORK.

"THE GOODEST MOTHER."

Evening was falling, cold and dark,
And people hurried along the way,
As if they were longing soon to mark
Their own home-candle's cheering ray.

Before me toiled, in the whirling wind,
A woman with bundles great and small,
And after her tugged, a step behind,
The bundle she loved the best of all:

A dear little roly-poly boy,
With rosy cheeks and a jacket blue,

Laughing and chattering, full of joy;
And here's what he said—I tell you true:

"You're the goodest mother that ever was,"
A voice as clear as the forest-bird's;
And I'm sure the glad young heart had cause
To utter the sweet of the lovely words.

Perhaps the woman had worked all day
Washing and scrubbing; perhaps she sewed;
I know by her weary footfall's way
That life for her was an uphill road.

But here was a comfort, children dear;
Think what a comfort you might give
To the very best friend you can have here—
The mother dear, in whose house you live—

If once in a while you'd stop and say,
In task or play, for a moment's pause,
And tell her in sweet and winning way,
"You're the goodest mother that ever was."

—Margaret E. Sangster.

UNDER the name of "Personal Service," Woman's Work among Jewish congregations in this country is being systematically carried forward, for the most part by those "Reformed" temples in which Christian customs have come to prevail.

IN the death of Mary Allen West humanity at large is left a loser. She gave her life up, not to gold, or to frivolous glory in society, but to what she conceived to be principle. She felt that she had a call; she knew that she had a gospel to preach, and upon her mission she staked her every energy, devoting to it her every thought. Away from home she met her death, superinduced by the wasting efforts in behalf of what she deemed the essential service to mankind. Therefore her memory will forever abide, as a sweet fragrance, with those who know how to appreciate the Christlike spirit of self-sacrifice, and who can feel the inspiration of a life whose single ambition it was to serve others.

HISTORY OF ONE DAY'S WORK AMONG SEAMEN.

A clear, lovely day dawned upon us, and after hurriedly swallowing a few mouthfuls of breakfast we started up to 28th Street to bid farewell to the Ship Steam Englands' crew, for it was her sailing day. I must tell you about this ship and her last passage before I introduce you to our friends and faithful visitors of our Reading Room. Probably after looking upon large handsome ships such as the "Paris," "Majestic" and others, you are not struck with her beauty, of course not, she is only a freight ship, and with her sides boarded up for her cargo of cattle she is not at all pleasing to the eye. But this ship is about thirty-four years old, and at one time she was the best and swiftest ship afloat. She is the ship which twenty years ago brought the terrible cholera plague to New York. Over two hundred of her passengers died on the passage and others going ashore spread it all over the city. She is strongly built and made of the best of wood and iron; I am wandering away from the last passage, it is so pleasant to gain information about these ships from the boys, that I like to impart it to others. The "England" left London Oct. 10th, bound for New York, and after only a few days of fair weather and good time her engine broke, and she was unable to go any farther. The engineers worked faithfully to repair the damages, night and day, for ten consecutive days, with little accomplished. Then the sea became disturbed, and rough winds and gales beat around her until the poor little "England" was drifted about mercilessly by the wind and waves like a mere bark on the mighty sea. She could do but little to prevent it, one day she would slowly drive ahead a few miles and then next day she would be drifted back a hundred miles

or more, until she had finally drifted out of her course and was many hundred miles to the south. For many days she was entirely lost sight of, and ships coming to and fro had not seen her. The greatest anxiety conceivable was expressed for her safety, and it was feared she had met the same fate as her sister ship "Erin," three years ago, which went down with all on board, leaving not a soul to tell the tale. At last searching boats were dispatched by the company, and then she was sighted by the "Teutonic," but the gallant little ship signaled she wanted no assistance for they were determined to reach New York unaided. Their engine was finally fixed so that she slowly crept into harbor on the morning of Nov. 11th, and then was towed into dock, in a crippled condition, by the aid of two tugs. Such is just a glimpse of their condition; I cannot tell it all to you, how they were almost out of provision and coal, and how each man was put down to so much hard tack and water per day. Can you conceive of the anxiety of the loved ones at home? One dear little fellow showed me a letter he received from his mother just after their arrival. She was almost distracted over their danger, as the English papers exaggerated it so dreadfully and said so many times their ship was lost. Can you wonder that we took such an interest in these men? When I told this same boy that we so feared we might never see them again, he asked me why I had no more faith? He told me he never gave up in despair for he knew the Father was watching over them. This ship stayed here three weeks, having a new engine put in, and now she was at last ready to start for home, and how sorry we felt to have them leave us. With our arms full of reading matter and some little gifts for Christmas we were sighted by Walter, the boy who let us read his mother's letter. He came running to meet us; we had told him the night before we should come up, but the ship left so early he did not expect us. On the deck, with his sleeves rolled up, coat off and an apron on, stood the cook, his eyes beaming with pleasure at our coming, and down the ladder came the bright, active young Captain's boy; then follows the Quarter-master, who had been very ill during the passage, but with all their disaster and his sickness he had made Mrs. Burdick a handsome rope mat for the bazar. It is for sale, and any one who will pay \$10 for it will have a valuable rug. Then an officer came down and spoke to us, and a sailor or two, but every thing was confusion and excitement on the ship, and we could not mount the ladder to see them. But we bid them farewell and went away, hoping they might have a pleasant voyage home and breathing a prayer for the safety of each. Then we went over to the next dock and visited the "Massachusetts," of the Transport Atlantic Line. Here we left our invitations and cards among the sailors and firemen and urged them to come down in the evening, assuring them of a welcome, cozy, warm rooms, and plenty of good music and reading. Next we went to "The Princess Ena," of the Arrow Line. These ships are from Glasgow, Scotland. Here we met two young men who were on the same missionary errand. They asked us to go in the fore-castle and join with them in a service which we were only too glad to do. On entering this place we found the men lying in their bunks enjoying their Sunday morning nap, for that is their only day of sleep. The room contained the odor of tobacco, and was far from being an orderly place. In a corner was a little stove which occasionally sent out a ray of heat. With our feet almost down to the

freezing point we sat there on benches and sang hymns with them, then after several earnest prayers and the gentlemen had spoken to the men, we left our cards and hurried on to the next ship, which was the "Norwegian." Here also we gave out cards and invitations and going away we felt sure quite a number of both sailors and firemen would come down in the evening.

After lunch Mrs. Burdick and a friend went out again and visited three more ships, while I remained at the Reading Room, which must always be open every afternoon from three to five, for the men often come in, especially on Sunday.

The evening is now upon us and we realize that a successful evening crowns the labors of the day. We were delighted to see so many men, and all the ships which we had visited were represented, while men from other ships which had not been visited found their way up. An hour was spent in gospel singing, then Mr. Burdick read a chapter from the Bible and spoke to them, and after a short prayer we gathered around the tables and conversed with them. This is the best way to have an influence upon the men, and we often find out bits of their history and experience, and trust we do them good. The men were speaking about Christmas, one man said he had not spent that day at home for nineteen years, he always happened to be at sea, and would not be at home this year. So Mrs. Burdick hastily prepared a package for him containing some reading, a Christmas letter and a ditty bag. Ten o'clock, the hour for closing, rolls around much too soon for both the men and ourselves, and after bidding twenty-five men good night, we go to our little home on Bank St. feeling we have accomplished much, and though we are tired we have nothing to regret, only that we could not have done more. For so many, many ships in New York harbor, and as we seek our rest we say to extend the work next year.

No one realizes, only those who have done the climbing around on ships and up and down steps, gangways, etc., what tiresome work it is. It is, indeed, a laborious work, but we do it gladly, and pray for a more willing spirit and strength to carry on this great work.

So ends a day among the seamen in New York harbor, and as we seek our rest we say with the hymn,

Lord, if I may
I'll serve another day."

A WORKER.

NEW YORK, Dec. 12, 1892.

THE VALUE OF LIFE.

BY EMMA LANDPHERE.

The question, "Is life worth the living?" often comes to the minds of men, and even some philosophers decide, "Life is not worth the living because this is not only a bad world, but the worst possible world." Let us suggest the reason of this. As soon as one begins to doubt the goodness of God, or that there is such an eternal being upholding and guiding his life, then only does he begin to doubt the value of life. But when one with all faith in God's goodness, trusting in him who marks the sparrows fall, does the things he knows to be right and speaks the things he knows to be true, then life unfolds in beauty, then life has value. Even the world of nature has new charms. The birds, the bees, the rocks, the sands of the sea, are then as helps to a noble and happy life.

What is the value of your life, dear friend? Have you ever asked yourself this question? Is it of real value to you? Is it of value to others? Are you shedding the fragrance of love on all around you, filling their lives with gladness? Are you following the commands of our loving Friend who said: "He that would be greatest among you let him be your minister"? Are you gentle to the weak, loving to the sinner, self-sacrificing to the afflicted, and doing these things because God first loved you? "We may rail at experience" one says, "but we cannot rightfully escape it." Then the real question is, How can we truly make life worth the living? And the answer in brief is found in the words of the poet,

Giving our lives for others,
Trusting our all to God.

Is it not true that "open heartedness, human tenderness, and self-sacrificing devotion do more to make life worth living, than anything a human being can put into it?"

Taking it for granted, dear sister, that you agree with me that our lives are of value, let us ask ourselves whether they are spent in doing as much good as we are capable of doing. Do we realize that the doors are open on every side waiting for us to enter? Do we realize that the burden of our woman's work is resting heavily on a few? Oh, that some need of power would arouse us all to a deep sense of our duty, and of our privilege of doing something in this great work! Do not say, "I pray thee have me excused," for there is something for us all to do.

Something to do when the morn awakes,
Thankful to God for his mercies sake,
Something to do when the sun is high,
Battle with self for the tempter is nigh,
Something to do when the sun is low,
Teach others of Jesus, the Christ, to know.
To you, O woman, are the hours between,
Full of labor for God though often unseen?

HAMMOND, La.

THE NEW MARKET LADIES' AID SOCIETY.

Owing to the anticipated absence of our pastor, our customary Thanksgiving session and mite-box opening was held on the Tuesday evening previous. The services consisted of appropriate music by the choir, an earnest prayer for missions by the Rev. L. E. Livermore, an interesting paper read by Mrs. W. R. Larkin on the subject of Alaska and the mission work being done there, a reading by Mrs. Geo. Larkin, which gave the history of a happily misdirected letter that came to a lonely foreign missionary hungry for a bit of home life from which she was excluded, and a Thanksgiving Poem, pleasantly recited by Mrs. Wm. H. Satterlee. The closing paper by Mrs. L. E. Livermore gave us a glance over our broadening fields of labor so urgently demanding our support and prayers. After this the Thank-offering boxes were opened, the contents bearing united evidence that our little society has many reasons for thanksgiving and praise to our kind heavenly Father. Following this the congregation were invited to refresh themselves with ice-cream, cake and coffee; the proceeds of which went to swell the fund consecrated by our prayers to the blessed work of our Master.

THINGS which could have never made a man happy developed a power to make him strong. Strength and not happiness, or rather only that happiness which comes by strength, is the end of human living. And with that test and standard the best order and beauty reappear.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.
L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.
Woman's Work.
W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
REV. W. C. DALAND, Westerly, R. I., Young People's Work.
REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

They are slipping away, these sweet, swift years,
Like a leaf on the current cast;
With never a break in the rapid flow,
We watch them, as one by one they go
Into the beautiful past.

One after another we see them pass
Down the dim-lighted stair;
We hear the sound of their heavy tread
In the steps of the centuries long since dead,
As beautiful and fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusky way of life?

There are only a few swift years,—ah! let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word.

It is worth our while at this time to stop and inquire how we are using "these sweet, swift years," that come and go, but never come again. Are we making the most of their opportunities, for ourselves and others? Do they leave behind us duties unperformed, or words and works that were unspoken, or never done?

THE book of the year 1892 hastens to its closing chapter, which, when finished, will be irrevocably sealed. We cannot again turn the leaves of the old book save in memory, and that not to alter or amend a single chapter or sentence. But its lessons of personal experience, the mistakes which it writes up against us, as well as the efforts we have made to do the will of our Father, if we will use them right, will help us to better purposes, wiser plans and nobler endeavor for the future. May we all say, "With God's help I will be wiser, live better, strive more nobly, and work more faithfully for 1893 than in 1892."

IN the report of the Tract Board meeting, published in another column, mention is made of the resignation of the Editor of the RECORDER, to take effect according to present arrangement, Feb. 1, 1893, instead of at the close of the current Conference year, as previously announced. This earlier date is asked for not primarily by the editor, but by the Trustees of Alfred University, who have called him to the resident professorship of Church History and Homiletics in the University, and who are anxious to re-inforce the Theological Department according to the plan recommended by the Education Society at its anniversary at Nortonville at the earliest practicable date. The time mentioned, Feb. 1st, is the opening of the third term, or the middle of the school year, which now consists of four terms of ten weeks each. The editor regrets, for very many reasons, to relinquish the RECORDER work, but after carefully viewing the subject from the various points of view presented, it seemed best to do so. Having decided to accept the call of the Trustees, it seemed best to begin the new work at the time mentioned. It will hardly be possible for the Tract Board to put a new man into the editorial chair in so short a time;

but some arrangement will no doubt be made by which this work will go forward without detriment, until a permanent editorial appointment can be made.

A PREACHER in a Southern city who has been anxious to reach the masses, to attract the crowds, confessed not long ago that he was at his wit's end. He did not know what to do more. He had preached sermons on bright, spicy topics, on current events, on sensational subjects announced beforehand through the newspapers; these services had been accompanied with violins, quartets, solos, and other musical attractions, and still the crowds did not come. "What next?" the good man anxiously inquires. To this inquiry the *Baltimore Baptist* replies: "We would timidly suggest that he try the gospel. It might be the novelty and the sensation that the people want in his neighborhood. Anyhow it is worth trying." There is in this little touch of pleasantry on the part of the *Baptist*, food for serious thought. There can be no doubt that good, gospel singing is an attractive and helpful part of any service designed to reach and benefit the masses, and where a violin or horn or other musical instrument can be used skillfully and in the right spirit, God will bless such use of them. The faithful minister, also, cannot safely or wisely ignore the things which are happening all about him every day of his life, and in which the great world is interested. But is it not possible for him to treat these things as if they were the main thing, while the everlasting gospel, the gospel of God's love for all men and all times, falls into the background or comes to the front, now and then, as some antiquated thing too good to be neglected altogether and yet not quite the thing for these modern times? Whatever helps to bring the gospel story to ears unaccustomed to hearing it, or to emphasize its power and sweetness to those familiar with its glad messages, is legitimate and right; but in all cases the gospel story or message is the thing men need to hear, and in most cases it is the thing men expect to hear from the lips of the minister. All else are accessories or accompaniments to this one thing.

As a people, the year has brought us much to be thankful for, though not without its shadows and its sorrows. At our Annual Conference a large number of deaths was reported, among which was an unusual number of official members, ministers and deacons. But in parallel columns with these is an unusually large number of accessions by baptism, indicating a healthy Christian life. So while we mourn for those whom we sadly miss from the counsels and work of the churches, we welcome with rejoicing the larger numbers who are rising up to take their places. During this year, the young people's movement, which may well be said to mark a new era in the work of the church, has brought us a hopeful increase of working power; our Woman's Work, though thrown a little out of balance by the unfortunate action of Conference with reference to it, has been vigorous and efficient, and will not go backward; in the mission fields, work has been unusually well organized and carried forward, with the largest contributions ever known in a twelve month before; we have not sustained the work of the Tract Society with as liberal contributions as the importance of the work demands, but the publications of the Society have been maintained at a higher standard of excellence than during any year in the history of these operations, and in some respects, es-

pecially with tracts, the circulation has been such as to reach a larger number of interested readers than usual; our schools, though our University is suffering the loss of its honored head, have made advances along their respective lines of work, and some evidences of growing appreciation of their work is manifest, together with a disposition to increase their power and usefulness. Thus, looking backward over the whole field, in spite of all that is imperfect and below the standard of highest excellence, we are thankful for what has been done and gained; turning our faces toward 1893, we are joyful in hope.

AMONG the latest developments in Roman Catholic affairs in this country is the re-instatement of Dr. McGlynn, of New York, by Mgr. Satolli. It will be remembered that five or six years ago Dr. McGlynn championed the candidacy of Henry George for Mayor of New York, contrary to the direction of Archbishop Corrigan, and also favored the patronage of the public schools in preference to the parish schools. For this insubordination to his ecclesiastical superior, Dr. McGlynn was twice summoned to appear before the Pope at Rome and answer for his conduct, and twice refused to obey the summons. The result was that Archbishop Corrigan removed him from the charge of St. Stephen's parish and deposed him from the priesthood. The deposed priest carried with him the affectionate sympathy and, as far as possible, the support of his old parish, and continued to speak upon his favorite themes as he had opportunity. The restoration by Mgr. Satolli seems to have been effected without any retraction on the part of the priest; in fact only a few days previous to this action, Dr. McGlynn gave an address before a large audience, in the course of which he reiterated his former sentiments, and otherwise signified his disapprobation, to say the least, of the plans and methods of some of those in authority in the church. His restoration to the priesthood does not, however, reinstate him in charge of his old parish. Another, but less notable, incident occurring just before this, was the sudden settlement of the trial of the Hoboken priest, Patrick Corrigan, in Newark, (N. J.) diocese, through the intervention of Mgr. Satolli. The offense in this case was again the liberal position of the priest on the school question. The trial was in progress under charge of Bishop Wigger, when, by the recommendation of Satolli, the case was left to a council of arbitrators, before which the priest made a sort of apology which Bishop Wigger accepted and dismissed the case, withdrawing the charges. It is claimed that this is the first instance on record in which such a case was taken from the hands of a Bishop and placed in the hands of arbitrators. The priest regards the settlement as a signal victory for the principle of freedom of speech on the part of the inferior clergy. However this may be, the two cases coming so close together, relating principally to the school question and the freedom of the priests to speak their own minds on the subject, and being settled through the intervention of the papal legate, indicates that a more liberal policy toward the Roman Catholic clergy in America is being inaugurated by the Pope, and that it is the mission of Mgr. Satolli to this country to hasten this movement.

THE most important duty, that which governs all others, is the duty of remaining master of one's self.—*Cousin*.

TRACT CORRESPONDENCE.

Eld. J. G. Burdick, Dear Bro.:—Times, circumstances, seasons and people change, and all to the glory of Him who rules the universe. Whether the change is to better the condition of man or not, the Great Ruler turns it to his honor; for "He makes the wrath of man to praise him."

Time was when people in this portion of our common country would "run to and fro to the Word of God," but of late the precious Word appears to have no sweetness in it except to a few who receive it as a panacea—a healing balm from the mountain of Gilead! "Because iniquity abounds the love of many shall wax cold" is surely being fulfilled at this time. Nevertheless a great change may be expected not far in the future. No winter has ever lasted the whole year. Neither will the "love of many" continue cold always! The warm season will come at the end of winter, and God will, in his own good time, send forth glorious rays of love emanating from the Son of Righteousness, which will revive the drooping souls, and they will spring forth afresh and produce much fruit.

There was once "silence in heaven for the space of half an hour," and soon after there was a great outpouring of God's love. So after a long continued calm we may expect a good and refreshing shower. Perhaps a "still small voice" is telling the people that Baal is not God, and that the "venerable day of the sun" is not the Sabbath of the Lord. I have distributed all the tracts you sent me, and more besides—in all, ten thousand (10,000) pages. Who knows but that the good Lord has "called a halt" in order to give time for earnest and honest investigation? When Israel was in distress and called on the Lord for deliverance he went to their rescue. The "lone Sabbath-keepers" in these parts groan deeply, and earnestly pray for help, and we believe we shall obtain it. We have called for and sought ministerial aid from the brethren, and none has been received. We will now expect "deliverance from another quarter," as Mordecai told Queen Esther when he requested her to go before the king and ask for deliverance for her people. If we perish, we will perish pleading before the Great King who never fails. We know that the decree of death for disobedience has gone forth and cannot be changed or annulled, but the Great King says: "Stand for your lives" by obeying his commandments. O God, help us to do thy will, for thou alone art able to save.

Now, Brother Burdick, send me as many tracts as you may think necessary and I will distribute them if the Lord will. The ten thousand pages of tracts above mentioned are distributed over four counties, and placed in the hands of ministers and prominent laymen of different denominations and non-churchmen. May the good Lord bless the feeble efforts.

A prominent member of the Christian Church (Campbellites) called at my place a few weeks past, and as he sat by the fire he turned his eyes to the clock, and remarked, "Your clock is not right, is it?" and taking his watch from the fob, said:

"It is now ten minutes past ten, and your clock says ten minutes past four; how is that?"

"It is now ten minutes past the fourth hour of the day," said I.

"O yes, you keep Bible time; are you an Adventist?"

"Yes sir, I keep Bible time, but I am not an Adventist."

"What are you, then?" he inquired.

"I am identified with the Seventh-day Baptists," I answered.

"Then you keep the seventh-day for Sunday?" he said.

"I keep the seventh-day, because God so commands me to 'remember the Sabbath-day to keep it holy.'"

"Yes, that is the Jewish Sabbath; but it was changed," he said.

"When was it changed?" I inquired.

"At the resurrection of Christ, for he rose on the first day of the week, or Sunday."

"What evidence have you that he rose on the first day of the week?" I asked.

"I don't know what evidence there is but that is what is claimed, he was crucified on Friday and rose on Sunday."

"You remember that on a certain occasion the people asked of him a sign, and he answered that no sign should be given only the sign of Jonah; for as Jonah was three days and three nights in the whale's belly so should also the Son of man be three days and three nights in the bowels of the earth?"

"Yes, I remember that."

"Now count, from Friday afternoon to Saturday afternoon one day and one night; then Sunday afternoon two days and two nights; Monday afternoon three days and three nights."

"Agreeable to that he rose on Monday. I confess I never gave the subject much study, but I will investigate it," he said.

I then read the first six verses of Matthew 28th, when he said, "That settles the resurrection on the Sabbath-day, or Saturday."

T. G. HELM.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., December 23, 1892.

Mr. Herbert of the British Legation has just married Miss Gammell, of Newport, R. I., the possessor of inherited millions. A year or two since another Herbert of the legation married a rich Miss Wilson of New York. A third millionheiress, Miss Pinch, of New York, is to be married this week to a legation attache, Mr. Alan Johnstone. A newly arrived British legationier, a Mr. Paget, is the next one to be caught, if millions can do it, and they generally can. Why not put a prohibitory tariff on these fortune-ate wooers, or impose an export tariff on the rich girls? And why do the American boys allow these "Hinglish hofficials" who come to Washington, to carry off such marriage prizes? Is it because the girls are Anglo-maniacs? And is that the reason why so many foolish imitators of foreign foolishness appear on the streets and in society even here in this pre-eminently National American city? Young men entitled to join the sons of the Revolution carry their canes by the middle, stick out their elbows, and *perangulate* along in a gawky kangaroo style, and shake hands with sympathetic friends on the level of their noses just like the foreign leader of fashion who had a boil under her high mightiness's arm. No wonder American women prefer the real article to ridiculous imitators.

Old World travel takes much money out of the country yearly. Not the wealthy only, but pastors, government clerks, teachers and others with moderate income visit Europe in vacation, and a few go as far as Egypt and Palestine. In Syria it is estimated that American tourists—not pilgrims—leave about \$100,000 annually. This of course is a trifle, but a trifle which indicates the many millions that are spent in foreign travel.

The Joppa and Jerusalem railroad shortens by a few hours the time required to visit the sacred city and will draw a few more busy travellers to that point. For some sentimentalists, however, it breaks a charm. Think of a railroad running hard by Calvary with a depot in the neighborhood of Gethsemane! It is a virtual anachronism. It reminds us of the pictures which *Harper's Magazine* once presented to its readers representing the summits of Mt. Sinai divided into pastures by Virginia rail fences, and Elijah cooking the meat the ravens brought him on a gridiron of modern pattern!

The blood of goats with religious ceremonies were used by priests in hopes to sanctify the intrusion of the railroad upon Mt. Zion. Was that better or worse than the oft repeated sacrifice of human life which high speed and grade crossings exacts yearly in this city without any religion or conscience? But let us not decry our Christian civilization. The railroad will educate the lazy, superstitious, ignorant Orient, and will emphasize there as it does here the doctrine that the sluggard, the drunkard, the unfaithful, the liar, the forgetter of his brother, cannot inherit the kingdom.

The friends of Mr. Blaine can no longer deceive themselves. For months, and years even, their hopes and affection have kept them reporting that he was getting better, but he has steadily failed. Last Sunday night the news boys cried, "Blaine is dead" about the crowded church, on the steps of which he was prostrated years ago. The news was premature, but all fear that the end can be delayed but a few hours.

CAPITAL.

SEMI-ANNUAL MEETING.

The Semi-annual meeting of the Seventh-day Baptist churches of Berlin, Coloma, and Marquette, met with the church at Berlin, Wis., Dec. 9, 1892. Brethren Babcock and Hills being in North Carolina at the time, the invitation to preach the introductory discourse was extended to Bro. E. A. Witter, of Albion, Wis., who responded to the call, bringing with him Bro. E. B. Saunders, of Milton. The meeting opened with a good degree of interest, which increased with each session, closing with warm and hearty exhortations, in which nearly every one would take a part. Bro. Witter preached most excellent sermons, with his usual energy and earnestness, accompanied by the Holy Spirit warming the hearts of all that were present. Bro. Saunders also rendered valuable assistance, preaching once and giving several earnest heartfelt and soul-stirring exhortations. On the whole the meeting was a grand success, being one of the richest and most enjoyable ever held on this field.

E. D. RICHMOND, *Clerk.*

SOUTHERN ILLINOIS.

To the Editor of the SABBATH RECORDER:

Two weeks ago I was at Stone Fort, where Brother Huffman was holding meetings. It certainly was an enjoyable meeting. Brother Huffman has published, in part, the condition of things there. It seems to me they need to have these labors backed up. The Stone Fort Church has a membership of about twenty, Bethel about the same number, and they are as good people as we find in our denomination, all converts to the Sabbath. They have a good rich country with a healthful climate. Land is from \$10 to \$20 per acre, and raises wheat, corn, oats, and all kinds of fruit. Go and see for yourselves.

W. S. CLARKE.

FARINA, Ill., Dec. 18, 1892.

YOUNG PEOPLE'S WORK.

STAND FOR THE TRUTH.

Truth is divine, and howso'er
Her voice disturbs the quiet air,
He is a craven who for peace
Shall bid that singing voice to cease.

Stand up! Be thou erect and free.
Care not what others' paths may be;
See only that thou faithful art
To the clear voice within thy heart!

—W. L. Jaquith.

THE Corresponding Editor in relinquishing this page to his successor does so not without sadness and regret.

HE is sorry he has not made more of his opportunities, now that they are in a sense no longer his. He is sorry he has not been more of a real help to our young people, as the editor of this page should be.

HE is sorry for the mistakes he has doubtless made, and earnestly hopes that those who have suffered thereby will forgive him. He is certainly willing to forgive them, and humbly submits that that ought to count for something. For he has observed it to be a curious freak of human nature to be irritated and vexed with those we injure. If he, however, has injured any in any wise, he is simply sorry.

FURTHERMORE the Corresponding Editor is sorry to give up this work, for it has been a pleasant task in many ways, and not without profit. But he wishes that this department may in the future be far more successful in every way than it has been during the four years that he has had charge of it. And for his successor he would bespeak the confidence and co-operation of all. Go onward and upward, dear young people, in your Christian life and work. Grow every year purer, nobler, and more Christ-like in thought word and deed. By so doing, more than in any other way, you will cheer the heart of your fellow worker and friend in Christ.

PEOPLE'S PECULIARITIES.

And what would we be without them?—As a dinner without salt. And yet, one must possess peculiarities only in a certain degree, and under certain control, else character, like an over-salted dinner, will be spoiled—utterly unfitted to the general taste.

And one of the most dangerous things is the fostering of certain peculiarities; for while they are not eccentricities, they may grow into eccentricities, just as failings and faults may deepen into sin.

People's peculiarities are as varied in shape, color, and shade, as the forms in a kaleidoscope, and mark us as distinctly as the clothes we wear, the language we use, the house we live in. They are the first things to show themselves in the character. They are the first things looked for in the character. They excite our interest in the individual, just as the sight of a crab's curiously-moving claws will draw us to examine the creature.

As a general thing there is nothing so dear to a man as his peculiarities. He has such faith in them. They are a sort of comfort to him. Nay, they are his darlings; and he carries them about with him wherever he goes; and wherever you meet him you will see them looking out of his character, as a poodle's nose is thrust from beneath his mistress's arm. They may be of the absurd, the noble, the touching, the dan-

gerous, or the troublesome, and work good or evil according to the class they belong to.

They are things that must be looked to very frequently and carefully, and whenever we find that they are rendering us annoying, or making us conspicuous, they are to be treated summarily, and without mercy.

The truth is, that we cannot possess a peculiarity without in some degree affecting another, either pleasantly or unpleasantly. We knew a lady whose usual practice, when walking, was to look upon the side-walks and crossings for orange or lemon peel, which, when found, she immediately removed with the toe of her shoe or the end of her parasol, in order to save people from slipping, falling, and breaking their necks or limbs. That was a noble peculiarity; by it the person became a public benefactress.

Another, actuated by the same good motive, invariably removed stones and brickbats.

The first journey of any distance that we took, was in the care of a highly-educated and entertaining lady of the old school. While in the cars, with the restlessness of youth, we began to fidget, when our feet came in contact with something. A second movement caused a bundle to roll forward, when lo! to our infinite surprise and amusement, we discovered a number of wax candles. Our traveling companion quietly removed them to a safer place, explaining that she never could endure the light from smoky lamps or common candles, which one was always sure to find at small hotels and stopping-places. The same person possessed peculiarity of dress, manner, and speech as well; and while she was beloved and honored by a large circle of friends, strangers viewed her in rather an amusing light.

Not long since, a good and useful lady lost a situation which she would otherwise have obtained, because of certain peculiarities of dress and manner. She is so wedded to these that we do not hesitate to say that only death will separate her from them.

It is both a delicate and a difficult matter to convince one that he has unpleasant peculiarities. He knows his neighbor or his friend or relative has. O, yes, indeed, and he suffers because of them; but his own character is as innocent of them as an orange is free from angles.

When one is conscious of a disagreeable peculiarity, there is but little danger; for good taste will soon see that it is modified or eradicated. But the trouble is that we seldom see, and so the thing grows till it becomes a very nuisance. To avoid peculiarities of the ugly sort is best, and this becomes a nice study. Let us be warned that where a thing is offensive, refinement and piety demand its removal.

We have said but little about the innocent or harmless peculiarities, which may and should be retained, as they mark our individuality. These, especially where they relate to dress and manner, sometimes amount to a positive charm. We would not for anything miss them in the persons who possess them.

In conclusion, let us add a moral, as they did in the old-fashioned spelling-books. The moral is this: That we are bound by courtesy and Christian right to bear with each other in spite of all peculiarities, however provoking; that when we see anything to deprecate in another, it would be well to examine ourselves. "Six faults in myself to one in my neighbor," is a good rule to keep by us; and if followed, will be sure to make us just, kind, and charitable.—*Home Journal.*

OUR MIRROR.

PLEASE report the New Year's morning meetings to "The Mirror."

THE Society at Rockville, R. I., was re-organized the first Sabbath in December, with the model constitution and pledge. The list of active members numbers nine at present.

SEND to the United Society, 50 Bromfield St., Boston, for free samples of Junior Endeavor literature. Among them you will find the Model Junior Constitution, Junior pledges, etc. Particularly helpful and suggestive are President Clark's book, entitled, "The Children and the Church," 75 cents, and Mrs. James L. Hill's "Meetings for Juniors and How to Conduct Them," 12 cents. Also a little tract by Rev. W. W. Sleeper, entitled, "How to Organize and Carry on a Junior Endeavor Society."

THE Y. P. S. C. E. of Welton, Iowa, has lately adopted the Model Constitution and Pledges, with a few changes to meet the needs of the Society. We hope to be able, under this constitution, to do more and better work for the Master. Nearly all our young people, and a few others, belong to the Christian Endeavor Society, and since it is the only one in the place it is our earnest prayer and effort that others may be brought in. Rev. O. U. Whitford is now here, and Sabbath evening, December 10th, gave the Society a short talk on the topic. He expects to remain a few weeks and hold meetings.

SEVERAL sleigh-loads of the Albion Endeavorers, together with their pastor and his wife, made a visit to the Rock River Endeavor meeting, Sabbath evening, Dec. 17th. The Milton College male quartet was also present and sang, adding much to the meeting. The audience were furnished with Gospel Hymns, No. 5, and all made good use of them. During the evening the Rev. Mr. Witter sang a solo, spoke a few moments, and then conducted a most interesting and profitable meeting, in which most present participated. Though a cold night without it was forgotten for the time on account of the warmth of the meeting. They gave to us at the River much of good cheer and encouragement, and since this is one of the kinds of giving that does not impoverish we hope they will come again.

A LETTER from Mrs. J. G. Burdick is just received, thanking the Milton Endeavor Society for a packet of sailor's Christmas letters, and the "Whatsoever Circle" of King's Daughters, for a check of \$5 sent to the Mission at the same time.

A FURTHER report from Richburg, N. Y., informs us that the Endeavor Society was organized June 11, 1892, and holds its regular prayer-meetings Sabbath afternoons. Although the attendance is small a good feeling is exhibited. Several have gone away, some to attend school, and others have moved their homes elsewhere; all are greatly missed. December 3d two were added to the roll, one active and one associate member. The receipts of the late "mum social" were \$4, which was applied to Rev. J. L. Huffman's salary.

THE *Golden Rule* can be procured in clubs of ten or more, for \$1 per copy; clergymen can procure single copies at the same rate. We wish all of our Endeavor Societies which can would get up clubs, and if Societies which have no copy of the *Golden Rule* will send one dollar to the President of the Permanent Committee a copy will be sent to the Secretary for the use of the Society. Next to the SABBATH RECORDER you need this paper; it will help you in your committees, prayer-meetings, socials, and all your Endeavor work. You cannot afford to be without it, and if any of our Societies are without a single copy for want of means the Permanent Committee will gladly furnish them one at personal expense.

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. 25.	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 II.—REBUILDING THE TEMPLE.

For Sabbath day, Jan. 7, 1893.

SCRIPTURE LESSON.—Ezra 3:1-13.

GOLDEN TEXT.—They praised the Lord, because the foundation of the house of the Lord was laid.—Ezra 3:11.

INTRODUCTION.—The second chapter gives the number who returned from captivity, 42,360 besides servants. Thirty thousand of these are specified as belonging to Judah, Benjamin and Levi. The remaining 12,000 are supposed to belong to the remaining tribes. Compare Ezra 6:17. The king's edict for rebuilding the temple seems to be the real beginning of Judaism. This wonderful change in their national life was a transformation into the Jewish church rather than a restored or independent nation. It will be well to keep in their order the temples built or repaired at Jerusalem. First, Solomon's Temple, which no doubt eclipsed all others in grandeur and beauty, if not in size. Second, Zerubbabel's Temple, of which our lesson speaks. We have few particulars and no description to enable us to realize its appearance. Third, the Temple of Herod. For a knowledge of this, in many respects, greatest of Jewish temples read Josephus.

EXPLANATORY NOTES.—v. 1. "Seventh month." Of their sacred year, which was at the close of our September or beginning of October. They left Babylon early in the year or in the spring, spent some time arranging lodging places for themselves. "In the cities." They were not all living at Jerusalem, but in various towns of Judah. "Gathered themselves together." Came up to Jerusalem to celebrate the feast of tabernacles. Lev. 23. v. 2. "Jeshua." Grandson of Seraiah, who was a high priest slain by Nebuchadnezzar at Riblah about B. C. 588. "Zerubbabel." Called in many places the son of Shealtiel, but in fact a grandson, and probably brought up by him. His real father was Pedaiiah. 1 Chron. 3:17-19. "Builed the altar." A work of urgent necessity. They must make atonement for their sins and be suitably prepared for their great work on the temple. "Burnt offerings" These were to be offered at Jerusalem. Deut. 12:1-11. Fire was the chosen manifestation of God's presence, and sacrifices dedicated to him were wholly or partially burned. But the word is usually restricted to that which was a "whole burnt offering," or wholly consumed by fire. "As it is written in the law." According to the manner prescribed. v. 3. "Set the altar upon his bases." Upon its old foundation. "Fear." Terror. Without waiting for the completion of the temple and its dedication, they hasten to obtain by sacrifice God's blessing and protection from enemies. "Morning and evening." As prescribed in Exodus 29:38, 39, Lev. 6:9-13. v. 4. "Feast of tabernacles." On the fifteenth day of the seventh month, and lasting a week. The third of three great Hebrew festivals. It celebrated the ingathering of their grain and fruits. "As it is written." Ex. 23:16, Num. 29:12. "By number . . . custom." Thirteen young bullocks, two rams, fourteen lambs of the first year, and these with their flour and oil. v. 5. "Continual burnt offering." Two lambs daily. Ex. 29:38, Num. 28:3. "New moons." The first day of the lunar month was observed as a holy day with additional sacrifices. "Consecrated. Set apart. "Free-will offering." Besides public sacrifices, there were offerings of individual. v. 6. "From the first day of the seventh month." They revived at that time the daily oblation. But the temple foundation had not been laid. v. 7. "They gave money . . . meat . . . oil, unto them of Zidon." They made a contract with the Tyrians for workmen and timber, as Solomon did when he built the first temple. "According to the grant." See chap. 6, verse 3. v. 8. "Appointed the Levites to set forward the work." These young men were to act as overseers and animate

the hired Tyrians in the various departments. v. 9. "Jeshua, Kadmiel, with their sons and the sons of Henadad, are especially noticed as distinguished, no doubt, for mechanical skill and as directors of the work. v. 10. "Priests . . . with trumpets." 1 Chron. 16:5. The leaders of the sacred orchestra and choir. "Asaph." One of the leaders of David's choir and a writer of Hebrew hymns and music. The office appears to have remained hereditary. "Ordinance of David." See 1 Chron. 6:31, 32. v. 11. "Sang by course." Responsively. Psalm 136, for example. Great joy was manifested at the building of foundation, or perhaps laying of cornerstone. v. 12. "But many . . . wept with a loud voice." Contrasts that are sad often excite very painful emotions. There were many then living who had seen the first temple with its costly stones, massive timbers, beautiful courts, expensive golden vessels, and who also remembered the prosperous condition of the kingdom when nations were tributary to theirs, but now saw a reduced state of country and city, powerful enemies, and more than all, an inferior temple as to size and costliness, less of appurtenances, and the fact before them that the Ark and the Shechinah were not present with them. This sad contrast with former glory and divine favor caused them to weep with loud lamentations. But Haggai 2:9, foretold a glory for this house greater than the former. In this should the incarnate God and Saviour be received. "Many shouted aloud." Though in the respects referred to, this temple was inferior to Solomon's, it was yet a grand and beautiful structure, and the younger Hebrews were joyous to the extreme. v. 13. "Could not discern," etc. Eastern people are noted for their loud and vehement expressions of joy and sorrow. Loud wailings and excited shoutings were so mingled that those afar off could not distinguish between them.

SUGGESTED THOUGHTS.—If new altars are to be built, put them on the old foundations, if solid; if new forms of worship are essential or helpful, build them on old principles. Set up the family altar and make worship a daily service. A very common building is a good place for Sabbath or other services, but when our homes are attractive and furnished, it would be shameful to leave the church work to be done to a disadvantage. Thanksgiving days ought to be filled with religious fervor and not be mere festivities. Free gifts that enlarge the heart and show loyalty to God are best pleasing in God's sight. Do not always compare the best of the past with the worst of the present.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Jan. 1st.)

THE DUTY OF EVERY DAY. Are we doing it? Ezra 3:4, Eph. 6:6-8.

The duty of every day is to cheerfully submit to the leadings of the Holy Spirit, and to take one step at a time where duty leads. We cannot go beyond the present. We need not try.

"I do not wish to see
My journey, or its length;
Assured that, through my Father's love,
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before;
Trusting that I shall always have,
Light for just 'one step more.'

We leave it for each reader to determine these steps, these duties. They are not difficult to find. The important question is, Are we doing duty now?

Not one moment should pass without doing the work that is for that moment, and going right through with it. It may be work, or play, or study—no matter, begin at once and finish it up squarely; then take up the next thing. Not a moment is to drop between the two. Prompt people do much more with less trouble than dawdlers. Does it sometimes seem as though you had so many pressing duties that you do not know where or how to begin them? Well, the only secret about it is, take hold of the first one at hand, letting the rest fall into line. A man being asked how he accomplished so much in his life, replied, "My father taught me, when I had anything to do, to go and do it." That is the magic word, now.

SCRIPTURE REFERENCES.—Col. 3:22-24, 1 Cor. 7:19-22, 31, Phil. 2:12-16, 1 Chron. 29:17, Luke 17:10, Eccl. 12:13, 14.

—WE have previously referred to review day as one occasion of special interest and profit, and of the various ways of conducting reviews. It will interest many readers to hear from schools reporting their review service.

—AT Leonardsville, N. Y., the editor of this column was present at the services in the First Brookfield Church. He preached upon Christian Growth from 2 Peter 3:18. In the Sabbath-school following the preaching service, after opening exercises, the classes spent fifteen minutes in reviewing special subjects. This was followed by general exercises in which some one from each class gave a synopsis of a certain lesson of a quarter. Old and young were selected for remarks and to ask and answer questions which might arise. The superintendent, Bro. Abert Whitford, very ably conducted this service. The writer of these paragraphs gave a general but brief summary of the quarter's lessons, choosing as his theme the aids and opposition to the growth of the Christian church, concluding with a thought upon Home and Foreign Missions as suggested by the lessons. The First Brookfield school is in a flourishing condition.

—CALLED away by the death of a beloved mother-in-law, the superintendent of the Independence school was not present to carry out all his plan of review, but the assistant was equal to the emergency and carried out the following exercises: The morning services and Sabbath-school were made one. After prayer, praise and responsive reading, Miss Mabel A. Clarke read the pastor's sermon on the Growth of the Christian Church, prepared for the occasion. Mrs. M. A. Crandall read a paper upon the Christian workers; J. M. Green upon Opposition Encountered; Texts and Thoughts by Carrie Clarke; Home and Foreign Missions by Louis Livermore; A reading upon the black-board illustration, by Master Elvan Clarke. These were interspersed with hymns.

—WE hope to hear from other schools soon, with thoughts and suggestions.

HOW TO USE THE PEN.

Every time you are tempted to say an ungentle word, or write an unkind line, or say a mean ungracious thing about anybody, just stop; look ahead twenty-five years, and think how it may come back to you then. Let me tell you how I write mean letters and bitter editorials, my boy. Sometimes when a man has pitched into me and "cut me up rough," and I want to pulverize him and wear his gory scalp on my girdle, and hang his hide on my fence, I write a letter or an editorial that is to do the business. I write something that will drive sleep from his eyes and peace from his soul for six weeks. Oh, I do hold him over a slow fire and roast him! Gall and aqua fortis drip from my blistering pen. Then, I don't mail the letter, and don't print the editorial. There's always plenty of time to crucify a man. The vilest criminal is entitled to a little reprieve. I put the manuscript away in a drawer. Next day I look at it. The ink is cold; I read it over and say, "I don't know about this. There's a good deal of bludgeon and bowie-knife journalism in that. I'll hold it over a day longer." The next day I read it again. I laugh, and say, "Pshaw!" and I can feel my cheeks getting a little hot. The fact is, I am ashamed that I ever wrote it, and I hope that nobody has seen it, and I have half forgotten the article or letter that filled my soul with rage. I haven't hurt anybody, and the world goes right along, making twenty-four hours a day as usual, and I am all the happier. Try it, my boy. Put off your bitter remarks until to-morrow. Then, when you try to say them deliberately, you'll find that you have forgotten them, and ten years later, ah! how glad you will be that you did! Be good natured, my boy. Be loving and gentle with the world, and you'll be amazed to see how dearly and tenderly the worried, tired, vexed, harassed old world loves you.—R. J. Burdette.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Dec. 11, 1892, at 2 P. M.

Chas. Potter, President, in the chair. There were eighteen members present, and three visitors.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The committee appointed to consider the work of the New York office, and make recommendations for the future work of the same, presented its report, which later in the meeting was referred to the committee appointed on editorship and publications.

The committee on arranging for a Tract Depository in Chicago reported favorable progress.

The committee on investing the George Greenman bequest, reported having invested the balance (\$500) of his bequest of \$3,000 on first bond and mortgage at six per cent interest.

Correspondence from A. K. Rogers, G. H. Utter, E. H. Lewis, W. C. Daland, B. C. Davis, and E. M. Dunn, was received in which they responded favorably to the proposition of the Board for contributed articles to the RECORDER. Also letters from W. C. Daland, J. P. Mosher, L. E. Livermore, and L. A. Platts, the latter writing concerning the filling of the editor's chair for the balance of the Conference year from February 1st next.

By vote of the Board in view of the request of Dr. Platts that he be released from the editorship of the RECORDER on Feb. 1, 1893, instead of the close of the present Conference year, as voted by former action of the Board, the request was granted.

On motion a committee, consisting of G. H. Babcock, L. E. Livermore and A. H. Lewis, was appointed to take into consideration the filling of the Editor's chair of the SABBATH RECORDER to be made vacant on Feb. 1, 1893, and also to consider and make recommendations concerning the re-organization, if necessary, of all our publishing interests.

On motion J. G. Burdick was continued as agent in New York office for one month under present arrangement.

By vote J. D. Spicer was recommended as local agent for the RECORDER for Plainfield, N. J., H. M. Maxson, recommended at last meeting, being unable to serve.

The report of the Tract Depository for November was received and appeared in the last issue of the RECORDER.

The Treasurer reported cash on hand \$537 61 and bills due \$892 82.

Bills were ordered paid.

On motion the President and Treasurer were authorized to arrange for securing funds for the payment of bills.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

THE BIBLE GOD'S WORD.

There are many ways the true child of God has presented to him whereby it becomes necessary for him to defend the truth as it relates to the Word of God. Not long since, in conversation with a church member, the following was expressed: "I don't take any interest in the prophecies, and especially Revelation. I cannot see any light in them, for the more I read the more I am puzzled; I don't believe they were ever intended for us." The query with us was, Who were they written for if not for us? Can

it be possible that God our Father, and Christ our Teacher and Saviour would give the people a message that they could not understand? We cannot so believe. We believe the Bible to be the revealed will of God to man and that every word therein was placed there for God's glory and for our instruction. If we undertake to reject this word or any part thereof, we would bring ourselves under the sentence of Revelation 22: 19—"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

It is a serious thing to cast a slur upon, or speak lightly against, this precious Word. We do not think the person referred to intended to leave such an impression, but ought we not as Christians and believers in Christ to be careful how we speak about these things, knowing that for every idle word we must give an account; and also we must be careful how we read and understand. We cannot draw a line to divide this word, for every word was placed there in such a way that it forms a perfect chain to show us every phase of human life, and to point to the life to come. Man is a worshipping creature, he feels that there is a creative power to which he owes his existence. Where can we find instruction in regard to such power only through the Bible? Of all the religions, isms, and sciences of the world, not one furnishes a single ray of light that will give man any hope or consolation in the hour of death. Therefore we cling to that Word, for in it we think, yea, we know, we have eternal life.

J. B. GOWEN.

OGDEN, Utah, Dec. 6, 1892.

HOME NEWS.

New York.

FIRST ALFRED.—On Sabbath, December 24th, the Rev. D. H. Davis spent his last Sabbath with us before starting for his work in China, and preached an excellent sermon on the duty of the church to Foreign Missions, from the text, "Ye are the light of the world."—The Rev. B. C. Davis, pastor elect, is spending a short vacation with us, and is announced to preach next Sabbath on "some lessons from the closing of the year."

S. R. S.

LINCKLAEN CENTRE.—Three weeks ago we began a series of meetings in the Lincklaen church under very discouraging circumstances. But the Lord has greatly blessed our efforts. The little church has been encouraged and strengthened, backsliders have returned to work for Christ and the church, and several young people have enlisted in the blessed service of our Master. Yesterday, 18th, after a very impressive sermon by Bro. Swinney, we had the pleasure of baptizing into the fellowship of this church, six of these converts. Others are studying the Sabbath, baptism and church fellowship, and, we trust, will soon be with us, seeking to honor their Saviour by the upbuilding of his church. By invitation Eld. Swinney has been with us several evenings, and has greatly encouraged us by his earnest preaching. Eld. A. W. Coon, although greatly interested, has not been able to attend the meetings often. Twice he has been present and exhorted with good effect. The attendance at these meetings has not been large, usually between twenty and thirty, but a remarkable feature is that nearly all non-professors who

have attended more than two meetings have asked for prayers, and most of these have found peace in believing. We will continue the meetings on two or three evenings each week for a time. Remember us in your prayers.

O. S. M.

DECEMBER 19, 1892.

New Jersey.

PLAINFIELD.—On the sixteenth of last month the Fourth Triennial Convention, which was also the thirty-fourth anniversary of the New Jersey Sunday-school Association, was held in Newark. About 200 delegates were present, and the sessions were of marked interest. One of the speakers was the Rev. Dr. Hurlbut, of this city.—The Rev. J. W. Richardson was installed pastor of the Park Avenue Baptist Church of Plainfield on November 17th, and the Rev. Chas. E. Herring the new pastor of the First Presbyterian Church, was installed on the 22d. Large audiences were present to greet those clergymen at both these services. Plainfield can now boast of at least three "rich" pastors—the Reverends Richards, Goodrich, and Richardson.—The Plainfield Choral Society and the Philharmonic are again "on deck" for the season. The former, in which quite a number of our own singers are engaged, gave their opening concert on the 20th instant, and the latter on the 22d, both to large and delighted audiences.—The first anniversary of our Christian Endeavor Society was held on the 3d of this month, and was an occasion of unusual interest. A fuller report will undoubtedly soon appear in its proper place in the RECORDER.—As these notes are being penned the several committees are busy with the preparation for our Christmas festivities.

J. D. S.

DECEMBER 23, 1892.

SHALL THE EUROPEAN NATIONS REMAIN AT PEACE?

This question might imply that there is doubt as to the answer. Well, there is. It is always supposable that something will occur to precipitate the avalanche of war; something that may be at present invisibly underworking, and whose direful upcome will be as serious to great peoples as an unexpected Alpine slide has often been to Swiss huts and villages. But in addition to that chronic war cloud of fear, which can not be explained or averted, and underneath which the civilized (?) world has nearly always been cowering as under an impending calamity, there is an additional source of apprehension. This is found in the enormous standing armies, whose furbished bayonets are, during every hour of every day, lifted towards the revolving sun, as if threatening to thwart his beneficence and destroy the fruits of his seasonable goodness. We are reminded of this dark danger by reading the speech of the German Emperor when opening (Nov. 22d) the Reichstag in Berlin. Its voice is that of peaceful Jacob, but it smells of warlike Esau. While cherishing the hope "that Germany will not be disturbed in her peaceful endeavor to promote her ideal economic interests," he nevertheless pleads for a larger and mightier military preparation, under an adroitly worded plea that "the development of the military power of other European states imposes on us the serious—nay imperative duty, of strengthening the defensive capacity of the empire by thorough going measures." It is, of course, always to be regarded as possible for universal peace to be maintained by all the nations being fully prepared for universal war; and many grave thinkers have urged that such a preparation is the surest guarantee for the prevention of war—an argument which is based on the belief that they who are fully able to resist attack need not forebode it. And there is force in the proposition, but not conviction. If indeed rulers were always animated by the purpose

to protect and foster the welfare of their subjects, there would be room for the pleasing idea that they would employ their armies solely for defense. But who does not know what history teaches upon this subject? Who has failed to be impressed with the sureness of effects following causes in the sphere of morals as in that of physical law? And what has in the past been a prolific cause for war? The existence of immense standing armies, which ambition, or pride, or some sudden impulse of enkindled passion, has always been ready to move for territorial acquisition, or for hurling disaster upon a hereditary enemy if he can be taken unawares, or for avenging an imaginary insult which national glory demands shall be avenged at all risks. The temptation to use an army for something more than a defense of boundaries is, first or last, almost irresistible, and in point of fact, has never for very long been resisted. When a policeman's club hangs handy at the side of this officer of peace, he cannot help fingering it uneasily until the moment arrives when he may safely whack the head of some real or supposed offender. This club is for defense, but its offensive uses are innumerable. And so it is with that stupendous club which we call an army. It simply cannot be kept quiet so long as human nature is not angelic nature. What, then, are the friends of peace to do? They have pleaded the principle of arbitration for adjusting national differences. This plea has to an extent been heard, and must every year become louder-voiced and more mandatory. But the root of the evil is reached only when nations cease to support or to favor the continuance of great standing armies, and instead of keeping themselves always on a war footing, are ready to place themselves on a footing of peace. We shall look for a speech in the Reichstag from some German statesman who, animated by patriotism and stimulated by religion, will remonstrate against the Emperor's wish for more troops, and remonstrate in such terms as shall be loud enough to reach all Germany, and even all the world.—*Church Union.*

WHAT WE NEED.

BY CLARA FLORA.

We need the power to talk right. Do you think anybody can talk? Anybody can exchange idle gossip; they can recapitulate the troubles of the kitchen, the cost and style of the last new dress, and the probable doings of the neighbors; but to talk wisely, instructively, as Christians, implies exertion, study, not only of books but of people.

We need to learn a few things, and to learn them well. Cramming is not education. We need more kind words, more kind acts, and more earnest Christian hand shakes. These are secondary means of grace to those who are fighting unseen battles. When troubles come, sing them down; lift the voice of praise against cares. Heaven is a prepared place for a prepared people. The devil cannot stand music. We need to learn how to sing him down. We need that warrior zeal which will leap into his chariot and shake loosely the slack reins. We need ministers, who, when tempted by their position, remember him who washed his disciples' feet; we need ministers who are willing to tie lowliness of mind around them as with a knotted girdle; men who have more of the prophet than of the priest, men who have the love of God burning like fire upon their hearts. They fear God much who can kill error by supplying truth in its place.

We need more of the missionary spirit at home. If you can read the face of the sky, but cannot discern the signs of the times, then by all means pull down your barns and build greater, until you are startled by the thunder crash of doom, "thou fool, this night;" or feel the agony of shame and astonishment which must have been felt by the angel of the church of Laodicea, when the voice of him who walketh in the midst of the seven golden candlesticks so sternly shattered the luxury of self. "Because thou sayest, I am rich and need nothing, thou art poor, blind and naked." We need deep humility, absolute self-sacrifice, which is the key-note; we need a ripple on the Dead Sea surface of the stagnation of the heart; we

need to learn the value of souls; then every voice will be raised in prayer, then every clasp on earthly treasures will be broken; we need a mighty rushing wind and descending flame of Pentecost; we need the voice of Infinity, that shall settle all controversies forever.—*The Brethren Evangelist.*

SPIRITUAL SONGS.

The Christian should be a singing pilgrim. Even in the elder days, before the joys of the fuller revelation began to flow in glad spiritual songs, we find how men, like Moses and David and Isaiah, broke forth into singing. Their songs of thanksgiving for deliverance from enemies, for abounding mercies, for special providences, can never die or be superseded. When we seek language to voice our praise we turn to the songs which David sang to the vibrating chords of his harp, and our very souls go out on his inspired and inspiring utterances. And there are songs of victory which swell and break like the waves which heard the triumphant measures of Moses' psalm, or which stir the spirit like the trumpet tones of Deborah's rehearsal of mighty deeds when the very stars fought in their courses against Sisera.

How the plaintive minor music of the penitential Psalms chords with the sorrowful confessions of our hearts breaking with their consciousness of sin! But the gladdest songs are Christian. The herald angels of the Nativity sounded the first notes of the hallelujah chorus of Christian praise. Hitherto outer circumstances had largely determined the nature of religious song. But henceforth Paul and Silas shall not be able to refrain from singing though their bodies be bruised with scourging, and their surroundings the foul dungeon at midnight; for the fountain of spiritual song is within. John heard the multitudes singing before the throne in heaven. The new song was the expression of the joy of the redeemed. But the militant church is singing the same. And who can doubt but the hymns which have been our delight here shall be our joy forever?

Spiritual songs must be sung with grace in the heart to the Lord. Great danger is there in this age of song that in the very delight of singing we may miss the deep spiritual quality of our hymns. How easily the sweet words fall from our lips, words we have uttered in song from childhood:

"Jesus, Lover of my soul,
Let me to Thy bosom fly."

But does the precious truth of the first line appeal to our thought? Is the prayer of the second an interpretation of our heart's desire? Surely it is one thing to sing with pleased sensibilities, and quite another to sing with grace in our hearts to the Lord. The wings of song are mighty; they move with delightful rhythm; multitudes are borne upon them into regions where the very atmosphere intoxicates, and the common mind and heart yield gladly to their every impulse and movement.

If, however, joy recurs only with such sensible excitement; if our happy hours are only in the class meeting or at the camp meeting; if we find no such delight in communing with the Master in solitude; if the truths of the gospel as we study the word fail to awaken responsive emotion, the disciple may well "prove himself." He may be deceiving himself with a religious emotionalism which seems to be, but is not, spiritual life.

What then? Shall we sing less? Should we turn away from the captivating songs which fall in showers each season from favorite composers? They are for the most part ephemeral. But like sermons in general, though they may be forgotten in the freshness of their momentary life, they may fulfill a mission. God's beautiful truth may be seen in the lily, which to-day is and to-morrow is cast into the oven, as well as in the oak of a century. But let it be emphasized that God's truth is the one quest to be taken in whatever way. Not the song for the song's sake, nor the sermon for the sermon's sake, but all things for the truth's sake.—*Christian Advocate.*

GOOD ADVICE.

I am more and more convinced the longer I live that the very best advice that was ever given from friend to friend is contained in those four words: "Mind your own business." The following of it would save many a heartache. Its observance would insure against every sort of wrangling. When we mind our own business we are sure of success in what we undertake, and may count upon a glorious immunity of failure. When the husbandman harvests a crop by hanging over the fence and watching his neighbor hoe weeds, it will be time for you and me to achieve renown in any undertaking in which we do not exclusively mind our own business. If I had a family of young folks to give advice to, my early, late, and constant admonition would be always and everywhere to "mind their own business." Thus should they woo harmony and peace, and live to enjoy something like completeness of life.—*A Wise Man.*

"THE TROUBLE IS DUE TO THE PASTOR."—

One of the daily papers, in speaking of a probable split in a congregation, says, "The trouble is due to the pastor, who opposes dancing and beer." The King's Daughters and King's Sons, a young people's society in the church, decided to give a dance Thanksgiving evening in a hall where beer is sold. The pastor preached against it, saying it was not the thing for the King's Daughters and Sons to do this. The society recalled the invitations and changed its name to the "Young People's Association." The invitations were re-issued.

This phrase, "The trouble is due to the pastor," recalls a scene from the Old Testament! "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." A proper writing would have been this: The trouble is due to the young people, who were determined to have a dance in a hall where beer was sold, against which the pastor, in the discharge of his duty, protested.—*Christian Advocate.*

LIVE as long as you may, the first twenty years form the greater part of your life. They appear so while they are passing; they seem to have been so when we look back to them; and they take up more room in our memory than all the years that succeed them. Take good care of the first twenty years of your life, and you may hope that the last twenty will take good care of you.

THE literary beauty of the Bible has won it many admirers, but it is its divine authority which makes it what it is. It demands belief and obedience, and not mere admiration.—*United Presbyterian.*

THE Ministerial Conference of the Western Association will be held at the Second Alfred Church, Feb. 1 and 2, 1893. The first session will be on Monday evening at 7 o'clock. The following is the programme:

1. Introductory sermon. G. W. Burdick.
2. What constitutes a true revival of religion in a church, and how is it best promoted? L. C. Rogers.
3. What is the new birth? J. Summerbell.
4. Is our system of pastorates best adapted to the development and extension of the church of Christ in the world? M. B. Kelly, Sr.
5. What is the design and general plan of the Epistle to the Hebrews? M. B. Kelly, Jr.
6. What is our duty as reformers in regard to the use of tobacco by ministers and church members? H. D. Clarke.
7. A conference on the question, "What can we do to increase the interest and faithfulness of this Conference?" Led by J. T. Davis.
8. What constitutes a true enthusiasm in preaching and other gospel work? L. A. Platts.
9. How should our denomination stand in regard to closing the World's Fair on Sunday? T. R. Williams.

JOSHUA CLARKE, *President.*

MARTIN SINDALL, *Secretary.*

TEMPERANCE.

—RUSSIA produced, in the ten years from 1881 to 1891, according to an article in the *New York Mail and Express*, of Aug. 27th, 875,680,400 gallons of pure alcohol. That would require at least 20,000,000 bushels of grain a year. The other alcoholic liquors produced would doubtless require as much more. The grains thus spoiled for liquor would have prevented the famine in Russia that has bred the terrible pestilence now devastating Europe and threatening the whole world.

—NOTWITHSTANDING the efforts of liquor dealers to the contrary, says the *Dakota Farmer*, drunkenness has been almost entirely wiped out, many a moderate drinker has quit the habit, and above all, a host of young men have started on a sober and industrious career under three years' influence of so called prohibition. The drink bill of the residents of the two Dakotas dropped off 70 per cent the very first year, and has been growing materially less ever since, and no one was made poorer thereby but the saloon-keepers, brewers, and distillers.

—THE cigarette victim is becoming a daily feature of the current news now. It took the filthy little rolls longer than was expected to perfect their work, but they are now making a brave showing, which may be expected to increase rapidly as the constitutions of the victims give way. It should not be forgotten by those contemplating this form of suicide that cigarettes owe much of their attractiveness and their daily effect to opium. The lower brands contain nothing worse than refuse tobacco and rubbish of various kinds, but they are soon succeeded by higher grades, flavored with opium, and the smoker becomes an opium fiend before he knows it. Consequently, if one must die of opium poisoning it is more expeditious, though not more deadly, to go to a "joint" at once and hit the pipe for all there is in it.

—THE *Boston Traveller* is not a temperance paper and is not usually much given to strong language on the question, but the following from its pages is about as strong as any "temperance fanatic" indulges in. The indictment is true, however: "We are told that throughout this great nation the object of the government is to protect the lives and property of its people, and to make its welfare its principal aim. How, then, is it we see a hideous monster prowling about us in open daylight, carrying ruin and devastation wherever it exhales its noxious breath, and that justice not only refuses to punish its ravages, but absolutely sanctions its atrocities? This monster—an instigator of murder, a propagator of lust, a seducer of innocence, a blighter of our homes, the rapacious, insatiable devourer of happiness, 'licensed to kill' all who have not strength enough, both bodily and mentally, to resist its insidious attacks—is called rum."

POPULAR SCIENCE.

ACCORDING to the *Practitioner* the English Local Government Board has addressed a memorandum to the sanitary authorities of England concerning the height of rooms used for habitation, a recent law having conferred upon them authority to regulate this matter. It is held that it is unnecessary to appoint a maximum height, but, as low-pitched rooms are more difficult to ventilate than rooms of greater height, especially sleeping rooms, in which the occupants are not able during sleep to vary the conditions of air movements through the rooms, a minimum height should be established. While a room may have sufficient floor space for a given number of people, whether this number will have enough breathing space to keep them in health will depend upon the height of the room. For example, if there is just enough breathing space when the height is eight feet, it is obvious that there will not be enough when the height is only seven feet. A minimum of nine feet is recommended, and the Board will not approve of a smaller height than eight feet over the total area of the room. In a room of irregular height there must be a mean height of eight feet.

THE *Oakland Tribune* exhorts: "Think deliberately of the house you live in, your body. Make up your mind firmly not to abuse it. Eat nothing that will hurt it, wear nothing that distorts or pains it. Do not overload it with victuals or drink or work. Give yourself regular and abundant sleep. Keep your body warmly clad. At the first signal of danger from any of the thousand enemies that surround you, defend yourself. Do not take cold; guard yourself against it; if you feel the first symptoms, give yourself heroic treatment. Get into a fine glow of heat by exercise. Take a vigorous walk or run, then guard against a sudden attack of

perspiration. This is the only body you will ever have in this world. A large share of pleasure and pain of life will come through the use you make of it. Study deeply and diligently the structure of it, the laws that should govern it, the pains and penalties that will surely follow a violation of every law of life or health.

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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.

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.

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

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

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

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COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere 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.

Six new cases of Asiatic cholera have just developed in Hamburg.
Kansas City railroads are suffering from a shortage in cars. The grain men suffer particularly.
Queen Victoria and the Prince of Wales refused to contribute to General Booth's Christmas dinner to the poor of London.
The pen on Dr. Talmage's church, in Brooklyn, has just been paid and the sheriff, who has been in possession, has been removed.
The Hon. Smith M. Weed gave to the poor of Plattsburg, N. Y., an elaborate Christmas dinner. Preparations were made to feed 3,000.
The original manuscript of "Poems by Two Brothers," by Alfred Tennyson and his brother Charles, was sold recently in London for £180.
It is reported that Superintendent Thomas Byrnes of the New York police will shortly resign to take charge of the United States Government's Secret Service in Washington.
Among passengers on the Teutonic, which arrived in New York Wednesday night last week, was the famous Paderewski, who is booked for recitals in New York in New Year's week.
Rev. Dr. John R. Davies, pastor of the Tyrone Presbyterian Church, of Tyrone, Pa., will be asked to accept the pastorate of the Fourth Avenue Presbyterian Church, New York, formerly occupied by Dr. Howard Crosby.
Considerable alarm was occasioned in Seville, Spain, one day last week, by the explosion of a bomb in the entrance of a house occupied by one of the wealthiest citizens of the place. The force of the explosion was very great, but nobody was hurt.
Prince Schwarzenberg, a member of one of the most ancient families in Austria, has been tried by court-martial in Vienna, and sentenced to four months' imprisonment for absenting himself from duty without leave, to make a pleasure trip to Italy.
President Harrison has received the first Columbian half dollar made public in Washington. It was sent to him by Elliot F. Shepard. The president expressed much pleasure at the receipt of it and pronounced the coin a beauty. Secretary of the Treasury, Charles Foster, also received a coin from Colonel Shepard, it being the second one received at the capital.
At a concurrent meeting of the academic and scientific faculties of Yale University

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

Royal Baking Powder
ABSOLUTELY PURE

It has been voted to prohibit the Freshman class of the University, numbering over 600 men, from taking any part in base ball intercollegiate games during the coming season. This action is as a punishment for the disturbance created by a large portion of the class at a celebration of the successful foot ball season, Dec. 3, at the New Haven opera house.

IRVING SAUNDERS expects to be at Alfred Centre, Monday, Jan. 9th, and will make sittings of any who are desirous.

MARRIED.

BARRON-BLAKESLEE.—At the residence of the bride's parents, in Alfred Centre, N. Y., Dec. 24, 1892, by the Rev. L. A. Platts, D. D., Mr. William E. Barron, M. D., of Addison, N. Y., and Miss Julia LaForce Blakeslee, daughter of Prof. D. A. Blakeslee, of Alfred University.
PROHAM-SHAW.—In Berlin, N. Y., Dec. 1, 1892, at the residence of Dwight Shaw, the bride's father, by the Rev. Mr. Sheppardson, Mr. Jared J. Peckham and Miss Mabel E. Shaw, all of Berlin.
READ-MAXSON.—At Utica, Dane Co., Wis., by the Rev. N. Wardner, Nov. 5, 1892, Mr. Nathan J. Read, of Walworth, Wis., and Mrs. Clarissa C. Maxson, of the former place.
KUMLIEN-CARR.—In the town of Milton, Wis., at the residence of Joseph G. and Phebe Isabel Carr, the bride's parents, Dec. 21, 1892, by Pres. W. C. Whitford, Prof. Ludwig Kumlien, of Milton College, and Miss Annabel Carr, of the above named place.
THORNGATE-NURSE.—At the residence of Henry Thorngate, in North Loup, Neb., Oct. 13, 1892, by Eld. Oscar Babcock, Mr. Gaylord William Thorngate and Miss Mary A. Nurse, all of North Loup.
CLEMMENT-LAWTON.—At the home of the bride's parents in North Loup, Neb., Oct. 14, 1892, by Eld. Oscar Babcock, assisted by Eld. E. Clement, Mr. James Bailey Clement and Miss Genora Delle Lawton, all of North Loup.
INGRAM-HURST.—At the Seventh-day Baptist parsonage, near Nortonville, Kans., Nov. 5, 1892, by the Rev. G. M. Cottrell, Mr. Joseph Edward Ingram and Miss Susan A. Hurst.
BERSE-CHRISTIAN.—In Cummings, Kans., Dec. 15, 1892, by the Rev. G. M. Cottrell, Mr. Frank Berse and Miss Olive Christian.
JONES-MURPHY.—At the residence of the bride's parents, in Effingham, Kans., Dec. 27, 1892, by the Rev. G. M. Cottrell, Mr. L. S. Jones, of Kansas City, Mo., and Miss N. Grace Murphy, of Effingham.

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.
GREEN.—In Alfred, N. Y., Nov. 29, 1892, Mrs. Louisa, wife of Benjamin Green, aged 72 years. Sister Green was a native of Alfred, and in early life was taught and learned to follow the Saviour according to the Word of God. During the last two years of her life she suffered much from a disease supposed to be cancer, but died perfectly reconciled to God's providence and grace. She died at the home of her daughter, Mrs. Angeline Snyder, who lovingly cared for her in her last days of suffering. Her funeral was attended at the Alfred church, by many of that church and friends of the Adventist Church, of which she was a member. Funeral services by the writer. J. S.
MEAD.—In Andover, N. Y., Dec. 19, 1892, of paralysis, J. B. Mead, aged 70 years. The deceased was a member of the M. E. Church. Of his 52 years in the Christian course he had spent 40 years as class leader, and for many years as local preacher he heralded the gospel message. With fair regularity for several years he had attended our Sabbath evening and public Sabbath services. He leaves a wife and a large circle of kindred to mourn his loss, but with the assurance that their loss is his gain. A large congregation testified their esteem, and we laid him down to the rest of the tomb in the family burying ground. J. C.
MEEKER.—At the home of Myron J. Mullet, near Welton, Iowa, Dec. 12, 1892, Mrs. Jane C. Meeker, aged 73 years, 2 months and 23 days. She was born in the State of New York, and was living with her daughter, Mrs. Mullet, when she died. In early life she gave her heart to Christ, lived an earnest and devoted Christian life, and was ready to go and be with Jesus. Her funeral services were held at the Welton Seventh-day Baptist church, sermon by the writer from Psalm 116: 15. O. U. W.



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TRUMAN.—At Harlan, Shelby Co., Iowa, Nov. 2, 1892, Clarke Truman, in the 86th year of his age. Mr. Truman lived near DeRuyter, N. Y., for many years. His first wife was Clarissa, daughter of Joseph Truman, Esq., of Preston, N. Y. The place where he died had been his home for about 25 years. He leaves a widow and two children,—P. C. Truman, Esq., of S. Dakota, and Sophia, wife of Eld. S. R. Wheeler. He was a good Christian man. S. R. W.
MOULTON.—Near Dodge Centre, Minn., Dec. 20, 1892, of erysipelas, infant son of Orin L. and Della Crap Mall Moulton.
BURDICK.—At Dodge Centre, Minn., Dec. 16, 1892, Deacon Nathan M. Burdick, in the 55th of his age. Deacon Burdick was born in Litchfield county, Conn., Feb. 18, 1803; moved to Plainfield, N. Y., when about 14 years old; was baptized by Eld. Wm. B. Maxson; married Clarissa West Feb. 22, 1834, who survives him; spent six years at Woodville, R. I., whence he moved to Dodge Co., Minn., in 1859. The same year he was ordained as deacon of the Wasioja Church, now Dodge Centre, and has served faithfully and efficiently through all the 33 years. He was a man of many prayers and a strong pillar in the church. But "the prayers of David, the son of Jesse, are ended." S. R. W.

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CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y. Satisfaction guaranteed. Circulars and Testimonials free when called for.

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

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