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For the SABBATH RECORDER.

PAIN'S PARADOX.

BY MISS BEE EVELYN PHINNEY.

It is so easy, soul of mine, to sink
Beneath the cumbrous weight of carking care,
And falter, ever prostrate, on the brink
Of unavailing, impotent despair!

It is so easy, when the daily cross
Seems sterner than our strength and drags us down,
To think not of the gain, but wail the loss,
And quite forget the glinting of the crown.

It is so easy, soul of mine, to gaze
No higher than the clouds that veil the sun,
To oft neglect the song of cheerful praise,
And loud bemoan the task that's yet undone.

So easy is it, soul of mine!—Yet hard,
Yet hard it is, as those who read may ken.
From just these things thou carefully should'st guard.
Despair's the deadliest enemy of men!

Doubt not, faint not! No cross will lighter seem
Because we fall beneath it. Wisely planned,
Our strength will grow with using. Do not dream,
But toil and trust. Ye may not understand.

O soul of mine, the sweet and hidden worth
Of all the peerless purposes of God!
Our task to rise—as does the germ from earth—
Springing forever skyward from the sod!

And murmur not that ever, as we grow
Into a larger life—as stalk from seed—
The pain throes of a gradual birth we know,
Bursting the bonds that progress would impede.

For honorable is suffering. Better far
To rise to where the winds of heaven sweep,
Than, shelteredly, without a pang or scar,
To hug the earth complacently—and creep!

Then rise, my soul! O soul of mine, awake!
Arouse to life's realities—away!
Toil thou and mount to God, for Jesus' sake,
Who fashions men like thee from common clay!
EDGARTOWN, Mass.

—THE whole tenor of the Gospel narrative of the life of Jesus is to the effect that he made a striking impression as a teacher and preacher. People heard him with amazement, we are told, because of his words and because of himself. He taught nothing new; he used the same Scriptures which the regular religious teachers were claiming to use, but the people immediately noticed and spoke of a contrast. Jesus taught the Scriptures in which there was living truth and power; and the scribes recited the opinions of commentators upon these Scriptures and were afraid to say anything unless it was backed up by some old master. They preached on the proper breadth of phylacteries, the proper length of fasts, the distance which might be walked on a Sabbath-day; while Jesus talked of the great themes of the love of God, of mercy and righteousness. Jesus spoke as one whose eyes had themselves seen the eternal truth. The people saw in him a profound enlightenment by truth, and not simply a smartness in torturing the Scriptures into impossible and absurd meanings. You have seen a master of art take a burnt stick or a piece of chalk and make a face that would cause you to laugh, or cry, or wonder; so Jesus took the commonest objects about him, the sewing of a patch upon an old garment, the bursting of an old skin bottle, children playing in the market-place, the tumbling down of an old hut, and made them pictures in which his hearers might see immortal truth. A greater contrast could scarcely be imagined than the teaching, both as to matter and manner, of

Jesus and the regular religious teachers of his day; and it is almost impossible for us to understand the impression of grace and power which he made.

—IF we should seek the explanation of this, perhaps nine-tenths of those asked would say it is because Jesus was divine, was the Son of God, was one of the persons of the Trinity; and of course he knew the truth and was able to teach it and make people see it; of course he made a remarkable impression because he worked miracles. This, however, is but a half-truth, and if this is the whole explanation to us we miss the evident teaching of the Bible about Jesus. Jesus was not feigning and playing the part of a man, but he was real man, and grew and learned just as we do. He did not make believe ignorant when he was a boy, and so make believe learn, but he grew in wisdom and stature and favor with God and man. In a word, what you see in the growth of anybody into full stature of body and mind and heart that was a reality in Jesus Christ. He was born a baby, and was a baby, and was not playing baby and then playing boy and then playing young man till the time should come when he might go forth as Son of God. This Son of God was a real man. Remembering this, there was a habit of Jesus which lets light upon the grace and power of his words, and teaches us a truth. No less than six times does Luke speak of Jesus in solitude. It would almost seem as if all the important events of his life were preceded or followed by such retirement, the habit of which doubtless reached back to his Nazareth life. Did not Jesus' grace and power with men depend upon what he was by his human sympathies and experiences and not upon his divine nature? Purely divine manifestations have little effect on men, but great human sympathies, experience and insight do. We say it with reverence that the temptations of Jesus did more to give him grace and power with men than his high nature as Son of God; his human experiences of life brought him nearer the people than his divinity.

—THE world never knows where a man of power gets his power. Whence hath this man these wonderful works? said his Nazarene neighbors of Jesus. About all they had seen was a young carpenter working at his bench in Joseph's shop, or about the village as demands were made for his labor on the neighbors' premises. Even his family did not know. As unseen as the gathering of the waters in the depths of the earth, and as unnoticed by those about him, this young carpenter was gathering his strength from the daily faithfulness of his life and his thoughts that were given to the greatest themes of the eternal life as the germs of them came to him from his nation's sacred book.

—WE see a neighbor or an acquaintance all at once putting forth into great eminence and power as a lawyer, a physician, a teacher, a preacher, a leader in some social movement and

revolution, and we are astonished, and ask whence hath this man these wonderful things? We have not known how from that silent and faithful going about the work in hand, that use of an unemployed moment, that growing habit of thought, that strengthening of conscience and conscientious living, that unassuming courage about associates and places of resort and recreations, that habit of mental and spiritual honesty and frankness has been gathering a fountain of power that, when the emergency of life, the demands of life, the opportunity of life, let down their buckets into it, is found to be a living and exhaustless head of spiritual grace and power. The streams of real power are hidden back in the depths of our lives, and the world never knows their source; but the source is in no miracle, no supernatural endowment, but in accepting the discipline of God and the instruction of the spirit of God. How many people of good endowment do we know, with fine natures, keen religious sensibilities, naturally frank and honest hearts who are sad failures as men and women! And why? Simply because they have refused God's order of life for them, just as you see many men who are physical wrecks, though naturally fine and strong in constitution, simply because they have refused God's order of life and have set about a life of self-will and self-indulgence.

—THERE is always a time of preparation and if that time is not used it becomes too late to prepare. Nature teaches this. There is a time for seed-sowing and a time when it is too late for seed-sowing. Planting must be done in its time and there is no use trying to reverse the seasons, or to mature a crop when you do not give it its full season. There is a time when it is too late for a man to try to get an educated and a disciplined mind. Youth is the time to get discipline and strength of mind, and the mind neglected till manhood has always lost just so much which it is useless to try to make up for. Much may be done sometimes, but not what might have been done. There is a time when it becomes too late for a man to have successful business habits and gain wealth. Preparation of spiritual power must precede having it. It is too late to stop to prepare when the crisis, the emergency, the life is at hand that demands its use. When a well has not been sunk to a living spring, it is too late to do it when the fire is raging in the village and taking up property in smoke and cinders and flame. When old age comes and one needs a house to shelter him and something laid by for the rainy day, it is too late then to make it. The Bible is not untrue, but in the highest degree true, when it represents the virgins as finding the door shut after they came back from buying the oil they did not have for their lamps when the bridal procession came. It is in the highest degree true when it says, "To-day is the day of salvation." "Now is the accepted time." There is the highest wisdom in its importunity—"Choose ye *this day* whom ye will serve." There is a *too late*, there is a despair that comes

of being too late, there is a difference between lost and saved.

—THE man of real spiritual power is never the man of the crowd. Solitude is the habitat of the man of spiritual power. The man who is not dependent on the crowd is alone if he is in a crowd. Every man has his still hour when he is alone with his own heart, and there is no one, though he may hardly see a moment in the day when he can be apart from his fellows, who cannot be in as secret a place, so far as his thoughts are concerned and so far as people knowing his thoughts or participating in them is concerned, as if he were in the caverns of the earth. It were a good thing for every man to spend some time every day by himself, go into his closet and shut the door and shut his fellows out; but in the daily vocations and duties of life everybody may be alone with his own thoughts for meditation and uplooking and self-dedication to the eternal Father. Let a man go home into his own heart as much as he can.

W. C. TITSWORTH.

Sisco, Fla.

—THE "Sabbath Symposium" at the Baptist Union Theological Seminary, of Morgan Park, took place Thursday evening, Feb. 4th. The discussion was held under the auspices of the Rhetorical Society, and the commodious chapel was full. It was a superb audience,—intelligent, quick, responsive,—and the interest deepened to the end. Nearly a dozen good Seventh-day Baptists came down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way that Leonidas and his Spartan band must have felt at the Pass of Thermopylae. Baptists outnumber Seventh-day Baptists four hundred to one. But we cherished the idea that the eternal mountains of the Old and New Testaments fortified us on both sides. We thought the ground on which we stood belonged to us and that we could keep it, if we had the strength to wield the weapons.

—By request of Mr. Daland, the debate will appear in the Young People's department of the RECORDER, so that each one can judge of its merits for himself. I think all parties understand the question better than before, and, as Mr. Tapping said, we had a good time. Van Horn brought down the house at the outset of his speech by saying that although it seemed very clear to him from the Bible that the seventh day was the Sabbath, yet he should not be at all disconcerted if the majority of those present should keep right on observing the first day of the week for some time to come, even after hearing his arguments. The audience seemed very kindly and impartial, appreciating every good point, no matter who made it. The only "break" which was made was committed by the writer. Feeling pretty sure of his ground on a certain point and getting a little excited, he defied the audience to produce an instance contrary to his proposition, saying that it could not be found. The temperature dropped, and the speaker reflecting that the assertion was dogmatic, continued amid the laughter of the audience, "No, I won't say that. Perhaps it can. All I will say is that I have never been able to find one." I cannot better express the temper of both speakers and audience, as well as my own ideas as to what a debate of this kind should be, than by the closing words of the debate. "Whatever this discussion tonight proves, I hope it has at least proved

this; that in this year 1892, six Christian young men can stand up and discuss in a manly way, questions which lie near their hearts, without indulging in personal slurs, sneers or innuendoes,—without becoming embittered toward each other—and be better friends at the end than they were in the beginning. I give my hand to-night to my brethren of the other side in hearty Christian fellowship. We are engaged in the same grand cause. We acknowledge the same great Master. Let us, hand to hand and heart to heart, go forth to work together for the evangelization of the world."

—THE next morning in the Ethics class, essays were due on the Sabbath question, and W. D. Burdick was one of the two chosen by lot. In a thirty minute essay he gave a clear historical exposition of the Sabbath. Dr. Northrup gave the discussion warm words of commendation as "a very well-considered paper." It has been requested for publication in the RECORDER. The main subject of discussion on Friday was the Sabbath. A member of the Senior class with whom I got into conversation on the train thought that the Sabbath was changed *gradually*, just as the Lord's Supper gradually took the place of the Jewish Passover. This is coming to be a very popular view. I can see only one trouble with it,—there is no Bible for it. No doubt the change *did* take place gradually, but there is nothing to prove it took place *in apostolic times*. The "gradual change" in regard to Lord's Supper was this: We have a plain and direct account of the institution of the Lord's Supper; its institution was not gradual; but the dying out of the observance of the Passover was no doubt gradual. Now if we can find any place in the New Testament where the Sunday Sabbath was *instituted*, the argument is all right; otherwise the analogy fails. Here is the question: Jesus Christ observed the seventh day as the Sabbath. The Christian world to-day observes the first day as the Sabbath. When did the change take place? If we cannot find the apostles teaching the observance of the first day in the New Testament, either by precept or example, then we must conclude that we have no divine authority for the change.

—THE World's Fair Sunday-closing question is still blazing and scarcely a week passes without strong utterances from the Chicago pulpit on the subject. Your correspondent hopes to say something on that line in due time. In the mean while we quote as an interesting expression of opinion the scorching diatribe of the Rev. Dr. Delano Evanston.

The Sabbath is designed to interrupt the monotony of labor. The keeping of Sunday inviolate will be the best and noblest step for the American laborer. Every step taken to open the gates of the Exposition implies excursions, swarming traffic, whisky, the cry of the showman, the saloon, orgies and pandemonium supreme. I have noticed that politicians, brewers, saloonists, railroad companies, even newspapers, mercenary corporations and a half dozen clergymen known to discredit the Bible, are seized with a rare spasm of sympathy for the poor laboring man—that he might be enabled to see the Exposition. But monumental conceit, brazen assumption and egotism, all colossal, rise, shine and swell to heaven in the demand of those who pretend a championship of the laboring classes.

One of the morning papers cheerfully admits the Doctor's right to his own opinion; but begs permission to call his attention to the fact that "monumental conceit, brazen assumption, and egotism, all colossal, rise shine and swell to heaven in the demand of those who champion a puritanically bigoted Sunday," and that no one "has divine authority to claim infallibility over any body else's views."

—ALL Christian people must have been intensely interested in the anti-lottery fight which has been carried on in Louisiana during the last four months, and must have rejoiced at the recently published letter of John A. Harris, withdrawing his lottery proposition on account of the decision of the Supreme Court endorsing the law which denies to the lottery the use of the United States mails. Many people, however, are inclined to doubt that the Louisiana Lottery has entirely withdrawn from the race. Its receipts have been \$2,000,000 a month, 48 per cent of which was considered the Lottery's proper share. An organization so enormously profitable will fight to the last, and the first thought that came to the writer when he read the letter was, What are they up to now? The New Orleans *New Delta* has this to say on the situation:

All former experiences with the lottery has taught us that it is fertile in occult schemes to effect its purposes. We intend to see that the amendment is voted down in April by such a majority as to preclude all possibility of further agitation on the question, and that none but anti lottery men be placed on guard until all lotteries have ceased to maintain any legal existence in the State of Louisiana. We are perfectly satisfied with the present condition of the canvass.

—THE writer enjoyed the following clipping from the *Union Signal*. Without endorsing the Prohibition party, or all the opinions which this quotation implies, he thinks that the point is cleverly made, and is well worth considering. A banquet was recently held by Republican notables at the brilliant Auditorium Hotel, Chicago. The *Inter-Ocean*, in the course of a six-column account of the proceedings, said: "At the quartet's own gallant request it sang 'Annie Lawrie' to the ladies *behind the gallery screen*." This statement of the *Inter-Ocean* furnishes the *Union Signal* its text. It comments as follows:

This comes in naturally enough as a sequel to the statement that the "after-dinner exercises began when cigars had been lighted." Compare this condition of things with the latest news from Kansas where the State Convention of the Prohibition party has just been held, and five women are among the number chosen, Mrs. John P. St. John's name being enrolled alongside that of the ex-Governor. Compare it with the People's party and its women delegates and leaders. Compare it with the Sherman House Prohibition banquet recently, where women and men were guests, and, seated side by side, responded to toasts in most amicable fashion. Meanwhile, at Republican banquets they sit "behind the screen" in the gallery, inhaling the tobacco smoke of their lords, and at Democratic banquets they are not present at all. We have not a harsh thought of our brothers who exclude women that they may include cigars. They are "in their conditions," that is all. But we of the new world cannot but smile in contemplation of these fading glories of a world that hastens to be gone. Buoyant with the sturdier life of the society and politics that have banished alcoholics and tobacco, those two great separatists between women and men, we can but bewail the condition of those fume-bewildered ladies "behind the gallery screen."

—WHEN the Scotch boy heard the passage, "Ye must be born again," he declared, "I dinna want to be born again, I might be born a lassie." "Max O'Rell" (Paul Blouet), the French humorist, satirist, lecturer, author, feels differently. He recently said in Chicago that if he were to be born again and could choose his nationality and sex he would ask to be an American woman. "Of all creatures on earth the American woman has the 'softest berth.' She is petted, praised, looked up to, worshiped. Coming from England where woman is set upon more than in any other country on earth, one is struck by the chivalrous conduct of American men toward American women." In regard to her mental quality he pays her this compliment, "A man forgets that he is talking with a

woman, and is simply conscious that he is in the presence of an intelligent being who clearly understands all that he says on whatever subject." He sums up in the following proper conclusion: "The American woman is most charming. We all love her." In no other country this side of heaven is woman given the true liberty to think, do, be, develop, which is accorded her here in America. The charm of the American woman lies in her naturalness. Her liberal and genial surroundings have made her queen among the women of the world.

L. C. RANDOLPH.

MORGAN PARK, Ill.

THE MALADY OF SIN.

BY THE REV. JOSHUA CLARKE.

In my previous papers I have sought to make apparent, not only the ruin of the race by sin, but the ample provision made by the gracious heavenly Father to recover the lost, and to show that this priceless remedy is free. In this paper, I desire to call attention to a few of the many reasons why so many are unsaved.

1. *Unbelief.* The Holy Ghost has affirmed, "there is none other name under heaven given among men, whereby we must be saved," than the name of Jesus Christ. "Neither is there salvation in any other." It is not what we do, nor what others do for us, nor Buddhism, Confucianism, Mohammedanism, or any other ism, that saves, or can save, sinners. If these, or aught else out of Christ, could save the lost, then the Holy Ghost affirms an untruth when he avers that there is salvation in none other but Christ. Unbelief not only rejects the only Saviour of mankind, but it practically undercuts the whole plan of human redemption. While the Holy Spirit and the Word of God unite to make sin appear what they both declare it to be, "exceeding sinful," unbelief denies and practically by its diverse teachings, belittles sin, palliating, modifying, and apologizing for it, and thus prepares the way for a small Saviour. And now, notwithstanding the Word of the Lord declares, "that God was in Christ reconciling the world unto himself," "God was manifest in the flesh." "For in him dwelleth all the fullness of the Godhead bodily," "by whom he made the worlds, and upholding all things by the word of his power." "All power is given unto me in heaven and earth." "Let this mind be in you that was in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God." And, notwithstanding the whole Bible is a unit upon this subject, voiced by these testimonies, still blind unbelief denies, and proclaims with Arius, Socinus, and Unitarians generally, that Christ was but a finite being, a good man, but only a man. If but a man, arrogating such claims to himself, could he have been a good man? Let unprejudiced reason answer. While the Bible plainly teaches the doctrine of the atonement and affirms that pardon, justification, and salvation from sin are attained through and by Christ alone, "And that he is the truth, the way and the life," unbelief denies and claims to have found another way. When I study the disastrous work of unbelief, my soul is stirred within me, and I cry out in the language of Mary at the empty sepulcher of her risen Saviour, "They have taken away my Lord, and I know not where they have laid him." O how effectual and fatal is this blockade of unbelief which prevents so many from entering the only gateway to salvation.

2. *Self-sufficiency.* As the patient, by declining to follow the direction of his physician

because he does not like the treatment and remedy may defeat recovery, so many defeat their recovery from the malady of sin by not following the direction of the great Physician. Human pride does not relish humiliation, and penitential sorrow for and confession of sin, but hunts for an easier way. A few months ago I heard of a revival, in a city not far away, which lasted about two weeks. They paid the revivalist some \$200, and counted one hundred and seventy-five, or more, converts. This was certainly cheap enough,—about one dollar apiece. Some one, who was occasionally in this meeting, said that there was very little preaching, considerable talking and story telling, and some praying. Persons rose for prayers but evinced very little sorrow for sin, or confession of sin. It is no wonder that the churches are filling up with lovers of the dance and euchre parties, and that after a little it is so difficult to discriminate between these and non-professors.

3. *Willfulness.* The human will in its unregenerate state stubbornly resists God's will, and often knowingly and persistently goes its own way, right or wrong. Salvation involves the submission of the human to the divine will. "Not my will but thine be done," was the language of the Christian's model. The infinite question of salvation is conditioned upon the submission of the human will to the divine. "Whosoever will, let him take the water of life freely." "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Upon this rock, "ye would not," the Jewish nation was wrecked. All the lost in the past and future have been, and will be, wrecked upon this rock, "ye would not."

Dear reader, you that know your duty in the family, in the church, and in the world, you that know your duty in relation to the Sabbath, to baptism, or to any other question, beware of this rock. Shun it while you may, and bow your will to the will of God.

ALFRED CENTRE, N. Y., Feb. 7, 1892.

YOU will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it will be wise to be very reticent, and hide their light under a bushel. They intend to lie low all the war-time and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise. . . . Rest assured, my fellow-Christians, that at some period or other, in the most quiet lives, there will come a moment for open decision. Days will come when we must speak out, or prove traitors to our Lord and to his truth. . . . You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven *incog.*—*Spurgeon.*

THE soul, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being—a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably; but which, without God, shrinks and shrivels until every vestige of the divine is gone, and God's image is left without God's spirit. Nature has her revenge upon neglect as well as upon extravagance. Misuse, with her, is as mortal a sin as abuse.—*Henry Drummond.*

THE DUTY TO FINANCIALLY SUPPORT THE CHURCH.*

TEXT.—"It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15:27.

The church of Christ is not a beggar. She pays in pressed down and running over measure for all she receives. The expressions, "We give to the church," "We give to the minister," when we mean we have paid so much for their support, should never be used. The church earns all she receives, and more. The principle is established in God's Word that the people of a neighborhood, or community, or section of country having received spiritual good, are under obligation to return to those from whom this good came material blessings. Jesus taught this when sending forth his disciples to labor in the Galilean towns and cities. He tells them not to take food nor extra clothing, for he says: "The workman is worthy of his meat." The Apostle Paul teaches the same doctrine in 1st Cor. 9:11, when he says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Also in Gal. 6:6. "Let him that is taught in the word communicate unto him that teacheth in all good things," and in many other places.

Having now seen that the principle that where benefits are received benefits must be returned is established by divine revelation, we proceed to consider the manner in which the Church brings blessings to men and therefore renders them under obligation to support her.

I. Money invested in the church pays.

1. In the matter of taxation people are taxed for the maintenance of good order, to pay the expenses of litigation, to punish criminals, to support the poor, to care for the insane and otherwise unfortunate ones. Now in a community where a church is supported and is earnestly at work there is no need of so many officers to keep things in order, therefore, through the influence of the church, the wages of extra police force is saved to the people. The people that are under the teachings of Christianity are less selfish than those who are not; also the Scriptures teach that the members of the church must not go to law with one another, but must settle their difficulties in the church, consequently the taxation to pay the expense of litigation is very much of it avoided. Almost all the expense of the arrest, trial and providing for the care of criminals is paid for in the taxation of the people. Every man therefore who is saved from crime by the work of the church relieves the community of so much of the burden of taxation as would be the expense of caring for those according to law. A very large per cent of the poverty and insanity of this world is the direct result of sin, due to the drink habit, gambling, fast horses, and other ways of fast living. The church, in the vigorous prosecution of its work, checks all these things in the places where she labors, and is the means under God of saving vast numbers of the people from these vices, and in this way from coming into a condition where they are objects of public charity. It is also the duty of the church to care for its own poor, thus saving to the people at large taxation which would be necessary if the church did not exist. This is one of the benefits those outside of the

*Sermon preached at Ashaway, R. I., Feb. 6, 1892, by the Rev. G. J. Crandall, and requested for publication in the SABBATH RECORDER by vote of the 1st. Hopkinton Seventh-day Baptist Church.

church are to take note of as one of those advantages coming to the people where a church is located.

2. In the comfort and security of property possession. Scripture teaching in any community leads the people to respect the rights of others. This result is secured to all who become true Christians, to very many of the children who are in training in Sabbath-school, and to a very large share of the adult population who do not become members of the church. There are places where very few of the people lock their doors at night because of the sense of security in the possession of property in such localities. The security comes from the respect the people have for their neighbors' rights, and this respect for these rights is the result of the influence of the Christian teaching which the people have received. I know there is a class of men who seek to cry down the church, and say this is a result of civilization and not of the church. Let such remember that our civilization is a Christian civilization, and it is altogether probable that all that is of especial value in the character of those who thus cry against the church, is the result of teaching received at Christian mothers' knees, or under other influences of the Christian church.

3. In the intelligence and moral tone of the community in which we live. Active and faithful churches are intelligent. They foster education. The church stands abreast of the foremost men of the times in all branches of learning. Is not the man of as keen mind who, through nature's laws, finds an immutable Law-giver, as he who finds only unorganized, impersonal force? Then the moral tone of a community where a church is located, is it not something to help our boys and girls? Do not all of us feel that our children are safer than when they are not under such influences? A child under the continued stimulus of a Christian morality becomes, in the activities of life, far more noble and generous than without these influences. We therefore conclude from the consideration of the facts and arguments presented that it pays to invest money in the church.

II. Justice requires that we should support the church.

1. Justice to our ancestors. The Seventh-day Baptists who first settled this part of this country and planted this church were, many of them, earnest, God-fearing, self-denying Christian men. They often struggled in poverty and gave of their time and money that we of the coming times might enjoy the blessings of the gospel, and the good influences of society ennobled by the teachings of God's Word and the ministrations of the ordinances of the church of Christ. Enjoying the privileges we enjoy to-day, as they have come to us from them, the only way that we can be just to their memories is to maintain the church with vigor and enthusiasm in their home land.

2. Justice to posterity. We have received light from the past. Many truths that are clearly taught in the Scriptures have come fully into our vision while they did not come so clearly to the minds of those of the past; therefore justice demands of us that with the light of the past we should unite the increased and ever increasing light of the present and send it down to posterity that the fulness and the glory of the kingdom of Christ may come.

3. Justice to God. God is the author of all our blessings. Life, health, surroundings, money, all are his gifts. Having bestowed these he requires us to account to him for their use.

The church is his institution, organized under the leadership of the Holy Spirit. Its mission is the salvation and spiritual training of men in the kingdom and service of Christ. This mission is to all nations, kindreds, tongues, peoples. Now since God is the author of all these things, since he has bestowed on us all these blessings, and revealed to us his purpose in establishing the church, and given the command to send its light into all the earth; how can we possibly be just with God if we fail to humbly, faithfully, and energetically sustain the church in all branches of its work?

III. Our duty to sustain the church as a benevolent institution.

Benevolence is a disposition to do good; good will; kindness; charitableness. Jesus Christ went about doing good. He was the very embodiment of benevolence. The work of the church, the body of Christ, is to do good. Those who are his followers must do good as he did. Workers among the poor, relieving the distressed, feeding the hungry, pointing the sinful to the great Healer; going into the slums of our cities and calling the low, the unclean, the wretched, to him who came to save the lost; those who bid adieu to home with all its comforts, its elevating influences, and go to the people of a strange land, a strange tongue, a strange and false religion, that they may tell them of God, our Father, of a Saviour's love, that they may let in upon them the glorious light of the gospel day; all these are walking in his footsteps, going about doing good. The church fosters this spirit. It leads where this spirit may be received from the blessed Lord himself. It cultivates in the individual a noble, generous, unselfish spirit. Since communities, states and nations, are made up of individuals, the more the church is able to do its legitimate work the better will the community, the State, and the nation become. To do all the work of the church we must first give ourselves to the Lord, then those things that God has given us. We need also, constantly to remind ourselves that a great part of the church's work is in unifying and extending herself. Paul says in Eph. 4:12, 13, that the various orders of work in the church are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the stature of the fullness of Christ." What a grand ideal here for the church, even the measure of the stature of the fullness of Christ. And this ideal is to be realized "in the unity of the faith, and knowledge of the Son of God." This seems far away because we work for it so little. How shall we work for this unity? Two things are necessary; first, the Spirit of Christ; second, the disposition and the determination to do just as the Bible teaches, the same as he did. Men say we cannot do this. Has not Christ as much power since "all power was given to him, as he had before? Has he not pledged it all to the extension and triumph of his kingdom?

Then let us believe and go forward. To do this work will require the sending of the truth broadcast through the press. It will require the sending of the living teacher into the home and foreign field with his open Bible to proclaim God's truth. This requires money, and the money must come from those who love the church and are devoted to all her work. We are Christians, striving to follow Christ, and he taught us to pray, "Thy kingdom come, thy will be done on earth as in heaven." I could

not pray this prayer without putting my hand in my pocket and sending money with the prayer for the extension of that kingdom. We must seek to be consistent. We must seek that consecration which will enable us to be glad to do all in our power for the honor of Christ. The church, being Christ's body, whatever we do will honor him.

THE QUESTION OF THE AGE.

BY DR. E. P. THWING.

Is the Bible inspired? The skeptic answers yes or no, according to his meaning of inspiration. If he means that the Scriptures are authentic and trustworthy in statement, or genuine, that is, written by the class of men to whom they are ascribed, or inspired as all men of culture are at times inspired, all painters, poets, sculptors, and musicians are inspired, he will admit that the Bible is inspired. But if you say that inspiration, when applied to the Word of God, means that divine and supernatural influence was exerted on the minds of the writers which qualified them to communicate religious truth in the best manner and without any mixture of religious error;—if you thus distinguish the Bible from all other books as a unique production, the only perfect and authoritative guide in faith and practice, he will deny your claim. The great aim of God was gained, the commitment to writing of precisely what he intended for the religious instruction of men.

We waive all other questions and simply affirm this book to be an unerring revelation from heaven written by men moved by the Holy Ghost. The influence was not common; but extraordinary and supernatural. Sometimes an oral message was given; again a vision, a dream, or a preternatural illumination of mind and memory sufficed. What they knew not was revealed, and what they had once known and had forgotten was brought to mind. In all these processes they were guarded from error. They were not mechanical instruments, as a flute. Sometimes, indeed, they took down verbally the words given without knowing the meaning of the revelation, but doubtless this was not the ordinary method. The individuality of each is apparent. Isaiah writes better Hebrew than Amos, and Luke better Greek than Paul. They quote from each other. They use language with naturalness and freedom. "It was about the sixth hour." "Twenty-five or thirty furlongs." "Levi paid tithes," if I may be allowed the expression, "in Abraham." They were intelligent factors in the work, while the divine inbreathing made it a supernatural production. Dr. Stowe has said, "As the holy Jesus was really and naturally formed in the Virgin's womb and the product of her organization set in action, not by human power but by divine, so there is, so to speak, a divine impregnation of the human mind by which it is enabled to bring forth a divine progeny." Thus the Helvetic Confession of 1566 is right in saying "*Celestes voces*, (voices from heaven;) *oraculum Sancti Spiritus*, (the response of the Holy Spirit).

The subject is copious. Our limits arrest the discussion. No question in this age of philosophic inquiry and learned skepticism is more vital. Infidelity insinuates itself in a very dangerous, yet specious manner. Starr King says: "It was very rarely that Jesus uttered any spiritual truth in cool and abstract phraseology, in sentences that are literally true. He loved indefinite language and vast expressions." Thus the trinity, atonement, and future retribution are explained away. Even so eminent a scholar as Dr. Davidson has made a fatal concession to error when he says the Psalms are the theology of feeling, and dogma cannot be established on them, for they belong to the shadowy realm of imagination. This is in face of the Lord's own assertion that the testimony of the Old Testament "all things written in the law of Moses and the prophets and the Psalms" concerning him should be fulfilled.

The present is no time to hold lax views on this all important doctrine of the complete inspiration of the Word of God. When one is unsettled here, there is no telling into what vagaries of belief he may drift.—*Christian Secretary*.

SABBATH REFORM.

A CORRESPONDENT, full of the closing of the World's Fair scheme, says:

Another big batch of petitions in favor of Congress loaning the World's Fair \$5,000,000 only on condition that the Exposition be closed on Sundays, has been presented to the Senate. Constant dripping of water wears away a stone, so, if these petitions keep pouring into Congress, that body may consider it judicious to harken to the voice of those who believe in observing the fourth commandment, on account of their number and influence, if not because of their own personal beliefs.

But, as usual in such cases, the writer of the above entirely forgets to show what connection there is between closing the fair on Sunday and keeping the fourth commandment,—a very important omission.

BRO. O. W. PEARSON is spending some weeks laboring among the Sabbath-keeping Swedes in South Dakota, Minnesota and Northern Wisconsin. A letter just received speaks of the good old brother Sorensen, in Yorkville, Wisconsin, as being very ill. He is one of the Editorial contributors to the *Evangelii Budbarare*, and is an earnest Christian. Bro. Pearson says "His writings, as well as his humble, devoted life, are well known, both in this and in the old country." A Sabbath-keeping church has recently been organized in Denmark, with which Bro. Pearson is in correspondence, and concerning which he promises some fuller account for these columns, at no distant day. Let us remember this Scandinavian work. We have no other Sabbath Reform work which approaches so nearly to self-support as this, and none which, for the amount of work bestowed upon it, promises richer returns.

THE *Echo*, London, of January 16th, in answer to a question signed Student, under the caption of HEBREW, says:

If "Student" could find in the British Museum a pamphlet by a Dr. Black, D. D., who was pastor of a very small sect, called "Seventh-day Baptists" (no longer existing according to the "London Directory") he would find a curious explanation of certain "large letters" that the Jews insist on writing in certain verses of the Old Testament. He made out that these letters, taken as numbers, would give the dates when the books were written, and had been inserted for that purpose. Though the Seventh-day Baptists have died out, there seems to be a new sect, called "Seventh-day Adventists."

To this paragraph Bro. W. M. Jones, a few days later, published in the same paper the following reply:

Sir,—In your issue of the 16th inst., under caption of Hebrew, reference is made to "a very small sect, called Seventh-day Baptists," as "no longer existing." The mistake may have arisen from the fact that Mill Yard Seventh-day Baptist Chapel was taken by a railway company in 1885, and their new chapel has not yet been built. At present the church worships in the Welsh Baptist Chapel, Eldon-street, near Broad-street Station. Service every Saturday at 3 P. M.

Thus Bro. Jones, amid many discouragements and much hostile opposition, is faithfully using every opportunity to keep the subject of Sabbath truth before the people of that great city, and maintain the life and usefulness of the Seventh-day Baptist Church there. He needs the sympathy and prayers of the American brethren.

SABBATH-DAY IN BOSTON.

To the Editor of the SABBATH RECORDER.

It may be of interest to Sabbath-keeping Christians, whom business or pleasure calls to visit Boston, to know something about a religious service which is regularly held every Sabbath in the Tremont Temple. The Union Bible Class assembles there in the afternoon of every Seventh-day. This class is composed of Sunday-school teachers of the various evangelical churches located in this city and vicinity. It is under the professional

charge of Rev. A. S. Gumbert, D. D., pastor of the Dudley Street Baptist Church in Boston. In reference to him it may be briefly stated that he is a scholar, giving promise of great usefulness. He is a young man, eloquent and instructive, both as preacher and teacher. The class is a large one, and contains some able men and women who have made the study of the Bible an object in their general reading, and especial intellectual efforts. There is no denominational feature in it, and all discussions of a sectarian nature are carefully avoided. It is an excellent service for a *Sabbath-keeper*, away from home to attend. True the solid truth-preaching of the home pastor will be missed, but it is a pleasure on His Holy Day to meet Christians and with them publicly worship God.

There is also a service for children on the same day in the Chapel of Tremont Temple. This is also a very interesting and instructive place, where one can almost forget the fact of the sad departure of the church from the old land-mark on the doctoring of the commandment of the Almighty Jehovah. For a few years the Universalist brethren held a Sabbath service on the Seventh-day. This service was more like a preaching service than any I have attended in this vicinity on the Sabbath. While not agreeing with them in the theology they proclaim, I could but honor them, as well as all other Christian brethren, who publicly assemble to worship and honor God on the day he set apart and hallowed.

God is surely leading his people out of the darkness in this respect, although I do not look for a complete reformation in this respect till our dear Lord returns to this world to gather his children. But still I do not set any "time or bounds," it is my duty to "labor and to wait." I had just as soon be a sower of the seeds of truth as a reaper in the glorious harvest, if it is his will to place me in that work.

A few years ago a few Seventh-day Adventists commenced public worship in this city on the Sabbath. At the outset they held meetings both on the Seventh-day and on the First-day, but the plan did not succeed. The brethren were able and true men, and while they remained did much good work. At any rate I was much edified and benefitted in listening to their expositions of the truth as they understood it to be; but there were so very few who were interested in the movement, that they went to more promising fields, and I have not heard of any who have taken up their work here in this city. It would seem as though in Boston there would be found a few, but still enough to maintain worship on the Sabbath, but I do not think there are. I do not know of any one, *not even one* who would help in a distinctive movement of this kind. Brethren with whom I have talked on this subject say, "Not yet. We feel that we can do better, and more acceptable work where we are." There is much to be said on this point, I feel, and hence I do not controvert them in this particular. I think that this can only be committed to God, who will lead and guide his children in the way of all truth.

W. A. H.

MR. CRAFTS'S "WHOLE CONSTELLATION" SUNDAY LAW.

Rev. R. C. Wylie, in *The Christian Statesman* for Oct. 8, 1891, occupied several columns in praising Rev. W. F. Crafts and his work in Sunday-reform in Indiana and Michigan. According to Mr. Wylie Mr. Crafts teaches that "The Sabbath is a whole constellation, the Lord's-day, the Rest-day, the Home-day, the weekly Independence day." Mr. Crafts proposes to bring the millennium by compelling men to be righteous on the "Lord's-day," to be quiet on the "Rest-day," to stay at home on the "Home-day," and to gain freedom from the slavery of sin on the "weekly Independence-day." He defends Sunday Legislation in the

following words: "To protect health, to prevent crime, to promote intelligence and morality, to punish wrongs to man, the State protects the Sabbath as a day of freedom for worship and from work, save works of necessity and mercy. With the Sabbath our Christianity and our country stand or fall. A republic cannot endure without morality, nor morality without religion, nor religion without the Sabbath, nor the Sabbath without law."

The leading idea in the above is an excellent specimen of the logic (?) of the Sunday reformers, whom Mr. Crafts represents. The State protects Sunday as a day of freedom for worship and from work, in order to *punish* wrongs to man. The Republic rests on Sunday laws! If Mr. Crafts could get his Sunday-law machine patented, and at work, the vocation of those who prophesy a "coming millennium" would be gone; for it would be here before their prophecies could be fulfilled. To assure the reader of the feasibility of Mr. Crafts's scheme, we recall an instance wherein the Republic has been strengthened (perchance) by the enforcement of Sunday laws.

R. M. King,* of Tennessee, had not the fear of Mr. Crafts before his eyes, nor the welfare of the Republic at heart, and in his wickedness, after obeying God's law by keeping the Sabbath holy, he went quietly to plough in his field on Sunday, thus loosening the foundations of the nation with his wicked ploughshare. Some pious neighbors, who were too holy to observe "Saturday," being out on "necessary business" on Sunday, caused his arrest; and he was punished. He and his coadjutors wickedly sought to evade the Sunday law, which is "a whole constellation," but the courts, one after another, up to the District Court of the United States, have thwarted their nefarious efforts, and at the present writing King is a criminal, over whose head the penalty hangs, waiting the final turn of Mr. Crafts's holiness machine which shall let the penalty fall.

What safety to the Republic! how much freer from the thralldom of sin are the homes of Tennessee now that King and the "Saturdarians" (Mr. Crafts's favorite title for those who prefer to obey God's law), have been taught to know their place; the place of the "insignificant minority!" How much more sweetly the "toiling millions" enjoy their Sunday rest in Chicago and New Orleans now that King no longer disturbs their "Sabbath quiet!" With what superior unction and religious fervor Mr. Crafts's teaching Indianians the glories of his "four-fold constellation" system of honoring God and saving the Republic, can thank God that one foe to "Sabbath rest and righteousness" has been condemned by due process of law and finally removed from the scene of his wickedness by death, even though the words of his thanksgiving may be drowned by the roar of some railroad train passing under the windows of the church in which he prays.

Since Mr. Wylie wrote in praise of Mr. Crafts, Baltimore has taken up the work of saving the Republic; for one Sunday at least, boot-blacks have been compelled to cease from making Mr. Crafts's "constellation" dim by shining the boots of sinful Baltimoreans. That of itself ought to strengthen the Republic so as to overcome all the dangers which threaten it from the "McKinley bill," and partially offset "Tammany." But we will not anticipate, it were better to wait rather than raise the hopes of our readers too high. We modestly suggest to Mr. Crafts that if one or two "Saturdarians" in each State could be put into the same category with Mr. King it would add considerable luster to his "constellation." They are in the minority. There are no great corporations which care to protect them for financial reasons. Every new movement should seek the lines of least friction. Turn the Sunday-law pincers toward the Seventh-day Baptists, the Seventh-day Adventists, and the Jews; get this "four-fold constellation" system in good working order by practicing on the minority and it will be more likely to succeed with the Trunk Line Railroads and the World's Fair.—*Sabbath Outlook*.

*Since the above was written Mr. King has been called to the eternal Sabbath, where Sunday laws cease to persecute.

MISSIONS.

VOLUME 1, Number 1, of the *Sabbath Reform Library* is at hand. It strikes us that this will prove to be one of the most attractive and effective ways ever adopted by the Tract Board for the publication and circulation of Sabbath truth.

M. E. MARTIN reports 12 weeks of labor with the churches at West Union, Green Briar, and New Milton, W. Va., and at two school houses; 40 discourses; congregations of 60; 16 prayer meetings; 35 visits; and 2 additions.

A LARGE majority of the members at Shao-wu, in the Foochow Mission, China, of the American Board, are said to be unable to read; and this widespread illiteracy is believed to be a very great hindrance to the peoples' progress in Christian doctrine and life.

We have received from Room 97, Bible House, New York, the Report of the First International Convention of the Students' Volunteer Movement for Foreign Missions, held at Cleveland, Ohio, in February—March, 1891. The contents are principally earnest addresses, and they deserve to be widely read.

DURING a revival in Madagascar, a man confessed his sin, after prayer, acknowledging having stolen some money. "If I could," he said, "I would do like Zacchaeus; restore it four-fold; but I have not the money. However, I can restore it two fold, and here, therefore, are sixteen shillings."

A JAPANESE evangelist, referring to a New England Mechanic who gave the fifteen dollars he had saved for a new suit of clothes for missionary work in Japan, said to an audience listening eagerly to his eloquent words: "This is the spirit Christianity puts into a man; this Christianity is not to be resisted, but to be welcomed by everyone who loves his country and his fellow-men."

AT Delhi, India, meetings were held for several weeks, attended by over 1,000 Mohammedans, for the purpose of discussing with a missionary the doctrines and claims of the Bible and the Koran. The meetings were orderly and satisfactory, a priest and the missionary expounding in turn their sacred books. This must certainly be looked upon as one of the signs of the times in which we live.

CONCERNING "self-supporting missions," upon which some have looked with so much favor, the *Baptist Missionary Magazine* pointedly remarks: "Self-support for civilized men and women, in most heathen lands, is impossible; and where possible, the labor necessary occupies so much of their time and strength that very little missionary work can be done. Bishop Taylor's missions in India and South America have proved successful in self-support, but are failures as missions to the heathen; his work on the Congo, in Africa, is a failure in both respects. It costs as much as other missions there, and the workers are spending their strength in vain efforts at self-support."

FROM J. W. MORTON.

Although the following letter is partly personal, it is of such a character and interest as to justify printing it in full. From 1884 to

1891 Bro. Morton was general missionary in the North-West. When, last year, he went to North Loup, Nebraska, the church did not feel able to pay full salary, and our Board agreed to employ him one-fourth of the time in home mission work. We now congratulate the church upon being able to assume entire self-support, and Pastor Morton upon his good health, strength, and zeal for the Master's service. The feelings of the Board and Secretary toward him have always been of the most friendly sort; and we have for him and his future work warm personal regard and interest.

Dear Brother Main;—At a meeting of the North Loup Church, a few days ago, a unanimous vote was taken requesting me to give them my whole time from now on. As I am convinced that it will be better for the church to have a pastor the whole time than for three-fourths of the time, I have concluded to accept the modified call. I trust it will in no way seriously interfere with the plans of the Board, and that they will cheerfully excuse me from accepting their call. I do not intend to abandon missionary work altogether, as I expect to make frequent trips to places not very remote from home, to be gone but a short time at each trip. This work will be done in the name and on behalf of this church.

I wish to express, through you, to the Missionary Board, my gratitude to them for the courtesy and kindness they have uniformly extended to me since I became their servant. This will be to me a source of pleasure as long as I may live. I trust they may find, in the person of a younger and more devoted man, a much more efficient laborer in the same fields. I am very pleasantly situated here, and trust that the Lord may have work for me to do for many years to come.

We have had good health, so far, this winter.

With the kindest regards to yourself and family, and to the members of the Board and other friends, I am, as ever, your sincere friend and devoted fellow-laborer in the vineyard of the Lord.

NORTH LOUP, Neb., Jan. 18, 1892.

FROM GEO. W. LEWIS.

As some one has said, "Quarterly reports get a little monotonous sometimes," since (according to another,) "we missionaries sometimes seem to do but little beside seed-sowing." The labor on the Louisiana and Mississippi field for the quarter just closed, while it gives no expression in special revivals or additions to the churches, we believe all will testify that it has not been in vain. Although there is not all of that earnestness and vital piety on the part of the entire membership that is desirable, and for which we are laboring and praying, yet the appointments of the church are usually well attended and a good degree of interest is manifest in the Sabbath-school and the preaching service. Especially is this true of Beauregard, Miss., as almost the entire membership live near the church building; while at Hammond some of our families live quite a distance away; and yet as we find by frequent visitations they are deeply interested in our denomination and the cause which we represent.

We still continue our monthly appointments three miles out of town, and the brethren and sisters there seem interested to have us make these visits and assist in both the Sunday-school work and preaching service, their own pastor coming but once a month. As the weather becomes more settled and the roads better, we

hope to make an appointment occasionally in another direction from town, thus endeavoring, as we have strength and opportunity, to enlarge the work and the scope of our influence. We had hoped that a visit from Eld. Huffman during the winter would be possible, but we find that such is not the case. We shall labor on in personal work and such public efforts as seem advisable to meet the demand upon us.

The Beauregard people have recently had several additions to their society from North Loup, Neb.; Cartwright, Wis.; and Taney, Idaho, and still there is room for more.

While this society is now passing through experiences common to most new and undeveloped countries, they feel that nothing is in the way of their becoming a strong and useful church, save that they need more men and more money to develop the hidden resources of that locality. And if our scattered brethren and sisters of the North and the North-west, who have an eye southward, would, as O. U. W. states in the RECORDER, cease their "scattering" and come into those societies already formed and in working order, they would certainly do a great thing for themselves, and also aid these small churches in farther establishing and maintaining the truth of God in the South—especially Sabbath truth. Certainly we have here in Louisiana and Mississippi as fine a climate as can be found in the United States, California not excepted, so I am told by those having visited both places. The soil, it is true, is not fertile, like Minnesota and Iowa, but it responds quickly to all kinds of fertilizing. Are there not still others who would like to make Beauregard or Hammond their future home? During the quarter we were greatly surprised on the receipt of a barrel of goods, of various kinds, from the Ladies' Aid Society of Milton, Wis., as an expression of their good-will and anxiety in our behalf, as well as the cause we are trying to represent. May the Lord bless them, body and soul, and cause them to realize in their experiences that it is indeed more blessed to give than to receive.

We intend to go to Beauregard next Friday, remaining two Sabbaths. Pray for us all that our coming together may be mutually helpful.
HAMMOND, La., Jan. 1, 1892.

—BRO. LEWIS reports 13 weeks, 22 discourses, congregations of thirty-three, 12 prayer-meetings, 95 visits, and the distribution of 750 pages of tracts and 8 papers.

FROM S. R. WHEELER.

During the past quarter I have done a little that should be reported. The Semi-annual Meeting of the Minnesota churches occurred October 16-18, at New Auburn. Pastor Crofoot, Bro. O. U. Whitford, and myself, had communicated with each other about this meeting with the hope and faith that it would be a revival season, and so it proved. I was absent from home two weeks. Two were baptized on Sabbath, October 24th, while I was still there. Bro. Whitford remained another week, and seven others were baptized, making nine in all. We shall do well to labor more earnestly that all these periodic gatherings shall be gracious seasons of refreshing.

In November I made a trip to Trenton and Alden. Sixth-day night we could not have meeting because of the rain and darkness. Sabbath, November 21st, I preached, also on the evening after Sabbath, and on First-day night. The weather was gloomy all the time, but the attendance was fair and the interest very good. On Second-day, Nov. 23d, I went to Freeborn

village and gave a temperance sermon in the Methodist house at night. The cold had become severe, and the attendance was small. The next day went on to Alden and preached in the Presbyterian house. This is a new building, dedicated on First-day previous. Thus the first sermon in the house after its dedication was by a Seventh-day Baptist. I am always welcomed at Alden by others as well as by our own people. The next day, Nov. 25th, I reached home. Absent one week, preached five sermons, including the temperance sermon, and did more than the usual amount of visiting in that time. Some are careless and do not seem to concern themselves much whether the minister visits them or not. But others are interested, and these visits are a great encouragement to them.

DODGE CENTRE, MINN.

FROM D. H. DAVIS.

During the last quarter I have visited thirteen of our churches; aside from this I have frequently spoken in churches of other denominations. While we were at Shil h I gave the first illustrated stereopticon lecture on China. Since that time I have given it in most of the churches visited. In some instances a collection, in others a small admission fee has been taken to aid me in the expenses incurred in giving the lecture. In view of this I have paid the balance of the traveling expenses for the quarter. I hope in my future visits among the churches to realize enough to pay all traveling expenses, as well as repay me for stereopticon, slides, etc. My lecture has given general satisfaction and pleasure. I trust it will not fail to increase the interest in our China Mission work. Not a few have been free to express their appreciation of my efforts in this direction. I hope, as previously arranged, to visit during the winter several of the churches of the Western and Central Associations. My headquarters for a few months will be Alfred Centre. Praying that the year upon which we have just entered may prove to be one of great blessing to our people all along the lines of our denominational work, not only in aggressive efforts but also in efforts to preserve from denominational apostasy, I am most sincerely yours in the work of the Lord.

NILE, N. Y., Jan. 6, 1892.

THE effect produced upon the minds of converts from heathenism when they visit Christian lands is often quite the reverse of what was anticipated. They are always impressed by the marks of skill and enterprise everywhere visible in America and in Europe, but they are often shocked beyond measure to see so many unbelievers and such open disregard of Christian morality. They are not prepared to find that the lands which are called Christian are not Christian, and, worst of all, they are amazed at finding the church of Christ so like the world. In a brief memorial Mrs. Ahok, the well-known wife of a Christian native merchant at Foochow, China, it is said that when she came to England, not as a traveler to amuse herself, but on a mission in behalf of her countrywomen, she was so overcome by the sight of Christians living in luxury instead of giving their thought and endeavor to Christian work that her friends felt it to be too great a strain for her faith to let her remain in such circumstances. Her own faith and zeal were so far beyond what she witnessed in the body of professed Christian believers that she seemed like one who had received a staggering blow. Oh, for a witnessing Church!

—*Missionary Herald.*

WOMAN'S WORK.

THE little worries which we meet each day
May lie as stumbling blocks across our way,
Or we may make them stepping-stones to be
Of grace, O Lord, to thee.

"Be patient toward all men."—1 Thes. 5: 14.

WE must be continually sacrificing our own wills, as opportunity serves, to the will of others; bearing, without notice, sights and sounds that annoy us; setting about this or that task, when we had far rather be doing something very different; persevering in it, often when we are thoroughly tired of it; keeping company for duty's sake, when it would be a great joy to us to be by ourselves; besides all the trifling untoward accidents of life, bodily pain and weakness often long continued and perplexing us often when it does not amount to illness; losing what we value, missing what we desire; disappointment in other persons, willfulness, unkindness, ingratitude, folly, in cases where we least expect it.—*From Daily Strength, Feb. 2d.*

Woman's Work in the Far East is a missionary paper issued semi-annually, by missionary women of China, Korea, and Siam. The last number has in it a letter from Miss Tsu to Dr. Swinney. It bespeaks her interest and faith in the Christian religion, her desire for greater information through the Doctor concerning it, and her solicitude for her mother to accept fully and fearlessly the faith of the Christian.

THE pen has just lifted from the above, and raising the eyes for a moment they rest upon a quaint object lesson, which likewise at this moment it comes into mind to describe to you, as dividing with you a something which one holds. Its history is short, but not without point, as you will say. Long years ago Mrs. Lucy Carpenter gave to Eld. Eli S. Bailey a household god which she had in some way procured from some family during her residence and labors in Shanghai. It stands five inches high, is carved of wood, is in semi-dress, and painted in bright colors. It seems to be some angry man. The right arm is uplifted and drawn back at the shoulder, the fore-arm thrust forward, with fist doubled as if for a fight. The position of the left arm is likewise belligerent, ready for active service if the right arm should fail to do its best, while the face is disturbed with rage. This god has come with the years to be the property of the writer of this. Last summer there came to us from Dr. Swinney a photograph of herself. Miss Tsu and her mother are likewise in the picture. Miss Tsu is standing back of but between the two who are sitting. Miss Tsu and her mother are in Chinese dress, their faces also bearing witness of their nationality. This photograph was put into an easled frame and placed upon the top of the desk now before us. Later it chanced to come into mind to put this household god to some use, none of practical order having ever yet been found for him since he has had his abode here. It is not much that he can do, though he is, as they would say down South a "sure enough" god, being a veritable household god, having been worshiped too in his day by sincere believers, if not in him, still in power symbolized by him, power of some sort in the home, yet he does withal belong to that class of gods described by Holy Writ, "They see not nor know." "They must needs be borne,

because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good." The use to which he was put was simply this,—to stand in front of the photograph of the Doctor and the two Chinese women, to simulate the rage of the heathen, the powerlessness of the god of wood or of stone, and the safety of the missionary and the heathen believers in Christ likewise, though these may be in the presence of heathendom and idol-worship. One glance at the two objects thus co-related is striking in its effect, and often puts one to thinking. To children whose attention is called to it, it is an object lesson easily understood, quickly appreciated, while to older children there is a lesson in the reading between the lines, the weakness, the inability of this little man of wood, angry though he may seem to be with the Doctor, for his eyes as he stands before her are in line with hers in the photograph, neither can he take the others from her; while upon the other hand there is the continued composure and safety of the women in photograph in the presence of an infuriated, household, heathen god. But the day will come when "the gods that have not made the heathens and the earth, even they shall perish from the earth, and from under these heavens."—Jer. 10: 1. "The Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Jer. 10: 10.

USE OF WEALTH.

"Wealth," says President Gates, "is concentrated power of service." Robert Ogden says, "The administration of money is a sacred trust, demanding consecration of head and heart. To do it wisely is a science, and with grace a fine art. The ethics of Christianity make all property but a trust to be administered upon the principle of the Golden Rule." Robert McArthur says of wealth that oftentimes as much skill is required in the right distribution of it, as in its accumulation. "It is really as difficult to make a good investment for the Lord, as for one's self." F. E. Ellenwood says, "The moral lesson of the hoarded manna, which became not only useless but offensive, never loses its significance as applicable to the experience of God's people in every generation, and the same lesson is taught in the significant moderation of the Saviour's model prayer, 'Give us this day our daily bread.'" Charles D. Kellogg, speaking of the criterion of our human efforts as to whether they strengthen or enfeeble manhood, illustrates his point by referring to Edward Denison as the probable first man to clearly state this duty, and to find a hearing among the favored classes. The only charitable funds which he considered unwasted were "those spent in awakening and strengthening the manhood, and the inward resources of the poor." He believed that what the poor need of the more favored is, above all else, a realization that both belong to the same social brotherhood and both need the same mental and spiritual up-building. Emerson's thought was that within every man God is enthroned, and that if you cannot help make that evident you must not desecrate the shrine, but go home and investigate if your own is not empty.

LIFE is too short for any bitter feeling;
Time is the best avenger, if we wait;
The years speed by, and on their wings bear healing,
We have no room for anything like hate.
This solemn truth the low mounds seem revealing,
That thick and fast about our feet are stealing,
Life is too short.

—*Ella Wheeler.*

THE SABBATH RECORDER.

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"To his own the Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of the tender Shepherd's care,
Ask him not, then, 'When?' or 'How?'
Only bow."

IN our issue of Feb. 4th, we made brief mention of the death of the great English Baptist preacher, Charles Haddon Spurgeon. In another column will be found a very interesting sketch of his life and labors, written by one who had a personal acquaintance with him and frequently heard him preach. We have extracted it from the *Christian Advocate*, of Feb. 11th.

A GRAND Congregational mass meeting has been called to meet in the Auditorium, Chicago, Feb. 18th. It is expected this will be the largest assembly of Congregationalists ever seen in Chicago. A chorus of five hundred voices, lead by the great organ is to furnish the music; Dr. Gunsaulus, of that city, is to speak on what Congregationalism has done in the past; President Gates, of Amherst, on Congregationalism and Americanism; and Dr. Smith Baker, of Minneapolis, on what Congregationalism should do in the future.

UNDER the decision of the courts in New York State that any person holding any city office is ineligible to a seat in the Legislature, the member elected from the 27th district by about 1,700 majority, at the last election, was not permitted to take his seat, which was given to his unsuccessful rival. It is now ascertained that, in the same election, the Republican candidate from Rochester, who received over 12,000 votes, is a park commissioner in that city, and that his Democratic rival, who received over 10,000 votes, is a city assessor. Under these circumstances the Prohibition candidate, who received about 400 votes, is contesting the seat. According to the decision of the Court of Appeals he is clearly entitled to it. Will he get it? Alas, the case is not so clear.

CORDIAL and appreciative words concerning the *Sabbath Outlook* in its new arrangement continue to be spoken. In the February number the translation of Prof. Harnack's "Paganizing of Christianity" is completed, Dr. Potter's "Oriental Christianity,—chapter 7, the Armenian Church"—is continued, and Dr. E. S. Maxson, of New York, writes on the "Sabbath and the Seventh-day Baptists." After this there are six short articles, by the editors, upon as many different practical phases of the Sabbath question, and a page of "Editorial notes" concludes the number. Whoever would keep himself thoroughly informed on the subject of the Sabbath should read this magazine every month. And certainly every Seventh-day Baptist should keep thus informed, especially our young people.

THE first message of Gov. Flower, of New York, shows that the number of criminals in the State is over 200 greater than at any time during the past year. There are now more criminals than there are cells in the three prisons of the State for their confinement; and the Governor says that the need for more room is urgent. He also shows that, over and above all income from labors of prisoners, etc., the cost of maintaining these criminals is over \$200,000, which, of course, the taxpayers of the State must make up. When it is remembered that almost the whole bulk of crime is traceable, directly or indirectly, to the liquor curse, these showings of the Governor ought to determine the fate of the pending saloon-keepers' excise bill. They will probably, however, not have the slightest influence in the world in that direction.

NOT long since, Dr. Lyman Abbott, successor to the late Henry Ward Beecher in Brooklyn, read a paper upon "The New Orthodoxy," of which leading Unitarians in the country declare themselves in entire sympathy, point by point. As has been said of the so-called "Christian Science," that it is neither Christian nor science, so a certain divine said of this paper of Dr. Abbott's that his only criticism of it was that it was neither new or orthodox. This same Dr. Abbott is quoted as saying that the ten commandments are Jewish, and not Christian ordinances, and should be removed from our churches. Whereupon a secular paper in Indiana comes to the defense of the old orthodoxy by saying, "It has been generally supposed that the ten commandments were of divine origin; but through whatever instrumentality they were delivered, they contain the essence of correct living. Their prohibitions are as applicable to the present generation, and will be to all who come after, as they were to those for whom they were written. As a code of morals, they cannot be improved, and neither the church, the State, nor society can afford to abolish them." Thus while a great clergyman assaults the bulwarks which God has raised against sin, the secular press comes to its rescue. Surely God will not leave himself without a witness in the world.

WHEN the children of Israel, in their journey from Egypt to Canaan, came to Kadesh-barnea they sent spies over into the land of promise to see what kind of a country it was, and to bring them word again. They all agreed that it was a good land; but ten of them had seen giants in the land and had seen no hope of being able to overcome them. It was of no use, they said, to try to take the land. "We are not able." Two of them, who also had seen the giants, fully believed that with the help of the Lord they could overcome them, and urged the people in the name of Jehovah God to go forward. The people, however, listened to the majority and turned back into the wilderness where every one of them died without ever seeing the promised land. Kadesh-barnea was ever after to that people the symbol of lost opportunities. It would almost seem that the Christian Church to-day is approaching her Kadesh-barnea on the question of foreign missions. Shall these closing years of this 19th century mark a grand uprising for the conquest of the nations for Christ, or shall they mark the day wherein we came to the borders of the promised land and turned back into the wilderness because there were giants in the land? Shall Kadesh-barnea be to us the symbol of a grand, glorious victory, or of ignoble defeat?

WHAT is there in the history of missions to justify the hope that we may be at the threshold of a mighty movement for the evangelization of the nations? If we take the whole extent of mission work at any given time as a unit, it will form a basis on which to estimate approximately the magnitude of present movements. Let the work done in 1700 be such unit. In 1800 this had increased one-half. That is, in 1800 the work done was one and one-half units. In 1880 the extent of mission work done was three units, or twice as great as was that of 1800. In 1890 the work done was almost five and one-half units. If we add to this the progress made during the last two years it will be perfectly safe to say that at the present time the standard is not less than six units. In other words, while the mission work of 1700 increased only one-half in 100 years, that of 1800 doubled itself in 80 years, and that of 1880 has doubled itself in twelve years. How long will it take, at this rate of increase, to fill the whole earth with the gospel message?

THE progress made in mission work, indicated in the foregoing paragraph, is equaled by the grand opportunities and facilities which the present times afford us. Heathen gates are wide open to the gospel message; the facilities of travel bring the most remote corners of the world within easy reach of the missionary; churches, colleges, Sabbath-schools, young people's societies and other organized agencies are training young men and women for such work who, touched by the spirit of God, could proclaim the message of the divine love and mercy to the ends of the world during the present generation; while multitudes of churches gathered in heathen lands are becoming self-supporting and are sending out missionary workers among their own countrymen. It can hardly be said to-day that "the laborers are few." But the practical question facing the Christian Church to-day is, how shall they go except they be sent? And how shall they be sent without money? But this is not a disheartening question, for God has put money enough into the hands of Christians of this country to send out the requisite force of missionaries to evangelize the world in a generation. We do not mean that every individual heathen may be made an intelligent, experimental Christian in that time; but that the leavening gospel of the kingdom of heaven may be placed permanently and effectually in every kingdom of this world in that time, we firmly believe, and out of that shall come the salvation of the ends of the earth. Shall it be done? Or shall we from this Kadesh of golden opportunity turn back to the wilderness of sin? "If the Lord delight in us, then he will bring us into this land and give it us." "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Do we believe the promise? Will we bring our treasurers to Jesus' feet to be used in carrying his gospel to dying men?

WHILE we write these words there lies before us, in the form of a circular letter, a scheme for pushing forward this blessed work, which is gigantic in its proportions, and which we commend to the prayerful consideration of all our readers. The writer says:

It is proposed to find 2,000,000 Christians in the United States willing to give one dollar, in advance, per month for ten years, praying that God will raise up preachers and teachers and physicians to carry his gospel to the heathen, and so to bless their labors, and our gifts, that the native converts shall be able thereafter to carry on the work through their Home Missions

without additional help from foreign lands. The present conditions seem to justify so joyous an expectation, especially when we know that we have the Master's presence and help. Nor is it too much for a great nation like ours to set apart \$24,000,000 a year to carry out the great mission of the church, "to preach the gospel to every creature." To give it freely, promptly, and gladly, will be to commend our holy religion, not to the heathen only but also to the unbelieving throughout Christendom. How then can the money be raised? Let every evangelical minister explain clearly and fully and frequently to his people that the great mission of the church is to preach the gospel to every creature, to glorify God in the salvation of sinners; that the church, as to opportunity and duty, is in the situation of the Israelites at Kadesh-Barnea. Let him urge all who can do so, without abatement of what they have been accustomed to give to other church purposes, to sign a promise something like this: WITH GOD'S HELP, I will give one dollar per month for ten years, to the treasurer of this church, to be used in sending the gospel to the heathen. Let the poor and the children have a part in this great privilege, by combining several in one membership. Let the rich take many memberships. When collected by the Treasurer the money should be forwarded monthly to the Foreign Mission Board of his own denomination. Thus no additional machinery or expense would be necessary. Of course this plan puts the brunt of action upon the clergy; but when was it ever otherwise; or who else could be trusted to bear it? If they "speak to the people that they go forward" we shall see great things before the century closes. A copy of this call has been mailed to every evangelical religious paper in the United States. Results will be collated and published through the Associated Press if church treasurers will report new members monthly to KADESH BARNEA, Staunton, Va.

THE lower house of the Prussian Landtag has been excitedly debating a new "Educational Bill," which is practically a measure to make a State religion of which the German Emperor should be the Pope. The avowed object of the measure is to put the Prussian schools into the hands of the clergy, to make what is called religious instruction obligatory, and to exact from all students a full measure of conformity. In the language of the Imperial Chancellor, who is the chief advocate of the measure, "It is a bill against atheism." It would force doctrinal teaching upon children whose parents are opposed to such teaching; it would force Jews to accept Christianity,—such Christianity as the priests of the State religion might choose to teach. It sets up as supreme what is called in Prussia the Confessions. The Emperor and his Lord Chancellor appear to believe that matters of faith can be easily regulated by statute, and that the people of Prussia are quite ready to put their consciences and their relations to God in the hands of the King. The opposition to the measure declares that it is an attempt to set up a political religion, which would practically result in the domination of an organized priesthood. The promoters of the bill admit the truth of the criticism, and attempt to justify it on the express ground that the real, vital question is whether Prussians are to be Christians or atheists. The discussion has been very warm, not a few of the government party being in the opposition. The Minister of Finance sees in it a menace to some of his plans for managing the monetary affairs of the empire, and has resigned. This is a singular comment upon the practical working of a religion made by law. We suggest that the advocates of legislation in behalf of religion and religious institutions in our own country make a study of this extraordinary Prussian movement.

EVERY now and then some one excites a wave of interest in the attempt to build a "universal language." A few years ago the principles of the Volapuk were widely published and talked about, and societies were formed, we believe,

for its study and universal dissemination. "Dr. Woodward, a member of the North American Society, is very confident that the language will some day become universally accepted. He says that the Society now has correspondents in every city in the world, and any one desiring to communicate with any person in any portion of the globe can be given the name of a correspondent who understands the language and can correspond with him in that language."—And a friend of this enthusiastic student says: "Not the least interesting thing about the Columbian Exhibition in 1893 will be the use of the international language Volapuk by the multitudes who now study and practice the language with this one end in view. It certainly will bring out the capability and the utilitarian uses of it, and if one by means of this new tongue can be brought into easy communication with the people from all nations, the German, Turk, and Russian, the future of that tongue will be assured."

TO ONE who is not an enthusiast on the subject this proposition for a universal language may seem a very doubtful question, especially when it is remembered that all signs and sounds constituting a written or spoken language are almost wholly arbitrary, and that long continued use of these arbitrary signs and sounds have wrought themselves into the thoughts and mental habits of different nationalities with such diverse meanings. But from the infancy of the human race to the end of time there has been, is, and will be, a universal language. It is the language of the heart,—a language which voices the experiences, wants, sorrows, joys, and satisfactions, of the human soul. The arbitrary signs and sounds of different languages may indeed fail to bring persons of different nationalities into an understanding with each other; but when heart speaks to heart out of common experiences, nothing can separate them. If there were wanting proof of the universal brotherhood of man, and of the perfect adaptation of the gospel of Jesus Christ to meet the wants of all men, it could be found along this line. When a student in the Theological Seminary a class-mate was called to fill an important place, suddenly made vacant, in a great foreign mission. Without delay he accepted the call and went at once, and without the slightest knowledge of the language of the people to whom he was going, to the foreign field. In a few weeks a letter came from that brother to the class, in which he said that he had taken his first gospel message to a heathen heart. "You will wonder," he said, "how I have so soon acquired sufficient use of this strange language to preach a sermon in it. I have not done so. But when one heart is full of the love of Jesus, and another is longing for it, such trifles as strange and foreign tongues cannot long keep them apart." This touch of the gospel for all hearts, making them kin, is too abundantly illustrated to admit of a question of its universal language. It will, we have no doubt, be the language of heaven, where will be gathered the faithful from among all nations, kindreds, and tribes under the sun, but where there shall be neither Jew nor Greek, for all will be one in Christ Jesus our Lord.

WHAT IS GOD?

At various times in my experience in approaching others on the word of God, it has been said that God is not such an arbitrary being that mankind could not keep the law as it was given to the children of Israel. And others, in justification of their own position, say that if

their consciences do not condemn them, they are safe; and one said not long ago, "My God suggests, and does not force a command upon me." I could not help asking who, and what is God? Some of the popular professors of the day would have us believe that God is no better, no greater, no more perfect than ourselves; at least that is the conclusion we arrive at from their language. If God only suggests, he is no more a Father, but is as a stranger to us. If we study the Scriptures we shall find that God is eternal, immutable, omniscient, omnipresent, unsearchable; he is holiness, justice, wisdom, knowledge, power, faithfulness, truth, mercy, goodness, and long suffering; he is the disposer of events, the Judge of all the earth, the Searcher of hearts, the Saviour and Friend of sinners. None of these characteristics are attributable to mankind, in the sense given us in the Scriptures, while hundreds of texts attribute them to God.

In Jesus' prayer to the Father (John, 17th chapter), he says, "Father, the hour is come" (v. 1.), "That they might know thee, the only true God, and Jesus Christ whom thou hast sent" (v. 3.), "For I have given unto them the words which thou gavest me" (v. 8), "I have given them thy word" (v. 14.), "Sanctify them through thy truth. Thy word is truth" (v. 17.), "That they also might be sanctified through thy truth" (v. 19.), "Neither pray I for these alone, but for them also which shall believe on me through their word." (v. 20.) Can it be possible that any rational being in this age of knowledge should take such a stand as to put God our Creator on a level with ourselves? How could Jesus utter such a prayer to the Father when these words were not real,—were only suggestions, idle words which we might observe if convenient, or not if found inconvenient? We do not so understand the Scriptures. They are positive truth and if we take from or add to them, we must expect that God will take from or add to our portions in the life to come. We cannot think that God, in his infinite wisdom, or that Christ, in his ministrations, gave to his people any idle words, but that every word was yea and amen. We must meet them at the bar of God. We pray that the scales of tradition may fall from the eyes of many who are to-day blind to the truths of God's Word.

J. B. GOWEN.

OGDEN, Utah, Jan. 21, 1892.

BEYOND COMPREHENSION.

From fifty years and beyond, this little incident seems to me well worth repeating.

Daniel Webster when in the prime of his manhood dined with a company of literary gentlemen in Boston. The company was composed of clergymen, lawyers, physicians, statesmen and merchants. During the dinner the conversation turned upon the subject of Christianity.

Mr. Webster, as the occasion was in honor of him, was expected to take a leading part in the conversation and he frankly stated as his religious sentiments, his belief in the Divinity of Christ, and his dependence upon his atonement for salvation.

A minister sitting opposite to him looking at him said: Mr. Webster, can you comprehend how Jesus Christ could be both God and man? Mr. Webster fixing his eyes upon the questioner promptly and emphatically said: "No, sir, I cannot comprehend it; and I would be ashamed to acknowledge him as my Saviour if I could comprehend it. If I could comprehend him he could be no greater than myself, and such is my conviction of accountability to God, such is my sense of sinfulness before him, and such is my knowledge of my own incapacity to recover myself that I feel I need a *superhuman Saviour*."

S. S. C.

DE RUYTER, N. Y. Feb. 7, 1892.

YOUNG PEOPLE'S WORK.

TOO LATE.

What silence we keep off year after year.
With those who are most near to us and dear:
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—
These close, familiar friends who loved us so;
And sitting in the shadow they have left,
Alone with loneliness and sore bereft,
We think with vain regret of some fond word
That once we might have said and they have heard.

For weak and poor the love that we expressed
Now seems beside the vast sweet unconfessed;
And slight the deeds we did to those undone,
And small the service spent to treasures won,
And undeserved the praise for word and deed,
That should have overflowed the simple need.

This is the cruel cross of life to be
Full-visions only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space.
What recollected services can then
Give consolation for the "might have been?"

—Selected.

WHY is it that subjects which lie really nearest our hearts are so seldom mentioned? Somewhere it has been said of a well-known poet that of two things he never talked, "his religion and his love affairs." It seems to be a defect in our human nature that we do not speak of what really is of the greatest moment to ourselves and to those with whom we live and whom we love.

HOW MUCH more joy there would be in the home if those things which are the most real in the hearts of the members of the family were talked of, if they knew one another's thoughts, purposes, ambitions, hopes, fears, struggles and victories—if there were a greater sympathy between those who dwell together. The family would not be so much like a boarding house. If there were only that confidence between those in the home that there ought to be, how much more like heaven would be the firesides of earth. Let us sweeten these dear lives which are bound to ours while we have time; by and by it will be too late.

AND of all themes which ought to be familiar in the home, religion holds the first place. Home and heaven, human love and the love of Jesus, how like these are and ought to be! Yet many times young people say that their first encouragement to live a confessed Christian life comes from without. Between the prayers at mother's knee in childhood, and the ripe fellowship between father and son in manhood or the sweet communion of mother and daughter in later life, there is too often a sad gap which sometimes swallows up souls. Let us change this also ere it be "too late."

THE IMPORTANCE OF LITTLE THINGS.

BY MISS LILLIAN ROOD.

Some time ago, I remember saying to a friend, "Don't kill that fly." "Why not," he replied, "it is nothing but a fly. What is the use of such little things being around, anyhow?"

His thoughtless answer seemed to satisfy him at least, and nothing more was said on the subject. I have thought of his words many times since, and have wondered whether we pay sufficient attention to the beauty and the power which some of the little things of earth possess. Although these seem so insignificant, yet, if we should compare ourselves to them, we should find that they have greatly the advantage over

us in many respects. Men have mind and power over all things about them, yet they may learn much from the little things.

Did you ever stop to think while watching a fly, that if you could move with a speed as much faster as your body is greater you could go to Europe and back in an hour?

Did you ever think what we might endure if our bodies were as well protected as are some of our beetles?

Did you ever wonder how far our voices could be heard if we should sing as loud in proportion to our size as does the canary?

Did you ever try to catch a boat-fly, skimming about on the surface of the water, and wonder in how short a time we could circumnavigate the globe if we could build ships with as great a relative speed?

Did you ever watch a moth grow and wonder how long before we should attain the size of an elephant if we grew as fast?

We may have noticed all these things, but I do not believe that many of us have ever considered how wonderful they are.

Some time ago a strange blight came upon a plant in Ireland, and before long thousands of people were starving. The cause of this blight was so minute and mysterious that the wisest men could not tell what it was or whence it came.

Sometimes a kind of dust will form on bearded grain, and acres of wheat will yield nothing but straw. Sometimes the waters of the ocean are a bright green or a yellow color. Sometimes the snow in the Arctic regions is as red as blood. These things are caused by millions of tiny creatures which are too small to be seen by the naked eye.

The earth is being constantly changed by these little things. The bottom of the sea is covered with their skeletons, sometimes heaped so high that they form islands on which tall trees grow. Flint is composed of the remains of creatures which once lived and moved about. It is said that one class of these creatures are so minute that eight millions of them could live in the hollow shell of a mustard-seed.

It seems to me that some good lessons can be learned from these little things. We can learn that the longest journey is made up of steps and that we need take only one step at a time. We can learn that a noble, all-around Christian character is made up of little acts of kindness. We can learn that anything worth doing at all is worth doing well.

A thought is considered a little thing. I once read a book which said something I shall never forget. It was something like this: "As a man thinketh so is he. The slightest stains left upon glass by the evaporation of a drop of water, is found to contain minute shells, which were once inhabited by living creatures. A thought which disappears from the surface of the mind, leaves behind it a perfect impression of itself. If it is pure and good, the person is better for having cherished it. But if it is evil, the injury can never be repaired."

It seems to me that the attention which we pay to little things determines the successes or the failures of our future life. It may be a little thing to attend church services regularly, or to be on time when we go to prayer-meeting or to an entertainment, but it is teaching us the habit of promptness; and that is a necessary thing if we are ever to be successful.

In our college life we have abundant opportunities to use or to neglect little things. Little deeds of kindness, little acts of charity and self-denial, a grateful use of little mercies, a

wise and earnest cultivation of little faculties and talents, and an improvement of little opportunities,—these things will make us a blessing to ourselves and a comfort to those around us. And let us all remember, "Little things make perfection, but perfection is not a little thing."
MILTON, Wis.

OUR MIRROR.

THE National Christian Endeavor Day was observed by the Y. P. S. C. E. of the Pawcatuck Church at Westerly, R. I., Sabbath-day, Jan. 30th. The meeting was a most interesting and profitable one. An especially good programme was given consisting of singing, responsive readings, prayers, and testimonies to the benefits which Christian Endeavor had brought to these young people. The Rev. A. E. Main being with us, spoke encouragingly of the work done by the young people and the possibilities before us in the future. The pastor gave an earnest talk concerning "Christian Endeavor a Christian obligation," speaking especially of the true meaning of the pledge. He said that every one ought to try to live a Christian life, and that all we need to do is *honestly to try*. Of the pledge he said we must let the words mean just what the English words mean in all other connections, a solemn and imperative *obligation*, and let them be interpreted by a tender conscience. After singing and repeating the familiar Mizpah benediction, the meeting closed, but not without an inspiring influence for daily endeavor in the hearts of all who attended it.

A.

THE Y. P. S. C. E. of the First Hopkinton Church celebrated Christian Endeavor Day by special services on Jan. 30th. The leader adapted the service arranged by the U. S. C. E. to the occasion, and a grand meeting was the result. Some of the older members of the church attended by special invitation, and words of encouragement were given the society. The society has recently pledged \$15 00 to the Tract Society and has renewed the pledge of \$25 00 toward Mr. Huffman's support. The members are nearly all earning their way or are in school, and whatever funds are raised must necessarily represent self-denial on the part of each. It is the policy of this society to raise all contributions pledged by voluntary contributions rather than by a series of fairs, suppers, &c. While this gives less opportunity for glowing reports from a financial point of view, the money comes quietly and steadily, and the spiritual blessing is cause for gratitude. January 23d was the regular missionary day, and at this meeting and also at the Christian Endeavor Day celebration, a generous special collection was taken for missions.

HARRIETT W. CARPENTER, *Cor. Sec.*

FIRST ALFRED.—The Y. P. S. C. E. of Alfred Centre held its regular monthly meeting Tuesday evening, Feb. 2d. It being the eleventh anniversary of the Christian Endeavor movement a musical and literary programme had been prepared. The music, furnished by Miss Edna Bliss, Miss Cora Pope, and Messrs. Fryer, Briggs, and Kenyon, was excellent. The literary part of the programme consisted of reading from Dr. Farr's address at the Utica Convention, by Miss Martha Stillman; recitation, Paul Lyon, and an address on the "Seamen's Mission in New York City," by Dr. L. A. Platts, who gave an account of the work being done by our Sabbath-keepers of that city in mission

work. In response to the call by Mrs. J. G. Burdick for help in this work a committee was appointed to canvass the Society and community. The committee began its work that night and raised nearly \$25 before leaving the church. To those who do not have an eye-witness of the work to report to them, we would heartily commend it. It was voted to pay \$40 toward the support of Eld. Huffman for the coming year, and divide the rest of our subscriptions between the Tract and Missionary Boards, which will probably give each about \$30. The regular business was performed and it was voted to have Eld. D. H. Davis give a lecture, Thursday evening, Feb. 12th, on the Religious Beliefs and Customs of the Chinese. The lecture was given as arranged, and was interesting and instructive, and was well illustrated by magic lantern views.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FIRST QUARTER.

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

LESSON IX.—JEREMIAH PERSECUTED.

For Sabbath-day, Feb. 27, 1892.

SCRIPTURE LESSON.—Jer. 37: 11-21.

INTRODUCTION.—Jeremiah foretells the retreat of the Egyptians, the return of the Chaldeans to the siege of Jerusalem, which should be taken and burned by Nebuchadnezzar. For his fidelity in declaring the truth he is put into a dungeon. The lesson is one of many illustrations of the persecution of God's servants.

EXPLANATORY NOTES.—v. 11. "Army . . . broken up." The Chaldeans had been besieging Jerusalem, but hearing that Pharaoh and his host were coming, they retreated. Many Jews would take this opportunity to leave the city and attend to private business or look out for greater safety. Jeremiah, having done his duty, sought to retire, perhaps to Anathoth, his native home. v. 12. "Separate himself." There are times when it is wisdom for such men to retire into privacy. Isa. 26: 20. He had labored apparently in vain in Jerusalem, and now determines to leave there. v. 13. "Gate of Benjamin." One of the gates of Jerusalem called thus. "Captain of the ward." An officer of supervision or inspection. "Took Jeremiah." Arrested him or caught hold of him. His grandfather, Hananiah, is said to be the false prophet who contested with Jeremiah. Chapter 28: 16. Thus he had a spite against the true prophet. But he must have a pretext for the arrest. "Thou fallest away." Go over to. But the Chaldeans were gone off and he could hardly reach them. v. 14. How often are reformers thus falsely accused, and though in innocence they deny the charge, their word is not regarded. v. 15. "The princes were wroth." Brought before a council, he is, without proofs against him, subject to their wrath. They "smote him" without regard to his character, and put him in the worst prison in the city. v. 16. "The dungeon." Literally, house of the pit. Probably a deep well in the open court around which the house is built. In the sides of these pits, near the bottom were scooped niches called cabins or vaults. In this deplorable condition the prophet was left for some time. Princes in ease and in rebellion against God, the holy prophet in a cold, damp dungeon! But a judgment day is coming. v. 17. "Zedekiah sent and took him out." The Chaldeans may have returned to besiege the city. The hopes of the king and princes are vanished, and something more than a minister's prayers (v. 3) are wanted. "Asked . . . secretly." Ashamed to be seen with him

and afraid of the princes in favoring him. "Is there any word? Despising divine admonitions when in prosperity, the wicked are glad of consolation in adversity." Jeremiah said, "There is." But not of comfort and hope. "Thou shalt be delivered." No evasion of truth for the sake of the king's favor. He did not consult flesh and blood, but the Lord. v. 18. "What have I offended?" He presents a private petition. v. 19. "Where are your prophets?" He upbraids them with the credit given to false prophets. Those who deceive themselves with false hopes will be upbraided with them when events undeceive them. The king of Babylon is here, now how about the word of those who deceived you and flattered you? v. 20. "Let supplication . . . be accepted." The sentence of God cannot now be reversed, but it is in Zedekiah's power to reverse the princes' sentence upon him. Delivering God's message he speaks with authority, supplicating for himself he speaks submissively. v. 21. He finds some favor and is permitted to occupy the open court where fresh air and pleasant walks are had. "Piece of bread." Daily, out of the public stock, "till all the bread in the city were spent." Shut up by the siege, they were at last reduced to starvation and forced to surrender. Zedekiah should have released him and made him chief counsellor, as was Joseph in Egypt, but his courage was not good enough. However, Jeremiah's imprisonment God made the security of his servant.

LEADING THOUGHT.—In the world there is persecution and trial, but the Lord delivers all who trust in him.

SUGGESTED THOUGHTS.—Conscious of dignity and power, those in high life are often arrogant and erratic. Nationalism is frequently colored by personal interest. Decisions with respect to people may lie in prejudice rather than in reason. Fair-mindedness, rare among politicians, and even among theologians and careful thinkers! Yet we must conscientiously try to be fair-minded. A certain mental preparation makes one ready to accept false charges against a man. Thus was Jesus condemned. Persecution is everywhere, and is an unreasonable abandonment to prejudice. Moral weakness makes one fear man more than God. Moral weakness cherishes false hopes. It tries to soften down the truth by slight concessions and favors. Ministers do not determine the character of God's truth. Their business is to faithfully proclaim it. A kind favor cannot atone for wrongs done. The wrongs must be confessed and abandoned. In times of depression God speaks to the hearts of his children. Adherence to truth should be courageous. There will be antagonism between the world and Christianity. To be misunderstood by the world is a common Christian experience. God rules in yet.

CONTRASTS IN THE LIFE OF CHRIST.

The advent of Christ was most humble; his departure most glorious. His birth was in a manger; his death, though on a cross, was such that he could, in its agonies, say to the penitent thief, "This day shalt thou be with me in Paradise." His death was appropriate to a person who was, as to his nature, divine as well as human. His divinity was veiled, but veiled in such a way as to exhibit in his humanity, what was on the very verge of the divine. His coming forth was from a stable. His going forth was to the courts above. A cloud of glory shone around him throughout his whole earthly life. This cloud of glory, at his death, became a spotless sun in its full brilliancy. There was then no cloud, but the mid-day splendence of a luminary powerful and perfect.

The incarnation, perfected at the entrance of Christ into the world, marked not only the coming of a new person, a divine man into the world, but the entrance of a new principle into humanity. There was a wider scope and wider sway to the rule that Christ was bringing into existence than had been accorded to the religion that Israel had bestowed upon the race of man. The dawn of the day when Christ was born was the dawn of a new era to the entire earth. From a higher realm descended a wonderful person, with a wonderful message for those to whom he came. To show that he came to and for the entire race, he came to the lowly of that race. His primal honors were for the poor of this world, though all riches were his. Though the son of Mary, who was the wife

of Joseph, a carpenter at Nazareth, he had in his veins the blood of David's royal line, and the seed royal, the nature of God had united itself in the son of a virgin, so that the son of man was also the son of God. He was to reign in a kingdom that should extend till it embraced every tribe, and every clime upon which the sun shines. An humble beginning, but a triumphant accomplishment of a purpose formed in the divine mind. Jesus was always working because his Father was working with him. From his advent till his passion, there was a harmonious blending of opposite tendencies; that which was exalted, because it came from heaven, and that which was low, because it sprang from the earth.

These two principles, though so apparently opposite, were to accomplish one grand result. This was done when the death and resurrection of Jesus were accomplished facts. Let the new principle of love, which was in the heart of our Redeemer, implanted in our own, go on increasing in power; and at last a great victory will be gained over sin, over death; a fairer life, an endless life, a purer heart, a perfect heart, higher joy, perfect joy be ours in the kingdom of our Father, where Christ, the Son, shall reign.—*Christian Secretary.*

A NEW KEY.

"Aunty," said a little girl, "I believe I have found a new key to unlock people's hearts, and make them so willing; for you know, aunty, God took my father and my mother, and they want people to be kind to their poor little daughter."

"What is the key?" asked aunty.

"It is only a little word—guess what?" But aunty was no guesser.

"It is please," said the child; "aunty, it is please. If I ask one of the great girls in school: 'Please show me my parsing lesson?' she says, 'O, yes!' and helps me. If I ask: 'Sarah, please do this for me?' no matter, she'll take her hands out of the suds. If I ask uncle: 'Please,' he says, 'Yes, child, if I can;' and I say: 'Please aunty—'"

"What does aunty do?" asked aunty herself.

"O, you look and smile just like mother, and that is best of all," cried the little girl, throwing her arms around aunty's neck, with a tear in her eye.

Perhaps other children would like to know about this key, and I hope they will use it also, for there is great power in the small, kind courtesies of life.—*Christian Treasury.*

MR. BEECHER'S ONE POEM.

During the days of Henry Ward Beecher's courtship, it is related by his wife that he once dropped into poetry and wrote a few lines of verse teeming with affection for his sweetheart. But the verses were always kept sacred by Mrs. Beecher, as they are at the present day, and nothing can win them from her.

One day Mr. and Mrs. Beecher were in the office of Robert Bonner, who was then conducting the *New York Ledger*.

"Why don't you write a poem, Beecher?" said the acute publisher. "I will give you more for such a poem than I have for 'Norwood.'"

"He did once," admitted Mrs. Beecher, and at once Mr. Bonner's eyes sparkled. "Recite it for me, won't you, Mrs. Beecher?" he asked.

But the eyes of the great preacher were riveted on his wife, and she knew that meant silence.

"Come," said the persistent publisher, "I'll give \$5,000 if you will recite that poem for me," addressing Mrs. Beecher.

"Why, it ran—," began the preacher's wife.

"Eunice," simply said Mr. Beecher.

And, although Robert Bonner offered to double the sum first offered, he never got the poem from Mrs. Beecher, and no one has since been a whit more successful.

THE London Baptist Social Union has voted in favor of the proposal to hold a Baptist ecumenical conference in Chicago in 1893.

HOME NEWS.

New York.

MAIN SETTLEMENT.—We are having a precious outpouring of the Spirit and revival in our church. Forty have expressed themselves as having decided to become Christians, mostly young people, though one man eighty years of age came out and wishes baptism. Ten or more wanderers have been reclaimed. The good work still increases. I expect, after I am through here, to visit Southern Illinois. My correspondents may address me at Farina for the present.

J. L. HUFFMAN.

Wisconsin.

MILTON.—Should the readers of the "Home News" become weary of items from Milton, they will please notify the editor of the RECORDER. — The new iron steps at the front entrance of the main college building were recently dedicated with appropriate exercises. Belle R. Walker spoke on behalf of the faculty, J. N. Anderson represented the senior class in a neat little speech, Jennie G. Spaulding appeared for the juniors, and Geo. B. Shaw took the stand (steps) for the Alumni. The steps are the gift of an old student now living at Springfield, Mass., C. H. King. — There lives in our village a quiet, respectable citizen, an old soldier, a well-informed, hard-working man; but he has a little negro blood running in his veins. There live in this same place a dozen or more men, at least they are pleased to call themselves such, who go to one of our business men and say, "See here; if you continue to do business with this negro, if you allow him to come into your shop to deal with you, we will withdraw our custom; take your choice, lose his trade or ours." "Why?" "Because he is of negro origin; that's all." Our business man consented, allowed his hands to be tied, and refused the privilege of his shop to the old soldier. One would think we lived in Tennessee, or had gone back to ante-bellum days. Such an event is a disgrace to our town and a blot on the fair page of our history. — Prof. J. M. Stillman has between twenty-five and thirty pupils taking private lessons in music. — Prof. Kumlien is back again after a two weeks' vacation enforced by sickness. — T. I. Place says, "In these days the wicked stand in slippery places." They must if they step out doors; for there is no other place to stand, or fall either.

E. S.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C. Feb. 12, 1892.

Representative Crain, of Texas, proposes two good amendments of the Constitution. They aim to advance the meeting of Congress from the second December after the election to the first January, thus putting Representatives to work about a year sooner than at present and when fresh from the people. Moreover by beginning in January instead of December Members can stay at home until after the holidays and the great waste of a fruitless session in December and a two week's adjournment over the holidays will be avoided. It is proposed also that the Presidential inauguration shall be postponed from the 4th of March until the 30th of April. A most sensible change as all familiar with March weather in this section will say. Very rarely do we have a comfortable day in early March, such for example as the day when Cleveland was inaugurated, but gen-

erally the thousands who congregate here in inauguration day have their eyes filled with dust, their vitals with cold, and their bones with aches by fierce cold winds that clean the streets and dirty everything else. At the end of April our visitors would think it another clime.

New States will be made out of New Mexico and Arizona soon, judging from the utterances of Congressmen, though not in time to help elect Harrison's successor, while Oklahoma and Utah must wait notwithstanding Senator Teller's late move in favor of the latter. The Democrats claim the first two territories, not without contradiction at least so far as Arizona is concerned.

The negro votes and holds office, and like Oliver Twist and the white man wants more. But the offices won't go around, and it is especially difficult to find good berths for aspirants of African descent. The District of Columbia furnishes one, that of recorder of deeds—the best paying office here if the Presidency of the United States be excepted. Fred Douglass held it for several years. To him succeeded Trotter, imported by Cleveland and trotted out by his successor in favor of ex-Senator Bruce. The appointment of Trotter was a bitter pill for the old-time Democratic politicians of Washington and to this day their mouths taste of wormwood, gall, quassia, quinine and other bitter things. No heartier hatred ever cursed a political leader than is poured by party men and office-seekers upon the head of him who imported a colored man from Boston to taste the sweetness of this political plum. Harrison also makes enemies. There are so many more who want office than get it, and somehow the other fellow always has the "pull" and after we have enthusiastically shouted for our splendid candidate and bet on his success, and vigorously denounced the other side, the rebel Democrats or the black Republicans, as the case may be, and have gloriously inaugurated him, then to have our enthusiastic loyalty and zeal ignored and the sweetness of the persimmon given to some one we have never heard of while our mouths pucker with bitterness, it is enough to disgust a fellow with the institutions of his country and curdle the milk of patriotism.

But the District of Columbia has a real grievance in this matter of the recordership of deeds. For example, the people paid Mr. Trotter in three years fees to the amount of \$84,000. His net income was greater than that of three or four members of Congress put together. Washington people say, "Make this office a salaried one. Give the recorder three, four or five thousand dollars for the easy performance of his formal duties, and name any one of the many hundreds of reputable and well-qualified citizens of this District, Republican or Democratic, white or colored, for the office, and spare us the expense of paying such an extraordinary sum to imported politicians, be they black or white; spare us the unseemly scrambling, the over-zealous condidacies, and the contemptible contentions of a few district politicians who quadrennially shout for the coming man only to be bitterly disappointed. We pay these enormous fees, let them be reduced or turned into the District treasury and let us pay a reasonable salary to one of our own citizens."

So fair a proposition finds support in every Congress. When the Democratic Trotter held the office a reform found favor among the Republicans, and now that Republican Bruce is in a Democrat comes forward with a bill to remedy

the evil. If both sides would pull together the wagon would come out of the mud.

The presidential candidates have not been nominated yet, except in a private way. Blaine's letter leaves the field more open for Republican aspirants. The friends of Lincoln, Gresham, Cullom, Alger, Allison, Reed, McKinley, Rusk, and others, will no doubt study the situation. If Harrison's supporters are not a majority from the first, there will be possibilities of nominating another man. Such a thing, however, is not expected here.

The more general opinion in this city is that the Democratic nomination will go West. Many Democrats admire Hill's energy and success, but Cleveland has a multitude of friends in New York and elsewhere who do not like to see him unceremoniously shoved aside, and while vigor, audacity, and self-assertion, excite admiration, so do modesty, discretion, and reserve, and the Scripture saith that "the meek shall inherit the earth." Nothing more delights the average voter than to discover a worthy candidate and surprise him with an election.

CAPITAL.

CHARLES HADDON SPURGEON.

Mr. Spurgeon's English ancestors descended from a family of refugees from the Netherlands that settled in Norfolk and Essex. They had left their homes and all they had for conscience's sake, "and were not likely to submit to the profligate hypocrisy of Charles II., or the equally dangerous dogged tyranny of James II." Some of Mr. Spurgeon's ancestors became Quakers. He once said: "My great-grandfather's great-grandfather was a Quaker, and was imprisoned in the gaol of Chelmsford, and I sometimes feel the shadow of his broad brim come over my spirit, inasmuch as I believe in spiritual monitions." Fifteen weeks John Spurgeon was in that jail without fire in severe weather.

Mr. Spurgeon was a son of John Spurgeon, a layman, who acted as pastor of an Independent church at Tolleburg, Essex, England, and grandson of James Spurgeon, settled pastor of an Independent church at Stambourne, Essex. Charles Haddon Spurgeon was born at Kelvedon, Essex, June 19, 1834. He was not a graduate of any university or theological school; on this account many persons have said that he was ignorant, but this is false. He received an excellent general education, and very soon was removed to his grandfather's house to be trained by him. This grandfather subsequently wrote a biography of his grandson, "thus reversing the usual condition under which such works are produced." He went to school at Colchester, where he had unusual advantages, and afterward attended a course in an agricultural college. His friends tried to induce him to go to Oxford or Cambridge, but like many another young man he thought that he ought to be doing something more useful than reading Latin and Greek. In fact he was anxious to support himself, and before he was sixteen years of age took a position as usher in school at Newmarket.

From his childhood he was religiously inclined, except for a short period, during which he became a supporter of the freethinking principles and doctrines of Thomas Paine. In 1850 he heard a sermon from a Primitive Methodist preacher, in Colchester Chapel, from the text: "Look unto Me, and be ye saved, all the ends of the earth: for I am God." Under it, as Mr. Spurgeon subsequently said, "the grace of God was vouchsafed to me that moment. I shall never forget that day while memory holds its place, nor can I delay repeating this text whenever I remember the hour when first I knew the Lord."

He began to study the Bible, distributed tracts on Sunday, worked laboriously as a Sunday-school teacher, and spoke frequently in public on the subject of religion. His grandfather says that, as a child, he was remarkable for truthfulness and conscientiousness, and "gathered his brothers and sisters around him in the hay-rack or the manger, reading, talking, and sometimes preaching to them." Leaving the Independents, he connected himself with the church at Cambridge which was founded by the celebrated Robert Hall, and began to preach when less than seventeen years old, having joined a Lay Preachers' Association. Soon he received a call as pastor to the little village of Waterbeach, and walked every day from Cambridge to Waterbeach and back again. His congregation rapidly increased; his

reputation spread, and in 1853, when only nineteen years old, he was invited to preach in London at the new Park Street Chapel. This society gave him a call to the pastorate, which he assumed in January, 1854. Though the chapel was not small, it had to be enlarged, and during the improvements he preached four months in Exeter Hall. But even then it was too small, and the congregation rented the Surrey Music Hall, holding, sitting and standing, twelve thousand persons. One night a cry of fire was raised, causing a panic, and several persons were trampled to death. Mr. Spurgeon pleaded for money to build an edifice that would accommodate the crowds that wished to come. It came rapidly, and the Tabernacle, since so celebrated, was erected. When it was opened in 1861 he was but twenty-seven years of age. The Tabernacle seats fifty-five hundred persons, with room for several hundred more to stand. His fame had by this time extended all over the world.

The elements of Mr. Spurgeon's character as a preacher were in most respects those common to good speakers, but were possessed by him in an extraordinary degree. His voice had no equal for purposes of preaching to an immense congregation. Early in his London career, when he first preached on a special occasion in the Crystal Palace to an audience of more than twenty thousand persons, Mrs. Spurgeon, who was present, became almost hysterical with fear lest he should not succeed in controlling them. He perceived her anxiety and tears, and sent a messenger to ask her to please sit where he could not see her, being afraid that she would sympathetically affect him. When he arose and began to speak his voice reached the most distant hearer, and the great multitude were quiet and absorbed until he finished. No other man known to the present generation could have done this; only the traditions of Whitefield's wonderful voice can be compared to Spurgeon's. It was a baritone, but with the peculiar quality of appearing to be a blending of a clear tenor with the upper tones of a good bass. Its penetrating power was remarkable, in that, while reaching every ear in every part of the vast edifice, it seemed to carry its full tone without at points near to him seeming loud, or in parts far away reaching the hearer with any loss of distinctness or volume. Its range was extraordinary, and its strength upon the medium key, the one most used, still more so, and was used generally with a long rolling cadence.

His personal appearance was unprepossessing, unless the expression of the eye was caught, or the face was lighted by a smile. A more homely man, in the ordinary meaning of the term, is seldom seen; irregular and coarse features, small, rather sunken eyes, protruding chin, bushy hair.

Next to his voice must be placed propriety and force of gesticulation. Both in matter and manner he possessed rare dramatic power, but was in no sense of the word theatrical. An inappropriate or extravagant gesture could not be thought of in connection with him. Instinctively he suited the action to the word and the word to the action. His gestures were few in comparison with those of most extemporaneous speakers.

He was a master of the English language, especially in its Anglo-Saxon elements, John Bright being the only contemporary worthy of comparison with him in this particular. With the Scriptures, in both their substance and language, his mind was saturated. Mr. Spurgeon understood both Greek and Hebrew, and carefully studied the Bible through life in those languages. He was primarily a man of one book, and his ability in the quotation of passages, in whole or in part, was carried so far that the mere recitative memory had little to do with it; he thought in Scripture language.

His mind was so constituted that he fully comprehended everything that he undertook to say, and if he comprehended not a thought it never occurred to him to say it; hence it was perfectly easy to understand him. Yet he was in no sense superficial or wordy. His discourses were systematic, and were evolved upon the plan of the elaboration of a root idea, though sometimes he pursued the old-fashioned method of treating the subject by a series of independent observations connected arbitrarily by numerals.

In prayer his gifts were equal, if not superior, to those which he exercised in preaching. In addition to simplicity, perspicuity, and scripturalness, he was always genial. But the most effective of his elements as a preacher was a self-possession as absolute as that of a monarch who recognized that there was none his right to dispute. He spoke as one having authority, not original, but derived from God. Every tone implied a consciousness that he was an apostle of Jesus Christ, placed there by him, and speaking in his name. This did not depart even when he indulged, as he frequently did, in humor, which never descended to levity. His gen-

eral style was not oratorical, but colloquial. On one occasion he said: "I hate oratory. I come down as low as I can. High-flying and fine language seem to me wicked when souls are perishing." His preaching was both pictorial and literal, and he passed from one to the other in a manner to produce the most absorbing effect upon all classes.

As an organizer he was even more wonderful than as a preacher. During his ministry he received more than thirteen thousand persons into his church; established and maintained a "School of Prophets;" and also sustained and superintended thirty-six chapels in different parts of London. He also established a large Refuge, and sustained many other benevolent institutions. Such was his influence over the people that he had only to mention what he desired, and the money was promptly given. All these institutions he superintended to their minutest details, following their financial transactions as closely as the best business man. In addition to other institutions, the church sustained a Colporteur Association, employing seventy agents in different parts of England; a Book Fund, which in the last ten years supplied poor ministers of different denominations with over a hundred and fifteen thousand volumes; and a Missionary Society for work in North Africa, and a system of alms-houses.

Whenever the people gave Mr. Spurgeon any thing he spent it upon charity, and in this way disposed of nearly a hundred thousand dollars. The Stockwell Orphanage accommodated two hundred and fifty boys, and as many girls; and the Pastor's College has educated over eight hundred.

As an author his work was prodigious. To carry it on he employed constantly five stenographers and several clerks. His sermons have been published, a volume annually, with a sale of twenty-five or thirty thousand copies each, for thirty-eight years. Many volumes of them have been translated into German and other languages, and many sermons into the languages of half-civilized nations. Besides these he has printed *The Saint and His Saviour*, *Smooth Stones Taken from Ancient Brooks*, *Gleanings Among the Sheaves*, *Daily Readings Morning by Morning*, similar readings for the evening, *John Ploughman's Talk* (370,000), and he has edited thirty or forty volumes besides. His latest publications were *The Treasury of David*, in seven volumes, and two series of *Lectures to my Students*. To give a list of the titles of works which he has either written or edited would occupy more than a column of this paper. He could write good hymns, and compiled the collection used in the Tabernacle—an excellent manual of devotion. His greatest glory is the number of souls he has led to Christ. Next to that his distinguishing claim to permanent honor is the ability he possessed to induce converts to work for Christ and humanity, and his philanthropic and self-denying efforts for all classes.

When he dedicated the Tabernacle he said: "It seems to me that there are two sacred languages in the world. There was the Hebrew of old; there is only one other sacred language—the Greek, and that is dear to every Christian heart. We believe in the five great points commonly known as Calvinistic. We look upon them as being five great lights which radiate from the cross of Christ. I like to preach pure gospel truth, but still I am no Antinomian. I belong not to that sect which is afraid to exhort the sinner to Christ, and while we are Baptists also, and we cannot swerve from that, we must have one Lord, one faith, and one baptism, and dear to our heart is that word, the communion of saints."

When Mr. Spurgeon first began his career in London comparatively few ministers treated him with common courtesy. Dr. Armitage, in his *History of the Baptists*, says two or three; but long before he died he was honored everywhere. During his last illness Cardinal Manning sent his secretary to inquire after his health; the Archbishop of Canterbury sent his wife; and Dr. Tait, when Bishop of London, held him up in a solemn appeal to his clergy as an example of devoted and successful Christian work.

The closing words of his last sermon were: "My time is ended, although I had much more to say. I can only pray the Lord to give you to believe in him. If I should never again have the pleasure of speaking for my Lord upon the face of the earth, I should like to deliver, as my last confession of faith, this testimony: That nothing but faith can save this nineteenth century; nothing but faith can save England; nothing but faith can save the present unbelieving church; nothing but firm faith in the grand old doctrine of grace and in the ever-living and unchanging God, can bring back to the church again a full tide of prosperity, and make her to be the deliverer of the nations for Christ; nothing but faith in the Lord Jesus can save you or me. The Lord give you, my brothers, to believe to the utmost degree, for his name's sake. Amen."

BURDITT'S MESSAGE TO BOYS.

My boy, the first thing you want to learn—if you haven't learnt it already—is to tell the truth. The pure, sweet, refreshing, wholesome truth. The plain, unvarnished, simple, everyday, manly truth, with a little "t."

For one thing, it will save you so much trouble—oh, heaps of trouble—and no end of hard work, and a terrible strain upon your memory. Sometimes—and when I say sometimes I mean a great many times—it is hard to tell the truth the first time. But when you have told it there is an end of it. You have won the victory; the fight is over. Next time you tell that truth you can tell it without thinking. Your memory may be faulty, but you tell your story without a single lash from the stinging whip of that stern old task-master—conscience. You don't have to stop to remember how you told it yesterday; you don't get half through with it and then stop with the awful sense upon you that you are not telling it as you told it the other time, and cannot remember just how you told it then; you won't have to look around to see who is there before you begin telling it; and you won't have to invent a lot of new lies to reinforce the old one. After Ananias told a lie his wife had to tell one just like it. You see, if you tell lies you are apt to get your whole family into trouble. Lies always travel in gangs with their co-equals.

And then it is so foolish for you to lie. You cannot pass a lie off for the truth, any more than you can get counterfeit money into circulation; the leaden dollar is always detected before it goes very far. When you tell a lie it is known. "Yes," you say, "God knows it." That's right; but he is not the only one. So far as God's knowledge is concerned, the liar doesn't care very much. He doesn't worry about what God knows—if he did he wouldn't be a liar; but it does worry a man or boy who tells lies to think that everybody else knows it. The other boys know it; your teacher knows it; people who hear you tell "whoppers" know it; your mother knows it, she won't say so. And all the people who know it, and don't say anything about it, talk about it to each other and—dear! dear! the things they say about a boy who is given to telling big stories! If he could hear them it would make him stick to the truth like flour to a miller.

And finally, if you tell the truth always, I don't see how you are going to get very far out of the right way. And how people do trust a truthful boy! We never worry about him when he is out of our sight. We never say, "I wonder where he is? I wish I knew who he is with? I wonder why he doesn't come home?" Nothing of the sort; we know he is all right, and that when he gets home we will know all about it and have it all straight. We don't have to ask him where he is going and how long he will be gone every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over two or three times. When he says "Yes, I will," or "No, I won't" just once, that settles it. We don't have to cross-examine him when he comes home to find out where he has been. He tells us once and that is enough. We don't have to say "sure?" "Are you sure, now?" when he tells anything.

But, my boy, you can't build up that reputation by merely telling the truth about half the time, nor two-thirds, nor three-fourths, nor nine-tenths of the time; but all the time. If it brings punishment upon you while the liars escape; if it brings you into present disgrace while the smooth-tongued liars are exalted; if it loses you a good position; if it degrades you in the class; if it stops a week's pay—no matter what punishment it may bring you—tell the truth.

All these things will soon be righted. The worst whipping that can be laid on a boy's back won't keep him out of the water in swimming time longer than a week; but a lie will burn in the memory fifty years. Tell the truth for the sake of the truth, and all the best people in the world will love and respect you, and all the liars respect and hate you.—*Ladies' Home Journal*.

TEMPERANCE.

—THE grain made into liquor in the United States each year, would, it is estimated, make 400 one-pound loaves of bread for each family of five.

—THE *New York Wine and Spirit Gazette* says: "Statistics furnished by the Excise Board show that there are seventy women in this city engaged in the saloon business."

—DR. BENJAMIN RICHARDSON, of England, was a drinker when the London physicians assigned to him the task of investigating the action of alcohol on the living tissues. He took a year for his experiments and came out a total abstainer; his science had convicted his conscience and controlled his life.

—MORE and more is the weight of scientific testimony going against the use of alcohol as a medicine. At the annual conference of the British Temperance League the veteran medical temperance pioneer of Great Britain, Dr. F. R. Lees, read a paper upon "Science and Alcohol," in which he said: "General experience, which is the foundation of social science, continues to confirm the great truths of our movement. Life is lengthened, disease is lessened, the health is improved, by the practice of abstinence; and, on the other hand, superstitions about drink and its value are dying out, and light is at last finding its way into high and fashionable quarters. Whether in recreations or in ordinary work, whether in cold or warm climates, whether in battle or in peace, whether on sea or land, the folly of drinking alcohol, and the advantage to mind and body of abstinence, are becoming acknowledged more widely."

—DRINKING AMONG WOMEN.—In the city court of Brooklyn, recently, two women were examined with the view to having their mental condition determined by a jury. They have lived for several years in their own house in very comfortable circumstances, having ample means for their support. The legal proceedings thus commenced concerning them were instituted by near relatives, whose testimony showed that both sisters have been confirmed drunkards for several years, and that they are now suffering from alcoholic dementia. Even while in the court it was evident that they were under the influence of alcohol, and did not take in their surroundings. Some of the neighbors testified that they were seldom sober, and that they frequently quarrelled and threw lamps and other missiles at each other, and have sometimes appeared in the street but partially dressed. One of the witnesses, a physician, testified that on calling at the house recently, he found one of the sisters lying drunk under the bed, and money and jewelry scattered on the floor. In view of these facts, the jury, naturally enough, found that the sisters were incapable of caring for themselves and of looking after their affairs. Legal guardians will be appointed for the care of their persons and estates. Thus does alcohol, improperly indulged in, degrade and dethrone alike manhood and womanhood. The right thing for all to do is to wholly abstain from its use.—*National Temperance Advocate*.

—TEMPERANCE ARITHMETIC.—1. There are 115,000 saloons in the United States, and 64,000 public schools. How many more saloons than schools? If I am correctly informed, there are 51,000 more saloons than schools.

2. The people of the United States pay \$80,000,000 yearly for the support of the public schools, and \$1,485,000,000 for the support of the saloons, or \$1,405,000,000 more than the schools.

3. The value of the food products of our country, for a single year, is about \$600,000,000. The cost of alcoholic drinks is about \$1,485,000,000. How much more does the liquor cost than the food and clothing? I answer, \$885,000,000.

4. The 3,000 saloons of San Francisco take in daily an average of \$10 each. That is \$30,000 daily.

5. There are about 600,000 drunkards in the United States. How many cities of 40,000 inhabitants each would these drunkards make?

6. In the city of Oakland, the Athens of California, there are 200 saloons. If every saloonist sells 40 drams a day, how many drams are drunk daily? *Answer*.—About 8,000.

7. If a family spends 15 cents a day for beer, how much is expended in four weeks, and how many loaves of bread, at 10 cents a loaf, could be bought for the same money?

8. A smoker spends 25 cents a day for cigars; will you calculate how many dollars he will spend in one-half year, and how many pairs of shoes, at \$2 00 per pair, he could purchase with this wasted money?—*Jno. Knisley, in Gospel Messenger*.

POPULAR SCIENCE.

MINERAL WAX.—At the mouth of Mehalem River, on the coast of Oregon, a very queer substance is found. It has the appearance of a mineral at first sight, but on close inspection, and under practical test, it appears to be beeswax. It has all the useful properties of beeswax, and is sold in Astoria at the regular market price of beeswax. It is washed ashore at high tide in quantities ranging from a lump the size of a walnut to a chunk weighing 150 pounds. It is also found on shore in black soil, where trees are growing, at considerable elevation above the water, says a trade journal. A piece of this strange substance has just been submitted to expert examination in New York, and is declared to be what is known as mineral wax. This substance has for years been known to exist in the lignite beds of the North-west. The quantities found on the Oregon coast would seem to indicate the existence of a tertiary lignite bed in the neighborhood. It belongs to the hydrocarbon series allied to the retinites and ambers—fossil remains of resinous trees of the tertiary age.—*Fruit Grower*.

FIREPROOFING OF TISSUES.—At the Berlin exhibition of means and contrivances for the prevention of accidents in industries and otherwise, prizes were awarded for the following processes for fireproofing, respectively diminishing the combustibility of tissues, curtain materials and theatrical scenery, viz: 1. For light tissues: 16 lbs. ammonium sulphate, 5 lbs. ammonium carbonate, 4 lbs. borax, 6 lbs. boric acid, 4 lbs. starch, or 1 lb. dextrin, or 1 lb. gelatine, and 25 gallons water mixed together, heated to 86 deg. Fahr., and the material impregnated with the mixture, centrifugated and dried, and then ironed as usual. One quart of the mixture costing about 3 or 4 cents is enough to impregnate 15 yards of material. 2. For curtain materials, theatrical decorations, wood, furniture: 30 lbs. ammonium chloride are mixed with so much floated chalk as to give the mass consistency; it is then heated to 125 deg. to 140 deg. Fahr., and the material given one or two coats of it by means of a brush. A pound of it, costing about 8-10 cents, is sufficient to cover 5 square yards.—*American Analyst*.

HOW INSECTS BREATHE.—Take any moderately large insect, say a wasp or hornet, in which we can see, even with the naked eye, that a series of small spot-like marks runs along either side of the body. These apparent spots, which are generally 18 or 20 in number, are in fact the apertures through which air is admitted into the system. Sometimes they are furnished with a pair of horny lips, which can be opened and closed at the will of the insect; in other cases they are densely fringed with stiff, interlacing bristles, forming a filter which allows air, and air alone, to pass. But the apparatus, of whatever character it may be, is always so wonderfully perfect in its action that it has been found impossible to inject the body of a dead insect with so subtle a medium as spirits of wine. The apertures known as "spiracles" communicate with two larger breathing tubes, or "trachea," which extend through the entire length of the body. From these main tubes are given off innumerable branches, which run in all directions, and continually divide and subdivide until a wonderful intricate network is found pervading every part of the structure, and penetrating even to the antennae and claws.—*Chas. F. Sanborne*.

SPECIAL NOTICES.

THE Quarterly Meeting of the Christian Endeavor Union of the Seventh-day Baptist churches of Southern Wisconsin, will convene at Albion, Sunday, Feb. 28th, at half past two o'clock in the afternoon.

THE next session of the Quarterly Meeting of the Rhode Island and Connecticut Seventh-day Baptist churches will be with the Pawcatuck Church, Feb. 20, 1892. Sermon Sabbath morning at 10.30 o'clock, by A. McLearn. Praise service at 7.30 o'clock, P. M., by W. C. Daland. Preaching at 8 o'clock P. M., by O. D. Sherman. SEC.

MINISTERIAL CONFERENCE of Southern Wisconsin churches will meet in connection with the Quarterly Meeting, to be held at Albion, Wis., Feb. 26th, beginning at 10 o'clock A. M., the following programme to be carried out:

1. What is the true Relation Between our People and our Denominational Boards? E. M. Dunn.
2. What is the true Relation Between Church and State? E. A. Witter.
3. What are the Present Needs of our Churches in their Mission Growth? S. H. Babcock.
4. What Attitude ought our Denomination Assume Towards Christian Work in the large Cities? L. C. Randolph.
5. What are the Reasons Christians should Organize Themselves into Churches? N. Wardner.
6. What are the Greatest Needs of the North-West Mission field? O. U. Whitford.
7. What is true Consecration? F. E. Peterson.
8. What is the true Relation Between the work of the School and Work of the Church? W. C. Whitford.
9. What is the Church of Christ as taught by the New Testament, and who are its members? Who have a Right to Partake of the Lord's Supper? Hamilton Hull.

GEO. W. HILLS, Sec.

THE next session of the Quarterly Meeting of the Southern Wisconsin churches, will be held with the church at Albion, beginning Feb. 26th, at 7 P. M. The following programme has been prepared:

Introductory Sermon, E. M. Dunn.

SABBATH-MORNING.

10.30. Sermon, S. H. Babcock.

Communion will be had at close of sermon.

Sabbath-school will follow the communion.

Evening after the Sabbath, 7 o'clock, song service followed by prayer and conference.

FIRST-DAY—MORNING.

9.30. Ministers' meeting.

10.30. Sermon by Geo. W. Hills.

2. P. M. Meeting of the Y. P. S. C. E.

Service for First-day evening to be arranged for during the session.

Brethren and sisters, we invite you one and all to come. We want your help and encouragement.

E. A. WITTER.

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

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

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

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

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

ALFRED CENTRE, N. Y.

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

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Table listing various articles and their page numbers, including 'Pain's Paradox', 'The Malady of Sin', 'Sabbath Reform', etc.

fer their base of operations. It is proposed to build a new belt line with which each road will make connections outside the city, all tracks, depots and other property within the city limits to be absolutely abandoned.

MARRIED

ROLLINS-WILLIAMS.—At the residence of the bride's father, Halsey H. Williams, West Edmeston, N. Y., Feb. 9, 1892, by the Rev. A. Lawrence, Mr. Bert E. Rollins and Miss Cartha M. Williams, both of West Edmeston.

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.

BROWN.—In West Edmeston, N. Y., Jan. 25, 1892, Ransom Brown, in the 83 year of his age.

Brother Brown had been an acceptable member of the West Edmeston Seventh-day Baptist Church, for many years, and his life was always an exponent of his religion.

POTTER.—Near Belmont, N. Y., Feb. 2, 1892, Anna, wife of Charles Potter, of Independence, N. Y., aged 28 years, 4 months, 7 days.

Mrs. Potter was born in Bath, N. Y. She was married in April, 1881, and came with her husband to Independence in 1887, where they engaged in making cheese.

DAGGETT.—Near Dodge Center, Minn., Feb. 1, 1892, of spasmodic colic, Harland Ray, infant son of Ray U. and Ina Daggett, aged 7 weeks.

THE Public Ledger Almanac comes to our desk in a beautiful pink and blue cover, with gilt edges. It contains calendar and almanac for 1892, which is followed by a great variety of local and general information.

ARROWS FOR THE KING'S ARCHERS. By the Rev. Henry W. Little, Sussex, N. B. 12mo. Cloth binding. Price \$1. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

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Notice.

At the General Conference held at Milton, Wis., in 1886, a pair of ear rings was donated to the Missionary Society, by Mrs. J. H. Clawson.

For Sale.

At Sisco, Fla., a good house and barn and out buildings, together with 19 acres of land, six of which are cleared and have nearly 300 young orange trees on them.

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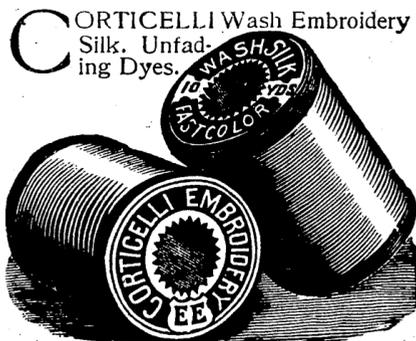


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The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre.

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Any one thinking of spending the winter in Florida can be accommodated with a neat four-room cottage, on a pleasant thoroughfare of Daytona City.

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.

MINUTES WANTED.

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

GEO. H. BABCOCK.

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

NOTICE.

Desirable property, consisting of Dwelling house, 36x36, two stories; Barn, and two vacant lots, is hereby offered for sale in the village of Alfred Centre, N. Y.

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