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—NEWS from Russia does not decrease at all the horrors of the famine, and extreme cold is doing its deadly work as an ally of the famine. It may not be a right conclusion, but it seems as if there is a great indifference in Russia to the real state of affairs; and for this reason the life that Count Tolstoi and his daughter are now living, giving time and money for the relief of the sufferers, is a bright episode in a very dark affair. Tolstoi lives up to his principles and understanding of the teachings of Jesus to the letter. If other Christians did, there would be no famine. Another bright thing in connection with this famine is the fact that wealthy Jews of New York, and probably elsewhere, are subscribing to the famine fund. We have scarcely heard of anything better than that. If there are not Christian offerings for the relief of Jewish outcasts from Russia forthcoming it will be a shame.

—THE birthday of Lincoln was celebrated in quite a good many cities of our country. John S. Wise, of Virginia, made a notable speech before the Union League Club of Brooklyn. He said that nothing of all the changes that have taken place in the South since the war is so remarkable as the change in the opinion about Lincoln. We have had frequent occasion to notice this. There seems to be a general opinion in the South that Lincoln was their best friend at the close of the war, and if he could have lived the horrors of the reconstruction period would have been avoided. The time is not far distant when the name of Lincoln will stand higher in the hearts of the people of the South than that of Davis. We very much doubt if there could be obtained any such southern tributes to the name of Davis as those of Grady and Wise to the name of Lincoln.

—THERE is an old saw, which we never heard outside a certain locality, and which used to get into all the autograph books of course, that contains a good philosophy of life and is worth thinking about. *Never trouble trouble till trouble troubles you*, is homely but it is wise, and sounds as if it came from Jesus' teaching about being anxious, in the sixth chapter of Matthew, words so often misunderstood.

—THERE are a great many people who do not know the difference between *prudence* and *anxiety*. They think they are prudent, take precaution and forethought and are very wise with reference to the future, when they are only anxious. Prudence is a virtue and anxiety is a fault, sometimes a great sin. Is the anxious person one who accomplishes much? No, rather is anxiety the worst foe of accomplishment, and for a very good reason, the objects of anxiety are mostly of the future, they are largely "to-morrow's cares" and very many of them purely imaginary, and when trouble really comes it is hardly ever the trouble anxiety dreams of. The anxious person takes upon his heart too large a section of life at once, and that not real life, but life as he fears or imagines it will be, for anxiety is the child of fear

and doubt and not of faith and trust. Anxiety believes more in the power of evil than of good, makes much of the evils of the lower plane of life and does not see the blessings of the higher plane. And this anxiety is what Jesus was warning us against when he said: Do not be anxious about to-morrow; to-day has its cares and duties; attend to them; to-morrow has its cares and duties; leave them alone until they come. Each day's burden of care and labor is sufficient for that day. The carrying of burdens that do not belong to it, the anticipation of trouble that never comes, the fuss and fret that destroy the peace and happiness of others and bring wrinkles and gray hairs before their time, the practical denial that the Eternal Father is to be trusted which sets ourselves up to look after things and carry the world on one's own shoulders, this is the sin against which those closing verses of Matthew sixth are aimed.

—THERE is one thing we will always find true, and it is this: as trust deepens anxiety disappears and life brightens at once, and by trust is meant a direct and personal confidence in the Heavenly Father himself. It is wonderful how the horizon of life brightens and broadens as trust grows strong. Faith is a wonderful help to the understanding. Just give God your whole heart's confidence and it is astonishing how many more things you will see and know, and how the eternal spirit will take of the things of Christ and explain them to you.

—DID you ever think just how few of the plans you have made for life become a part of it? How few of your dreams and ambitions come to anything? There is probably no man well through life who could tell you that his life was what he expected it to be. There may be a general outline of life in many a man's mind which is practically unchanged, but the filling up and filling in are such as he had no conception of in the beginning. Most men will tell you that they have had to take life as they found it and make their way into its opportunities as best they could. Men have succeeded best who have not tried to make the conditions of their lives, but who have accepted life as it came and made the most of it. Some men are strong enough to establish the conditions of their lives within certain limits, but, mostly, men have to accept life not make it. So he is the wisest man and lives according to the highest philosophy who accepts life as it comes and lives it best, makes the most of its opportunities, gets its prizes if they are within his reach, and leaves alone that planning and arranging which forget that there is a much larger plan of life into which his life was made to fit somehow, and more or less smoothly.

W. C. TITSWORTH.

SISCO, Fla.

—AN investigator has been making the rounds of the Chicago public schools to ascertain the quality of the instruction imparted there, and its practical results in the minds of the scholars. By permission of the teacher at one of the best eighth-grade schools he placed

questions on the board regarding the tariff, Benjamin Franklin, and James Russell Lowell. The written answers are interesting, as showing that the fourteen-year old boys and girls have gained some ideas, although they may be somewhat nebulous and expressed with a halting pen. One of the boys offers the following contribution to the tariff literature: "The great question of tariff was first brought up in administration by John C. Calhoun, and has ever since been one of the leading questions in politics. John Calhoun for the South formed a plan to make some money by manufacturing their own goods for the slaves. Before this they had been manufactured in England. To do this Calhoun put a tariff on all goods coming into our ports. His manufactures failed on account of intelligent labor and of swift streams to run them. But the North, having advantage of the thing that the South failed in, took it up and put a higher tariff on." In the course of his remarks on Benjamin Franklin he says: "When the Rev. War broke out he began attending the town meetings, and they soon showed that he was a rare man. He was then elected to the Cont. Congress, and was one of the signers of the Decl. of Indep. He was at different times Commissiner of Peace with England and France, and minister to France and Spain for one year. His most noted act was his discovery that electricity and lightning are the same, also inventing the lightning rod." A young lady pays Lowell the following tribute: "He was noted for his educated mind and high thoughts. His head was all brain and worked all the while." These productions are rather unsatisfactory as finished essays, but it is pretty evident that the teacher has succeeded in planting in the minds of her pupils ideas and a taste for literature. If any one is inclined to ridicule these attempts let him sit down and write off-hand answers to the same questions.

—DR. T. DEWITT TALMAGE, in his large, optimistic way, comes to the front and offers a wholesale solution of the World's Fair Sunday question. He suggests that the gates be closed on Sunday, and in order to give the workingmen an opportunity to see the Exposition, he says: "Have every workshop, factory, and store, closed promptly every Saturday noon during the entire Exposition. Give the working classes a half-holiday every week during that time. Probably a large majority of people, including the workmen themselves, would approve the idea of a half-holiday. The difficulty is that half-holidays are not given by popular vote, but by the companies that employ the men. It may be a more serious matter to convince the corporation managers that they should donate to their men the last five hours of the working week. We may as well face the sad fact that "it ought to be" is not equivalent to "it must be," or "it will be."

—ONE of the features of the Columbian Exposition will be unique in the history of the world, viz., a Religious Congress. The plan as

set forth by Dr. John S. Barrows, provides for two general assemblies, a "Parliament of Religions" and a "Parliament of Christendom." The objects of the first are stated as follows:

1. To bring together in conference for the first time, leading representatives of the great historic religions of the world.
2. To show to men in the most impressive way what and how many important truths the various religions hold and teach in common.
3. To promote and deepen the spirit of true brotherhood among the religions of the world, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outside unity.
4. To set forth by those most competent to speak, what are the important and distinctive truths held and taught by each religion and by the various chief branches of Christendom.
5. To indicate the impregnable foundations of theism, and the reasons for man's faith in immortality, and thus to unite and strengthen the forces adverse to a materialistic philosophy of the universe.
6. To secure from leading scholars representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jew, and other faiths, and from representatives of the various churches of Christendom, full and accurate accounts of the spiritual and other effects of the religions which they profess, upon the literature, art, commerce, government, domestic and social life of the people among whom these faiths have prevailed.
7. To inquire what light each religion has afforded to other religions of the world.
8. To set forth for permanent record, to be published to the world, an authoritative account of the present condition and outlook of religion among the leading nations of the earth.
9. To discover from competent men what light religion has to throw on the great problems of the present age, especially on the important questions of temperance, labor, education, wealth, and poverty.
10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

The "Parliament of Religions" has met with some opposition from a certain class of well-meaning Christian people. It would seem, however, that no harm could come from placing Christianity alongside of other religions for comparison, and much good might result to all concerned in gaining a broader outlook and a better conception of the great truth that "God is over all."

—DR. SIMON J. McPHERSON has recently announced some startling facts. One of them is that the Presbyterian Social Union spends more money for its monthly banquets than it does for city mission work. Another is that if all the churches and chapels of all the Protestant denominations in Chicago were crowded to the doors they would not hold one-fourth of the population of the city. In one ward of the city (Bridgeport) only one-third of one per cent of the population are Protestant Christians. Worst of all, he says that the city as a whole is seventy-five years behind the times in that only one-twelfth of its population are members of Protestant churches. The proportion throughout the country at large is said to be one-fifth.

—Ho! young people, for Conference. Think of two or three special cars of whole-souled, genial Seventh-day Baptist young people leaving the Chicago depot, on a bright August morning, bound for Nortonville. Let the coming Conference be a land-mark for the young people. Let them come in numbers and enthusiasm and take the Conference. There has been a spontaneous movement among the young people of the North-west to secure a large and wide-awake representation at the August meeting. A committee of young men and young women of different localities is preparing to send out a circular letter urging the advantages of attending the annual gathering at Nortonville. We would add a suggestion, if it has not already been included. Such a trip is a liberal education. It broadens one out to make a visit to a distant locality whose culture is of a some-

what different order from that of one's own home. One would return supplied with reminiscences and pleasant memories for years to come. So save up the dimes which you would spend for knick-knacks. Before you realize it you will have enough for your railroad fare. Brother Cottrell and the hospitable Nortonville people,—“they do the rest.”

—THE six Seventh-day Baptist students at Morgan Park are making preparations for a four-months' trip in the West and South-west next summer to engage in evangelistic and Sabbath-reform labor. The plan has been under consideration for some time; but it has not been mentioned in these columns before because nothing sufficiently definite had been decided upon. The plan was fathered by Mr. Ira J. Ordway, and was presented by him to the Missionary Board at the request of the students. Now that the Board has accepted the proposition, and Mr. Ordway is preparing to send out circulars to raise the necessary money, the plan seems to take on a feasible aspect, and is arousing the Chicago enthusiasm. The idea is for the six young men, or as many of them as are able, to go in one company, and, following the route which shall be agreed upon, hold meetings in towns of moderate size. The main purpose will be to *preach the gospel*. As it seems needful and advisable, important special truths will be presented, including that of the Sabbath. The apostolic method for evangelists was often, though not always, to go two by two. But our plan is also in accordance with the New Testament, and has two advantages in the present case. We shall rely much upon the singing of the quartet to draw audiences and to gain their attention and favor. This quartet, although not composed, of course, of finished artists, has learned to sing with harmony and effect and is quite a favorite at the Seminary. Then, again, there being several members of the company, personal work can be done more readily and extensively, and it seems to be personal work which counts in both the secular and religious affairs of this world. However important the public preaching and singing may be, it is the personal interview that clinches the good effect.

—REALIZING our lack of experience and our imperfect knowledge of the field which we expect to enter, we earnestly ask the advice of all those who have suggestions to offer, in regard to methods of work, and particularly in regard to what localities are most hopeful or needy. Illinois, Wisconsin, Minnesota, Dakota, Iowa, Kansas, Colorado, Missouri, Arkansas, Indian Territory, Texas, Mississippi, and Louisiana, have all been suggested to us. Will the friends in these States, or any others, write to us very freely about the opportunities in the fields which lie near them? We can visit but comparatively few of the places where the door seems open. We want to follow the route in which our plan of work will accomplish the most good. Address the Secretary of the organization, T. J. VanHorn, Morgan Park, Ill.

L. C. RANDOLPH.

MORGAN PARK, Ill.

“WHEN thou findest a lie oppressing thee, extinguish it. Lies exist only to be extinguished; they wait and cry earnestly for extinction. Think well, meanwhile, in what spirit thou wilt do it: not with hatred, with headlong selfish violence, but in clearness of heart, with holy zeal, gently, almost with pity. Thou wouldn't not replace such extinct lie by a new lie, which a new injustice of thy own were the parent of still other lies; whereby the latter end of that business were worse than the beginning.”—*Carlyle*.

THE CHRISTIAN SCHOOL AND SCHOLAR.

BY THE REV. H. D. CLARKE.

“If ye continue in my word then are ye my disciples indeed.” John 8:31. These are the words of Jesus to those Jews who had believed on him. They regarded his statements as truthful. A belief of the head. How will they advance to the higher faith, the true saving faith of the heart? Will they become disciples, taking Jesus as Teacher and Master, go to school to him, submit to his discipline, pursue the required studies? Let this be personal to the reader. Are you a disciple in truth? A scholar in the school of Jesus? Consider then:

1. *The Teacher.* Jesus Christ, the word made flesh, God with us, the divine and omnipotent Saviour—he is the Master. He must prescribe the studies and lay down the rules. All who attend his school say of his learning, “Never man spake like this man.” He is wise, gentle, helpful, a constant and faithful teacher. He deals tenderly yet firmly with his pupils, and upon their graduation gives them an exalted position for all eternity. The wages are God's gift,—eternal life.

2. *The Lessons.* It is necessary to be thoroughly disciplined by daily study. The lessons are to know God's will, so as to become like Christ, the Teacher. Like him in character. “Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” Eph. 4:13. “Perfect and complete in all the will of God.” Col. 4:12. “All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. 3:16, 17. Lessons fundamental are found in the beatitudes and the ten commandments.

3. *The school term.* Unlike Yale College and Alfred University, and other schools, there is no vacation in the school of Christ. The term begins in infancy and continues day and night all through life. No vacation is ever needed. To take one results disastrously to the scholar. It retards his progress, and frequently causes expulsion and death.

4. *The school books.* These are the sacred Scriptures and life's discipline. To teach the needful virtue Jesus not only gives commands, or makes promises, or furnishes notable examples from the Bible, but he sends a special discipline. In our creation God implanted within us that which cherishes excellent qualities and cultivates virtue. So the scholar will one day have some trial of patience, the next day his temper will be tested, the next his honesty and truthfulness. And so the text-book teaches practical, needful lessons. There are days not only of trial, but of great peace, and joy, and prosperity. During such days other sweet lessons are taught.

It is a grand school, well endowed, with well-furnished rooms, library and apparatus; tuition is reasonable, none too poor to enter for life; and to become a member and continue there daily learning to be a true Christian. I invite, in the Master's name, all to enroll their names in the book, and take precious lessons from Christ, the Great Teacher.

THE truly happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief and where Christ's comfort was accepted.—*J. R. Miller*.

WHAT IS SIN?

BY THE REV. A. W. COON.

Whoever committeth sin transgresseth also the law; for sin is the transgression of the law. 1 John 3: 4.

What word in religious discourse or in the Bible is used more frequently than sin, or its synonyms? It constitutes the burden of our prayers and confessions when we approach the throne of grace. To awaken in the minds of men a deeper sense of its evil nature and ruinous tendency constitutes nearly all of religious teaching, and to escape from it is of the highest importance to all who have sinned. To save from sin caused the Son of God to come into this world and suffer and die upon the cross; and the salvation thus secured will be the song of the redeemed for ever and ever in the kingdom of heaven.

In what I have to say upon this subject I shall be guided by the light of the text. There is no subject of religious inculcation in the wide field of theological truth that is not colored by sin. No doubt it has modified, in a great degree, our entire religious thought.

I could never see why the service of the devil could, in any sense, make the saved more happy than they could be if they had never sinned at all. I know it is claimed that God will render the sinner saved much better off than he could have been had he never sinned. I leave that subject for our doctors to settle; only if it is true, the devil has done the saints great good. It must have been an accident on his part. There can be but little difference of opinion in the world in regard to sin *per se*. The experience of all men, everywhere, must have taught them nearly the same ideas, but the Bible must be the standard. "To the law and to the testimony." The law, of which transgression is sin, is very simple; the child can understand it. It takes close study to misunderstand it. There is great difference in the feelings of men on the subject of sin. Some seem to have no feelings at all while others are deeply concerned in regard to it, and seek earnestly to be clear of sin and its consequences. It seems to me, that no one can think soberly and earnestly upon sin and its consequences without the deepest kind of feeling.

My object in this article is to fix, so far as possible, a right view of sin and its evil consequences in the mind. What then is the true account of sin? What do we mean when we speak of ourselves or others as sinners, and what feelings ought we to possess when we thus speak of being sinners? Our text tells us that sin is the transgression of the law, or lawlessness. *Anomia*. From this we see:

1. That sin is doing something. It is an act. It is not a state, condition, or substance. The sinner does something. Every voluntary act has its origin in the mind. It is a mental act and may, or may not, have an outward embodiment. To hate is an act of the mind, so is love. The law says, "Thou shalt not kill;" this would be an outward act; but Jesus says, that he who hateth his brother is a murderer. These are mental acts and both are transgressions of the law, or sin. The outward act never gives character to the thing done, it is the mental purpose that gives the character. All evil is in the disposition of the soul. Moral law holds every man to a right intention. The same act will be right or wrong according to the intention. I give food to a sick man because I feel kind to him and think it will do him good, and it proves his death; my purpose was right; I am not a murderer. But if I knew it would kill him, and gave it to him on purpose to kill him, I am a murderer.

2. As there can be no purpose where there is no free-will, the purpose is moral because the will must be free to act. There can be nothing back of the will that necessitates its choices, otherwise it does not choose, and therefore is not responsible. The color of the eyes, or the complexion is necessary; there can be no sin about it. So it would be in our actions if there was anything back of the will that determined them. There could be no sin, hence sin implies action of a free and self-determining will. The act must be the act of the sinning being and not the act of any other being. We do not say that there is sin in all acts where there is freedom, for children and the insane act freely, and they purpose; so do animals, and they purpose to injure their fellows. Why are not the actions of children, of the insane and of animals sin? Because they do not know any better. There must be knowledge of the divine law, which is the law of our own being. Knowledge, then, is another element of sin. I suppose all men, when they come to the years of understanding, have some knowledge of moral law. Even the heathen have the law in their minds, their consciences, the meanwhile either accusing or else excusing one another. The law is made known in the reason. Some say the conscience. But conscience is the faculty of oughtness. When the reason gives the law, the conscience says do it, or leave it undone as the case may be. Take any question that comes to mind, the right or wrong of which we do not know. The mind immediately refers it to the higher court of the reason; and as soon as the reason hands down its decision to the conscience, it says, Do it, or, Do not do it, according as the decision may be that it is right or wrong. Conscience is blind to the right or wrong; it never acts contrary to what we believe to be right, though it may be wrong; so that if we believe a thing to be right when it is wrong conscience will in fact urge to do wrong.

Since sin is a personal act and belongs to the actor, it follows that the sin of one person can never be set over to any other person. The iniquities of the fathers visited upon the children are the physical, and not the moral, for in the moral sense the children can partake of the parents' sin no further than they consent to the acts of the parents. I know that some of our doctors teach that little children are born into the world sinners,—that they are sinners by nature. Nonsense! Suppose all are born sinners. Now the infant, soul and body, all that is born, is simply natural and the work of God himself; and if there is any sin about it, it must be the work of God. Therefore God must be the author of sin, which is absurd. Sinful substance, of soul and body, all the attributes that make up the being, is the work of God, and can have no moral character. God does not make character. But it is asked, How is it that all men become sinners if they do not take it from Adam, or if there is no moral taint in their nature that constitutes them sinners? Natural sinner is a contradiction of terms. How did Adam become a sinner? Did he have any moral taint or inclination to sin? If so God made it, and he must, therefore, have been responsible for Adam's sin, which is absurd. If angels in heaven sinned, and Adam and Eve sinned, having nothing sinful in their nature when they came from the hand of God, is it strange that all men that come into the world with a like sinless nature should sin as they sinned? First the man and then his character. "First Adam and then his sin." Had Adam had children before he was turned out of Eden,

I know of no reason why they might not have sinned just as soon as if they had been born outside. Adam sinned in the garden at any rate.

One thing should be borne in mind: Moral law, the transgression of which is sin, does not legislate over substance of body or mind. It only regards free, intelligent actions. According to Dr. Wood and the Presbyterian confession of faith, infants are born sinners. This doctrine is carried so far that infants yet unborn are little sinners. Very little sinners I think they must be! Some thirty years ago a Baptist deacon said in my hearing that he had no doubt that there were infants in hell not a span long. It seems like blasphemy to repeat it, but it is only carrying the doctrine of the Westminster Catechism to its extremes. This doctrine is based upon such texts of Scripture as the following, viz: "Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his own image, and called his name Seth." Gen. 5: 3. Why any one should use this text to support the doctrine that in "Adam's fall we sinned all" I cannot see, or that human nature is sinful *per se*. It is all a matter of assumption that the likeness or image referred to here had any moral character whatever. It is generally believed that Adam was a regenerated man, and therefore free from sin as when God placed him in the garden. He was a saint now, and does it mean that Adam begat a saint! In my mind it is more likely that he begat a saint if there was any moral quality referred to. The simple truth is, the author of the text means that Adam begat a man, without referring to his character. Again, "Who can bring a clean thing out of an unclean? Not one." Job 14: 4. Job is talking about the frail, weak and dying state of man; and all that may be meant by the expression is that from such frail and dying parents a sound and perfectly constituted offspring cannot come. The moral question must be assumed, as it proves nothing for which it is quoted. In Job 15: 14 we read, "What is man that he should be clean, and he that is born of woman that he should be righteous?" These are the words of Eliphaz, one of Job's comforters, and has no claim to be inspired, for God himself testified to Job that his friends did not hold the truth, so this cannot prove much to the end for which it is quoted. That infants at birth are little sinners is contrary to God's own definition of sin, which is a free or voluntary act; and is opposed to reason and common sense. It is said that infants have innate sin, which is like fire covered up in the ashes, and which as soon as it is uncovered will begin to blaze. Ingenious, surely, but not wise. Let us see what Jesus thought about little children being sinners, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." If, then, they are little sinners heaven is made up of sinners. "Except ye repent and be converted and become as a little child, ye cannot enter the kingdom of heaven." Suppose they are little sinners, it would stand thus: Except ye be converted and become a little sinner, ye cannot enter the kingdom of heaven.

There is so much of false teaching in the world that it becomes all to think for themselves; and if anything I have said shall cause any to think for themselves, and to shun sin as a deadly poison, I shall be satisfied; and may God lead us into all truth.

MANKIND is always happier for having been made happy. If you make them happy now, you will make them thrice happy twenty years hence in the memory of it.—*Sidney Smith*.

HISTORICAL & BIOGRAPHICAL.

PROF. A. H. SAYCE, M.A., D.D., LL.D.

"I do not profess to be a theologian, but merely a humble interpreter of ancient monuments, whether philological or archaeological."

These are the terms in which the distinguished Orientalist and comparative philologist of Queen's College, Oxford, describes himself. Professor Sayce is a comparatively young man, he is not more than forty-five, yet has made contributions to our knowledge of the ancient nations of the East which have won him a world-wide reputation. To fully appreciate the value of his labors in deciphering Assyrian, Chaldean, and Babylonian inscriptions one needs to be almost as learned an Orientalist as the professor himself. He has written many books and articles embodying the result of his researches in the languages and literature of the East, and in the science of comparative philology he is a recognized specialist. His more important books are: An Assyrian Grammar for Comparative Purposes; Elementary Assyrian Grammar; The Principles of Comparative Philology; Introduction to the Science of Language; Herodotus Books, I.—III.; The Ancient Empires of the East; The Cuneiform Inscriptions of Van, Deciphered and Translated; Fresh Light from the Monuments. The Hittites; and The Races of the Old Testament, are the professor's latest publications.

Born at Shirehampton, Gloucestershire, in 1846, he was educated at Queen's College, elected a Fellow in 1869, and subsequently became Senior Tutor. He was ordained in 1870-1. In 1881 he received the degree of LL.D. from Dublin University, and his D.D. degree from Edinburgh in 1888. He was Hibbert Lecturer in 1889. His extensive and minute acquaintance with Oriental languages made him an invaluable member of the Old Testament Revision Company. Dr. Sayce is a great favorite at the University. His profound learning compels the respect of all, whilst his modest, unassuming bearing and genial character win the esteem and often affection of those who are brought into contact with him.

A recent interview granted a representative of the *Christian Commonwealth* (London, Eng.) by Prof. Sayce assumed the following form:

Are you inclined to the view that comparative religion leads to the conclusion that the ancient Babylonian, Assyrian, Accadian, and Hebrew religions all descended from one primitive divine revelation, of which the record is lost?

"I think it is premature to discuss that question. First of all, we have to find out exactly what the ancient religions were, and, of course, at the present moment the study of Egyptian hieroglyphics on the one hand, and cuneiform inscriptions on the other, is only in its beginning. Specially is this the case with regard to those portions of ancient literature which deal with religious subjects. Our knowledge of the ancient Egyptian religion is very elementary, and our knowledge of the ancient Babylonian and Assyrian religions is still more elementary. Until we know more about these subjects it is premature to attempt to determine one way or the other as to whether they had a common origin in a primitive divine relation. This does not apply to the religion of the ancient Hebrews in the Old Testament; that stands by itself; what I refer to are the religions of the ancient peoples which are being slowly recovered from the Egyptian, Assyrian, and Babylonian inscriptions."

Do you accept the allegorical interpretation of the earlier portion of Genesis?

"I do not know what that question means. 'Allegory' admits of various definitions. It seems to me that in its ordinary acceptation the word 'allegorical' is related to too modern a phase of thought to be applicable to an ancient writing. And as to whether I regard the earlier

chapters of the Bible as historical, that again involves a certain amount of difficulty, because a good deal depends upon the way we interpret the word 'historical'—whether we mean historical in the sense in which a modern history of England is historical, or whether we look upon history in the light in which it is still looked upon in many parts of the East by many Orientals; that is to say, as an account of events which have happened in earlier times, and which have come down to us clothed in the hyperbolic language and figures of speech of the East. My work is solely that of deciphering ancient inscriptions and regarding results obtained from them purely from the point of view of an archaeologist or historian, and not of a Biblical critic. The question whether the Book of Genesis is a composite book, or whether the historical accounts contained in it are to be regarded as strictly historical, in the modern sense of the word, is a question which must be left to the Biblical critic to consider, and it is one with which the archaeologist and the decipherer of ancient inscriptions, as such, has really nothing to do."

How far do you think Canon Driver's position is justified? Do you regard his new *Introduction to the Old Testament* as deserving the eulogies pronounced upon it by some critics?

"I have been reading Canon Driver's *Introduction*. It seems to be very replete with facts; it shows that he has worked up his subject very thoroughly, and made himself acquainted with all the most recent literature upon it, and has put it together in a very compact form. It seems to me to be a work of very great erudition. At the same time I have a certain amount of scepticism in regard to the accuracy of the method or the satisfactory character of the results. I cannot help thinking that fifty years hence a different method will be in fashion, and that other results will be considered to have been obtained."

Do you regard Canon Cheyne's advanced views as in harmony with recent discoveries?

"I do not agree with Dr. Cheyne in his general point of view as regards the late date of all the Psalms, except one. But again that is a matter about which I feel I ought not to speak positively, because it is a question which has to do with Biblical criticism, and Biblical criticism is not a subject to which I have of late years paid much attention."

In the question of the Two Isaiahs, do you believe the Higher Critics are correct in their inferences?

"I have long believed that the latter part of the book of Isaiah must be of later date than the earlier part. I cannot conceive that the political and historical situation pre-supposed in it can be earlier than the period of the Babylonian exile."

Wellhausen is known to have referred to Ritschl as his master: but Ritschl being exceedingly sceptical, is not this a suspicious origin for the Higher Criticism?

"I am not following very much the course of the recent history of the Wellhausen theory, but I have been told that Wellhausen has lately somewhat shifted his point of view, and has retracted his most sceptical conclusions. Whether that is right or wrong I do not know; that is what I am told."

How far do you think the Higher Critics have really established any substantial result?

"I do think that the Higher Critics have established some substantial results from a theological point of view. They have shown that a good deal of the Old Testament in its present form is composite in character, like a large number of early books. But I do not think they have established anything beyond that. As regards their historical conclusions, I am very much at issue with them. I think they have endeavored to demolish the history contained in the Old Testament upon most insufficient evidence, and in accordance with a method which could not and would not be applied to secular history; and I further believe that modern discoveries in Oriental archaeology are re-establishing the history which the Higher Critics suppose they have demolished."

Do you think any living race represents a remnant of the lost Ten Tribes—such as the Nestorians now living near Lake Van?

"On that I have no opinion whatsoever."

How far do you think the Palestine Exploration Scheme has been useful?

"I think that the Palestine Exploration Fund has done a piece of most useful work in its survey of Palestine, and not only a useful but a very important piece of work. For the first time we really have accurate geographical and local knowledge of the Holy Land. I could wish they had done more excavation. The fault of this lies, however, not with the fund, but because of the difficulty experienced of late years in inducing the Turkish Government to grant a firman for excavations."

What do you regard as the most important recent discoveries in Egypt or Palestine?

"The two most important discoveries lately made have been one in Egypt and the other in Palestine. In Egypt I refer to the discovery of the cuneiform tablets at Tel-El-Amarna. Three years ago a large number of cuneiform tablets were discovered in Upper Egypt, which proved to be original letters and despatches sent to the kings of Egypt about 1400 B. C. by the kings of Babylonia, of Assyria, of Cappadocia, and of Northern Syria, as well as by the Egyptian Governors of Syria and Palestine. These tablets are still being examined. Already they have thrown an enormous amount of light upon that early period. In Palestine the most important discovery of late years seems to me to be that made last year by Mr. Petrie, who discovered the site of Lachish, and further showed that at Lachish, as well as at other cities in Palestine, there still remain considerable relics of the Amorite or pre-Israelite period in Palestine."

Are there any plans for new explorations within the near future?

"At the present moment the Palestine Exploration Fund is sending out a new expedition to Lachish to continue the excavations there, and Mr. Bliss, who has been entrusted with the conduct of the expedition, has just started for the site."

Where do you think is the proper location of the land of Goshen?

"The excavations made by M. Naville before the Egyptian Exploration Fund have shown that the land of Goshen answers roughly to the present Wady-Tumeylat, which lies between Ismailia and Zagazig, the junction on the lines from Alexandria to Suez and Cairo. In fact, M. Naville has found in inscriptions in this locality the Egyptian name of Goshen."

In what way do you think that the popular influence of the great universities can be extended?

"The influence of the universities can be extended in the way it is now being done, by lecture and lecturers, and also by inviting those who wish to take advantage of the invitation to come to Oxford during the summer, to hear lectures and study and see what can be seen and studied in the libraries of the university."

Looking at the history of the old Oriental religions, do you believe the assertion that there is any real basis to be found therein for Occultism, Theosophy? etc.

"I should say not. I should say there was no real basis to be found in the history of the old Oriental religions for Theosophy or any modern belief of the kind."

The life of a university professor is not usually very eventful. Dr. Sayce, however, has had at least two remarkable experiences. Once during the Franco-Prussian war he enjoyed the distinction of being arrested as a spy and ordered to be shot. Of his escape from this undesirable fate the foregoing interview is sufficient evidence. The other adventure was of a very different kind, though by this also he very nearly lost his life. Two years ago, when in Egypt at a place a few miles north-west of Assouan, he was bitten in the ankle by an asp of similar kind to that which caused Cleopatra's death. The professor happily had the presence of mind and the pluck to burn out the venom with hot iron, and thus saved his life.

SABBATH REFORM.

CURRENT THOUGHT.

Here are two clippings which show how the secular press is thinking on the Sunday question. We cannot help wishing that the religious press would think as clearly, and that all would express their thoughts as frankly and candidly. The first of these paragraphs is from the *New York World*, and the second from the *Herald* of the same city.

Mr Husted's head appears to be as bare of logic within as of hair without. He said in debate the other day that Chicago is "a beautiful city, a splendid city, but, with the exception of Leadville, the most godless city on the continent of America." And he makes this a reason for wanting the World's Fair closed on Sunday, an arrangement which will turn the whole multitude of visitors loose in the beautiful "godless city" every Sunday to be entrapped by its immoralities, overcome by its temptations and ensnared in the nets spread by its "godless" population for the unwary. We do not understand Mr. Husted's unwillingness to leave the exposition open as a refuge, a harbor of safety, to those who must sojourn over Sunday in a city so desperately wicked. We do not understand Mr. Husted's process of reasoning. We do not understand Mr. Husted, and we do not believe Mr. Husted understands himself.

W. D.—Why is it that Christians keep the first day of the week (Sunday) as their Sabbath, whereas the command is to keep the Seventh-day (Saturday)?

The great majority of Christians do not keep the first day of the week as "their Sabbath." Whether or not Christians should observe the day as the Sabbath was and is observed by the orthodox Jews is a question which has been hotly debated for centuries, and is yet far from settlement. The Jewish Sabbath was rejected by the Christians at a very early period, and the first day of the week was specially honored in commemoration of the resurrection of Christ. When Christianity became the State religion of the Roman Empire in the time of Constantine the civil law began to prohibit certain kinds of labor on Sunday, and similar prohibitions have been the rule in Christian states since that date.

WHAT WE SHOULD REMEMBER.

Under this heading the *Christian Advocate*, of recent date, makes the following comments:

Questions that relate to the Sabbath are perplexing just so long as we fail to remember that the present dispensation is Christian, not Jewish. When God established in the Jewish nation a system of ceremonial and judicial laws concerning the Sabbath, he had a special design in view. What that purpose was, how far God intended in this manner to impress surrounding idolatrous peoples with his majesty, or how far these stringent regulations were intended to influence Israel in keeping other parts of the moral law, we are not able to determine. One thing, however, is very clear from New Testament teaching, namely, this rigorous code of Sabbath laws was part of a temporary economy designed to disappear at the coming of our Lord.

When the great Teacher appeared upon earth he showed the inferiority of an economy that imposed ceremonial observances. He reinvested the moral, not the ceremonial, law with divine significance. He took away the grievous yoke of the mere letter. His followers could not comprehend his words at first. Hence it came to pass that our Lord suffered the gradual removal of some parts of the Jewish system, always making a broad distinction between that system and the irrevocable moral law. On the threshold of his spiritual dispensation it was his supreme effort to magnify law, that law which originated in the will of God, and which was consequently suited to the constitution of a redeemed race. In harmony with this Jesus conducted his hearers back through the centuries—beyond the Jewish Sabbatic system, beyond the divine voice from the summit of Sinai, beyond patriarchal Sabbath customs. Standing at the primeval source of human history, he gave the true origin and design of this institution, saying: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Here is the key to the true spirit of Sabbath-observance.

We should remember that the Sabbath was God's original appointment, and that he designated this septenary arrangement for man at the very moment that his creative work was pronounced "good exceedingly."

There is no basis for the view, apparently held by some, that the Sabbath was a Jewish institution. We learn that it was founded in a beneficent law, immutable and unchangeable in obligation.

We should remember that the "Lord of the Sabbath" has furnished us in his earthly life an example of true Sabbath-keeping. The spirit that dwelt in him should be our spirit; regulating our conduct on that day; inspiring our worship, and prompting us to works of charity and mercy. All disturbing questions as to the manner of spending these sacred hours, should be settled forever by asking: "What would my Master do under these circumstances?"

We should remember that God has given the weekly sacred rest because "he so loved the world." Nothing in this is arbitrary or rigorous. This law, in common with all moral law, is imbedded in love. Severe penalties or rigid exactions were foreign to divine thought. He knew the capacities, the needs, the destinies of the souls formed in his image. He foresaw the powerful temptations to worldliness, the materializing tendencies of this life that must be arrested. He knew that some provision must be made to counteract evil, especially under the sad conditions of depraved instincts and appetites. And therefore love—always responding to the soul's deepest necessities—ordained the Sabbath for man. Love would entice the race to observe the day by revealing the fact that God first sanctified it by his own example. Love was the undertone of the word "Remember" spoken at Sinai. God's love inspired prophets and rulers of old to exalt the Sabbath. His love has made the day a perpetual benediction down through the centuries even until now.

We should remember that a true spirit of Sabbath-observance always kindles a responsive love. How can we see his love displayed in this divine plan without a warm, heartfelt answer? Going forth to duty or privilege on each Lord's day, the devout Christian will exclaim: "Lord of the Sabbath, thou knowest all things; thou knowest I love thee." And so it ever is that the Sabbath skies are brighter than on other days, the zephyrs sweeter, the songs more gladsome, because the heart discerns more clearly a Father's love, and more fully yields its own love to him.

It is in harmony with all this to remember that Sabbath-observance does not consist in ostentatious service, but in works of genuine piety and in sweet communion with God. Holy rest for body and soul—rest undisturbed by earthly fret and jarring discord—is our rich inheritance. Whoever delights in nothing so much as to see Christ and to become more and more like him will hail the return of each holy day. O to walk with him in a special sense one-seventh part of time is the only sure method of living to his glory during the remaining portion! Secular life can become religious only as we humbly seek a special preparation in his blessed Sabbath fellowship.

How blind are we when we resist the divine ordering! When the secular Sunday newspaper diverts religious thought; when needless self-indulgence corrupts the soul; when idle conversation degrades holy time; when forbidden labor exhausts our bodily frame; when our selfish greed or our desire for pleasure holds our fellowmen in the bondage of unrelieved toil—we live in defiance of God and of his perfect law. What will the result be? Irreparable loss, here and hereafter.

There is much in the foregoing which is worth reading again and again, and which we as Sabbath-keepers should lay to heart. But we should like to add a few things which should be remembered, and which, strangely enough, the writer of the *Advocate* article seems to have forgotten.

1. "Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." It is passing strange that a religious teacher, writing of things to be remembered concerning the Sabbath, should have forgotten that!

2. Remember that "the system of ceremonial and judicial laws concerning the Sabbath, of which the writer speaks in his opening paragraphs, are no part of the fundamental Sabbath

law itself. When Congress passes a law upon a specific subject, it then enacts regulations for the enforcing of obedience, and the punishment of the disobedient. The law itself, if a just one, is the declaration of a fundamental, and therefore immutable, principle; the regulations designed to enforce its obedience are local and temporal and may be changed with changed conditions. Just so God's Sabbath law is fundamental and immutable, while the "ceremonial and judicial laws" designed to secure its observance are subject to such changes as the changed conditions of God's people may require. When, therefore, the above writer, or any one else, talks of "this vigorous code of Sabbath laws" as "part of a temporary economy designed to disappear at the coming of our Lord," he is talking of the laws *about the Sabbath* and not of *the Sabbath law*. If he would remember this he could never talk of the Sabbath as having been done away in or by Christ.

3. Remember that, from Genesis to Revelation, the Bible knows but one weekly Sabbath. It is the Sabbath of Eden, of Sinai, of Jerusalem, and of Antioch. It is the Sabbath given to Adam, more specifically formulated to Moses and by him to the people, enforced by the admonitions and warnings of the prophets, and kept by Christ, his apostles, and the Christians of the New Testament times. It is the Sabbath given to man at his creation, sanctioned by God's own specific command and example, and of which Jesus declared himself the Lord. Always, in Old Testament and New, when the weekly Sabbath is spoken of it is one and the same thing. The terms "Jewish Sabbath" and "Christian Sabbath" are unknown to the Scriptures, and seem to make distinctions where God has made none. This one Sabbath,—the Sabbath of the Lord our God,—was instituted long before "the system of ceremonial and judicial laws concerning" it had any existence, it lived through the period of those "ceremonial and judicial laws," it survived the doing away of those "ceremonial and judicial laws" under Christ, and it lives to-day, the Sabbath of Jehovah our God, unchanged and unchangeable. Let this also be remembered.

4. Remember that Sunday as the Sabbath, or as a day to be observed instead of the Sabbath, or as a day for special religious observance of any kind or for any reason, has no foundation in any biblical teaching. So while it may be true that "the secular Sunday newspaper diverts religious thought," it has nothing to do with Sabbath-keeping any more than the secular newspaper of any other day.

With these four additional things to remember, we commend the reading of the above mentioned article. That we do not make the sacred, spiritual uses of the Sabbath of the Lord that we ought, is too sadly true, and has not a little to do, as we believe, with our apparent lack of power as a religious people. If we were as clear and as strong in the proper observance of the Sabbath as we are in the doctrine of the scriptural time of the Sabbath, we should be an invincible host. It will do us good to read the *Advocate* article with this thought in view.

WHATEVER I have tried to do in my life, I have tried with all my heart to do well. What I have devoted myself to, I have devoted myself to completely. Never to put one hand to anything on which I would not throw my whole self, and never to affect depreciation of my work, whatever it was, I find now to have been golden rules.—*Charles Dickens*.

MISSIONS.

IN Uganda, Africa, over 300 persons gather daily for Bible reading and instruction; and the people are eager to possess copies of the Scriptures.

NOT the least value of medical missions is their influence in conciliating the unfriendly, and in winning new friends for the Christian religion, the manifest source of many blessings.

THE last report of the Director of Public Instruction in the Madras Presidency, India, shows the superiority in the intellectual standing of the Christian community over Brahmans and Moslems; and the most striking facts are in connection with the education of women.

WITH this week's RECORDER there goes out a supplement relating to the proposed publication in book form, of about twenty historical papers, all but one to be exclusively denominational. As a hand-book of denominational history, it will be very valuable; for we now have nothing with the same scope. We earnestly invite pastors, superintendents, Endeavorers, and others, to help us secure a large list of subscribers.

FROM HORACE STILLMAN.

Since the first of November, 1891, the First and Second Westerly Seventh-day Baptist Churches have been without a pastor, by the removal of Bro. Witter to another field; and I, by invitation of those churches, have been supplying them, preaching every Sabbath morning at the First Westerly and Sabbath afternoon and Sunday evenings at the Second Westerly Church. I found, in the First Westerly, an encouraging state of interest. There is quite a number of young people in this society who are regular attendants at our services. Bro. Witter, in his ministry here, has succeeded well in bringing them into active service, and I see no reason why this church, if properly cared for, may not build upon the foundation that is so well laid, and become numerically and in every way stronger. The condition of the Second Westerly Church is not so encouraging. Removals, death, apostasy, and indifference, have so depleted their number that the few that remain who would be faithful have but very little to encourage them to work for the upbuilding of the church. Yet in our covenant meetings, while we could but feel sad for the absence of those whom we had formerly seen and heard on such occasions, it was a source of joy to hear the testimonies of the few, and especially to hear the testimonies of two who have but recently united with the church by baptism. The present conditions of this church are such as to make an imperative demand for unceasing labor here that the lamp of God go not out, that the rising generation may have a steady light in this church to shine upon their pathway. Whatsoever is built upon God and his truth will stand, "and the gates of hell cannot prevail against it;" but whatsoever is built upon error will soon come to naught.

ASHAWAY, R. I.

FROM MADISON HARRY.

During the past quarter I have filled appointments at most of the places named in the report somewhat regularly. We have not had any special interest, but good attention, and seeming appreciation. Since the latter part

of last quarter we have had appointments in Emporia, in a church building almost wholly unoccupied by the owners, at a cost of \$1 per day. We also held meetings for one week in Elmdale, in the Congregational church, which I am told can be bought for about \$500 or \$600, though it cost about \$1,400, and will seat 250. We aimed to resume meetings in Elmdale about December 26th, but conflicting appointments by the Methodist Episcopalians, and the presence of *la grippe* in the community, and having it myself since, compelled a postponement at present. In these meetings we expected the assistance of Bro. G. M. Cottrell, of Nortonville. In Marion the situation remains the same, with this difference: that the President of the Y. M. C. A. Hall assures us now that we can have their building for \$1 per service. We can do very little, especially in towns, without a house in which to hold our meetings. But we cannot expect that they will be furnished to us for nothing. If our small communities of Sabbath-keeping people would be sure of building up in their localities they must always make up their minds to hold regular services in some public place, if it does cost something. A religion that does not cost anything, that does not pay much, is not worth having. It will not build up. We no doubt could build up in this Western country, but it will require labor, sacrifice, prayer and faith, each of them, all of them by our few people and the missionary. When these are exercised there is no reason to doubt the success of the Lord's cause. We need the prayers of all who desire the success of righteousness in the earth.

MARION, Kansas.

—Bro. Harry reports 13 weeks of labor at Marion, Elmdale, and Emporia, and at three school-houses; 40 discourses; congregations of 25; 3 prayer-meetings; 70 or more visits; and the distribution of 300 pages of tracts and 10 papers.

FROM L. F. SKAGGS.

I have just returned from a visit to Barry county, and the interest at Swindle College is good. Eld. J. B. Redwine is going to present a paper for subscriptions at that place to pay my expenses. One First-day Baptist brother said he would give \$5 if I would preach there a year. Bro. Redwine thinks he can raise enough to pay my expenses. On the first day the house was full; at the close of the 11 o'clock service the proposition was made that all who were determined to live nearer God and read his Word more, and work more this year for the upbuilding of his kingdom, and pray one for another, would, while singing, give each other their hand. I suppose twenty-five or thirty did so. If they do as they agreed it will work a great change there for the better, for the cause of truth and righteousness. While on this trip I visited Eld. W. H. Brown, who is now living in Joplin. He has no employment, and cannot get any without working on the Sabbath. If he were in this community he could get work on a farm at 50 cents a day, six days in the week, but he has never worked on a farm. He says, however, he will work at anything to feed and clothe his family. I am at a loss to know just what to do. I am convinced that he ought to be assisted in some way. Our little church is willing to raise money to move him and family up here and give him work on a farm, but I do not believe he will make his support at 50 cents a day.

BILLINGS, Mo.

THE COMING REVIVAL.

The Rev. J. C. Harrison, preaching at Prince's street Church, Norwich (Rev. G. S. Barrett's), recently on Simeon's looking for the "Consolation of Israel," said that just as a general expectancy prevailed in Simeon's day, with good reason, so he thought, with reason equally good, there was now in the hearts of a considerable number of the most devout and spiritually-minded Christians a kind of presentiment that ere long there would be a signal display of Christ's power. It was not new argument that was wanted, or a new presentation of the truth to men; it was the touch of Divine power and life, just such as many devout and prayerful people were unitedly looking for. Dr. Dale had said to him that he believed they were near the time when such a display of Christ's power would be manifested. He himself (the preacher) certainly stood within the range of such expectancy. That it was shared by others was evident, among other things, from the circular drawn up by Professor Armitage and signed by Mr. Berry, Arnold Thomas, and Robert Horton, and addressed to the London Missionary Society, urging the sending out of a hundred additional missionaries before 1895, and the surprising way in which that circular had been received and the proposal adopted. Then, too, there was a large number of Christians ardently and prayerfully longing for a richer and deeper spiritual life, mourning over the comparatively ineffective efforts to reach the unsaved, and the fruitlessness of appeals to the indifferent. These were some of the signs, he thought, that presaged the coming of the Spirit in larger measure, that would result in a harvest greater than had been gathered since the ascension of the Lord.—*The British Weekly*.

SOLEMN AND WEIGHTY WORDS.

At the present outlook one thing alone hinders an immediate, forward movement along the whole line. This one thing prevents the more rapid evangelization of our own country. In some measure it hinders the work and cause of Christ in almost every church. This one thing is the lack of money, absolutely needed to carry forward the work. Money is the factor most imperatively needed and most sadly lacking. Money is the greatest human power in modern civilization. This power has been applied in a very limited way to the extension of Christ's kingdom. It has been used mainly for purely secular purposes. It has come to pass that on this subject the god of this world has blinded the eyes even of the believing. We are brought face to face with a strange phenomenon; the whole world ready and waiting for deliverance through the gospel of God's grace; the Boards of the Church organized and equipped for the work of meeting this need; men ready and offering themselves to be the messengers of this grace, but the treasuries empty, the officers compelled to call a halt, and the whole line of Christ's army forced to rest upon their arms. Napoleon used to say that soldiers fight upon their stomachs—a sententious way of saying that if you want a victorious army you must furnish supplies. As never before, the advance guard of Christ's host is ready for aggressive movement, but the commanders dare not move forward because the needed supplies are wanting. In sight of the fulfilment of great and precious promises, our Joshuas and Calebs are urging the Church to take the world for Christ; but the majority of God's people do not appreciate the greatness of the opportunity. While the opportunities are multiplying every day the resources for this work have come to a standstill. Something is wrong. God has not thrust this work and these opportunities upon his people to mock them. It is not inability which prevents the ample support of Christ's work. The income of professing Christians is abundant to pour a continual stream into the mission treasuries, so large that every one willing to be God's ambassador could be well supported.—*Rev. W. D. Sexton in Missionary Review*.

WOMAN'S WORK.

'Tis weary watching wave on wave,
And yet the tide heaves onward;
We build like corals—grave on grave,
But pave a pathway sunward;
We're beaten back in many a fray,
Yet newer strength we borrow,
And where the vanguard rests to-day
The rear shall camp to-morrow.
Though hearts brood o'er the bitter past,
Our eyes with smiling future glisten
For, lo! our day bursts up the skies,
Lean out your souls, and listen.

* * * * *

Take heart, who bears the cross to-day,
Shall wear the crown to-morrow.

—Sel.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Psa. 31 : 24.

Dr. SWINNEY, writing Jan. 8th, tells of the holiday box. It reached them in good condition, and met with a joyful and grateful reception. She speaks with special gratitude of the manikin, and wishes to thank all who were so kind as to aid in the matter of sending it to the medical work at the station. The quilts and other supplies were also very welcome and so were also the personal gifts; but of these she says that they should receive personal thanks, which as time permits it will be a pleasure to give. It is from this side of the water a matter of rejoicing that there are so easy and so safe methods of transporting to such distant places such things as it is likewise a great pleasure to so many to send to the foreign workers.

THE SHANGHAI MISSIONARY BOX.

Dr. Phebe J. B. Wait, 412 Ninth Ave., New York City, has the committee-ship of the holiday box work, for our station in Shanghai. Please bear in mind that she has already made request that articles intended for this box for the year 1892 shall be sent to her *not later than June 10th.*

This means an earlier giving and sending than at the previous years. The Doctor leaves the city for the summer, and cannot attend to it later than June 10th. She can and will attend to it in the time fixed upon by her. She will receive and pack and send articles sent to her for such purposes, and desires that you will not only send in season but that you will send something. Transposed, her proposition will then stand, send something in season. It is to keep faith with one's word given, see RECORDER Dec. 13, 1891, that the call for contributions would be repeated, that this notice of the work is put here now. The design of this is also to refresh the memory concerning the work, and to put it on the plane of such things as are worked for, planned for before hand, and not left to the necessity of something chancing to be at hand, or of nothing, for want of time to arrange for it. Please bear this in mind, meanwhile remembering that it will be worth more to both the giver and the recipient if something of one's forethought and care has been involved in the selection of the gift than if it is bought at the last moment with the idle money of a surfeited pocket-book. Please also remember Dr. Waite in the matter of early attention to the little item of business, since she so early requests prompt attention, and is withal so thoroughly interested in the work and desirous of a good collection of gifts for the box.

The work is a good one to do, therefore it is

well that it shall be well done, promptly, heartily, yes, and generously.

Mrs. D. H. Davis was inquired of last summer concerning the kinds of things which would be especially useful, acceptable or desirous for the box. Her answer was included in the annual report, but is here repeated to emphasize the point, in anticipation of the packing of the box. Besides such things as have generally been sent she mentions these: calico, small figure, purple preferred, canton flannel, cotton cloth, flannel, bits of wool for knitting, quantities of pieces either woolen or cotton, quilts, pin cushions, handkerchiefs and slates.

The below are things such as are not mentioned above but have been generally sent, and are very acceptable over there: towels, bags of various kinds, brushes, pins, needles, books, scrap-books, pencils, pictures, Christmas cards, writing paper. Besides these there is the variety of articles sent singly as the outreaching forethought of the giver has suggested. The personal gift may always accompany the articles sent, and may be, of course, selected as to kind, quality or quantity by the donor. Any woman may be assured that the personal gift is amenable to the same rules of like giving at home amongst friends who meet face to face, or who have simply shorter distances to cover by the transportations. The heart of the thing is all the same in both cases.

WOMAN IN KOREA.

Woman has not always been held in contempt by the heathen. According to the degree of moral virtue which has characterized the times, has she been more or less highly esteemed and respected. The more degraded the times the more has she suffered and been held in subjection. This has been the case in all countries and ages. Jean Paul, in his *Levana*, says: "Whilst women rise and fall in accordance with the rise and fall of government administration, it is clearly manifest that they fashion themselves after and adjust themselves to the law-makers and administrators—the men; that corruption in woman is but the result of corruption in men, and that increasing wickedness in woman is but the aftermath of increased licentiousness in men." In few countries has woman been more generally despised, wronged and oppressed, than in China. "Woman is like a garment, which, when it becomes old, can be exchanged for another." These are the words of an ancient Chinese philosopher reiterated in the bearing of the Chinaman towards woman to this day.

In our little peninsula across the bay things wear a notably different aspect. The Chinese woman might well envy her Korean sister, though the gloom and pall of heathenism also hangs over the life of the latter. Yet there is a contrast that invites study. The Korean woman is "uncanny;" she has visions and dreams dreams. The men readily admit that the women exceed them in skill and perseverance. They are consulted in all important matters. All men-servants and laborers are addressed in the lowest terms; but these terms are never used in addressing a woman, unless she be a slave. My cook does not object, when addressed like a slave; my laundry-woman does. The Korean is fond of his home, though not so inseparably chained to clan and locality as the Chinaman. In giving the number of his children he never forgets the daughters. Mothers inflict corporal punishment on their full-bearded sons. However it may have come about, whether through the lack of Chinese influence (through its religion and philosophy,) or through the peculiar position Korea has occupied, wedged in between the upper and nether millstones (China and Japan), woman must have had an opportunity, which she used to make herself both respected and indispensable. The civilization, government, and morals, of Korea, are not superior to those of China; marriage laws are less stringent and adultery apparently more

common. Concubinage also seems to be more common than in China. But—woman is the worker. In many instances she supports not only herself and children, but the husband as well. No country in the world can show an equal number of starched and pampered do-nothings. Hundreds may be seen almost any day strutting about in their beautifully laundered linen, apparently happy in the thought that people speak of them as "lazy." Even a coolie, if he have a wife, is indifferent about the morrow's "job." Yet they cannot make a beast of burden of her; her work is too valuable. Nearly all know how to sew, and their work is usually a marvel of neatness and precision. All winter-wear, including the stockings, is wadded, and has to be taken apart for every washing. Thus both char-woman and seamstress are in demand, and it costs a Korean almost as much to get his stockings washed as it costs us to get a new pair. Yet the commonest mud-carrier wears his stockings summer and winter. There are no men-tailors.

The poor Chinese women have always been made to feel that they are stupid, and that any attempt to teach them is labor lost. How often we were told, when first beginning to open day-schools in Fuhkien: "You might as well try to teach a cow as to teach our girls and women." In Korea the field is more promising. It is not only considered a good thing for a woman to be able to read, but a respectable Korean will not marry a woman who is illiterate, though she may be wealthy and of high social standing. She must also know how to sew. Our simple alphabet, consisting of twenty-five modest letters, facilitates the acquisition of such knowledge as their books contain. Many are also employed in copying (in a wonderful "running-hand,") works that are out of print. We have as yet no reliable data as to the number of women who read the En-mun; those who read the Han-mun (Wed-li) are but few. Woman is not secluded to the same extent as in China. The upper classes walk out short distances in the company of trusty female servants, after dark. In the daytime they go in closed chairs. Others go out with a cloak thrown over the head and held together under the chin so as to hide all of the face but the eyes. These are the middle classes, and they go about freely. The lower classes are as free as the men. At the same time great care is exercised to prevent the commingling of families belonging to different classes of society. When it is proposed to put two families in one house, the first question to be settled is whether they "may see each other." The custom of going out after dark gives our work here a feature not met with in other lands. The female costume in Korea is probably the most immodest to be found in the East.

Infanticide is unknown, and I have been listened to with an air of suspicion when relating some of the cruelties I witnessed in China. The Koreans always seem astonished and shocked to learn that baby-drowning is practiced in China. My teacher innocently remarked that it wasn't drowning them, but simply a way the Chinese had of testing the constitution of a child, or at most, an innocent attempt to aid "the survival of the fittest." He could not conceive of parents wilfully destroying their offspring. Korean children are usually well-dressed and fed. They are full of frolic, questions, and wants. Stone-fights are their chief amusement. The worst thing about these fights is the noise made by the "generals," and the shout of the victorious "army."—*From Woman's Work in the Far East.*

WOMAN'S BOARD—QUARTERLY REPORT.

Dr.	
Balance on hand October 31, 1891.....	\$206 82
Receipts in November.....	50 23
December.....	151 54
January.....	140 50—\$549 18
Cr.	
By Cash paid out as follows :	
J. F. Hubbard, Treas. Tract Society.....	\$ 96 18
A. L. Chester, " Missionary Society.....	105 68
Miss Burdick's salary advanced.....	70 00
Miss M. F. Bailey, Secretary, personal.....	52 00
expense account.....	25 60
Treasurer's expenses.....	1 50— 350 96
Dispensary fund on hand to date.....	115 64
Board Expense fund.....	43 47
Nurse.....	29 60
Miss Burdick's salary.....	9 51— 198 22
	\$ 549 18
E. & E. O.	
MILTON, Wis., Jan. 31, 1892. NELLIE G. INGHAM, Treasurer.	

THE SABBATH RECORDER.

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

"Thou must be true thyself,
 If thou the truth would'st teach;
 Thy soul must overflow, if thou
 Another's soul would'st reach;
 It needs the overflow of heart
 To give the lips full speech."

THE renowned Dr. McLaren, of England, well says: when "I wish" and "I ought" cover precisely the same ground, then commandments are not grievous, and obedience is joy. The Psalmist wrote, "I delight to do thy will, O my God; yea, thy law is within my heart."

BRO. G. M. Cottrell is assisting Bro. Harry in a series of meetings at Elmdale, Kan., with a promising interest started. We are glad to see indications here and elsewhere of this tendency to labor in such efforts, two by two. There are many advantages in it and wherever practicable, should be encouraged. May the blessing of God be upon all such labors and laborers in his name.

THE Louisville *Courier-Journal* reports that the pope of Rome will formally bless the World's Fair, and will furnish an exhibit for the occasion; upon which the *Advent Review and Herald* suggests that an appropriate exhibit from that quarter would be a full-fledged Inquisition, with all its instruments of torture, and a notice that such means of conversion still await all heretics if ever the Church of Rome becomes possessed of power to use them.

BRO. J. T. HAMILTON, of Portville, N. Y., at one time a frequent contributor to these columns, desires in this manner to be remembered to his old friends and readers. For some years he has been under a dark cloud of affliction and bodily infirmity. The clouds have at last disappeared, and the sunlight of peace and joy again fills his heart. His old friends, and all who love the children of God will rejoice with him in this renewed Christian experience.

IN another column we print a little article by the Rev. Jay Benson Hamilton, on Garret or Parlor, to which we desire to direct the attention of our readers. Mr. Hamilton is a rising clergyman of the Methodist Episcopal Church, but has given up pastoral work in order that he might devote his time and talent to the work of providing means for taking care of the veterans who have given their lives to the service of the church, and who have, in consequence, come down to old age unable longer to work, and with no means for self-support. Primarily, of course, Mr. Hamilton's work relates to the Methodist Church, but wherever he speaks or his articles go thought will be awakened, and good will come of it. It is a subject to which our own people may well give some thought. From personal acquaintance with Mr. Hamilton we know this is, with him, a work of love, and one to which he gives his whole heart.

AT an entertainment given at the home of Jay Gould, in New York, by his daughter, Miss Helen Gould, not long since, to the committee of Church extension of the New York Presbytery, the exercises took a very practical term. Among the guests were the millionaire Russell Sage and wife, President Van Norden of the National Bank of North America, Pastors and Elders of the leading Presbyterian churches in New York and Brooklyn, Professors of the Union Theological Seminary, and many others. After an hour of social chat, Dr. Paxton explained the work done by the extension committee, and Mr. Van Norden and Dr. John Hall followed, emphasizing the importance of the work, when cards were passed for subscriptions to the fund. A large number pledged from \$100 to \$1,000, when Miss Helen Gould gave her card for \$2,500, and her father gave his for \$10,000. Both were received with hearty applause. These princely gifts, though small compared with the immense wealth of the givers, is a hopeful indication. Many small and half-discouraged churches will be helped over a critical time by these gifts. There is no point at which the same amount of money, judiciously bestowed, promises better results, than when given to help feeble churches to help themselves.

THE following appreciative comments concerning the *Outlook* and its editor are clipped from some of our Adventist exchanges, and will be read with interest:

—The *Outlook*, published by the Seventh-day Baptists, has been changed from a quarterly to a monthly, and moved to New York City. It is now issued from the Bible House in said city. A. H. Lewis, D. D., editor, C. D. Potter, M. D., associate editor. The *Outlook* is widely circulated, and is doing efficient work in behalf of the Sabbath of the Lord. We wish it abundant success.

—That excellent publication, the *Outlook*, a Sabbath quarterly, Rev. A. H. Lewis, D. D., editor, formerly published at Alfred Centre, has been removed to this city, and enters upon its tenth volume as a monthly. It will hereafter be known as the *Sabbath Outlook*. The *Outlook* will continue to educate its many readers along the same lines of truth formerly followed. But as a monthly the articles are shorter and more varied, making it altogether a more readable and popular magazine. Subscription price, 50 cents per year. Address, *Sabbath Outlook*, Room 100 Bible House, New York City.

—The Nineteenth Century Club, of this city, was recently enlivened by a discussion of the Sabbath question at one of its meetings, by Col. Elliott F. Shepard and Rev. Dr. A. H. Lewis, of the Seventh-day Baptist Church. Colonel Shepard indulged in the usual Sunday arguments, while Dr. Lewis showed plainly, both from sacred and profane history, that Saturday and not Sunday is the Bible Sabbath. He defended the opening of museums on Sunday, on the ground that as the State requires idleness on Sunday, it should provide places of resort less hurtful than the saloons. He was, however, opposed to any State interference in the matter of Sabbath-observance. The doctor was frequently and heartily applauded, and evidently had the sympathy of his audience.

THE little Supplement which goes out with this number of the RECORDER calls attention to an important matter,—the semi-centennial of our missionary work. The book which it is proposed to publish will furnish just such historical matter concerning our people and our work as should be read by every man, woman, and young person among us. No more important papers could be put before us than those proposed by the committee having this matter in charge. But the special reason for calling attention to it now is contained in the call of the committee for a prompt answer to the question, How many copies will you take? This is the practical point of this appeal. The Society does not undertake this task simply for the sake of

doing it, but to get this important reading matter before our people during this semi-centennial year. They do not care to print a large number of copies to have on hand, but they do want to supply the demand, therefore the question, What is the demand? In other words, How many copies will you take? Again, it is not a scheme for making money. On the other hand, we are quite sure the committee would like to publish the book in such a way as not to lose money. Whether it can be done at all or not, and at what expense per copy, depends on how many copies will be taken. Therefore, how many copies will you take? The Editor of the RECORDER will take five copies. Reader, how many will you take? Put it right down on a postal card and send it in the next mail to the Rev. A. E. Main, Ashaway, R. I.

A LONE Sabbath-keeper requests that we give our views in the RECORDER on the question of isolated Sabbath-keepers uniting with First-day churches where they live. It will not take long to do this. It is often said that lone Sabbath-keepers may join a First-day church, and yet keep their Sabbath. Even if this be true, it is still a compromise between the Sabbath and Sunday. If our position that the Seventh-day is the Sabbath is true, then it is equally true that Sunday is not the Sabbath. This being so, there can be no compromise between them. But again, it is a time when the observers of the true Sabbath should let their light shine, they should be free to speak the truth on all proper occasions. But if one joins a church with the privilege of keeping his Sabbath he must necessarily accept it as a favor from the hands of those who receive him, and should he proclaim his views among his fellow members, with any power for the truth, he is open to the somewhat just criticism of using his privileges in the church to promote discord among his brethren. In other words, the practical effect of such membership would be to seal his testimony on the very subject on which he should be a flaming witness. It seems to us that our isolated members cannot afford to tie their hands in this way. Finally, when one joins any church he becomes morally bound to use his influence and contribute his means to the support of that church and all it stands for. When the church holds so fundamental an error as the keeping of the papal Sunday for God's Sabbath, we do not see how a conscientious Sabbath-keeper can do this. Having had, in our very early years, some slight experience of the loneliness of the lone Sabbath-keepers, we can understand why and how they can come to consider such a proposition as conditional membership with a First-day church. But we believe that it would be a mistake to accept it. Having by nature large charity for those who differ with us, we do not unchristianize those who keep the First-day. But we believe them in a great error, with which we should have no fellowship and against which we should always be free to protest.

AN exchange says that until recently the Bishop Kemper memorial window, in St. Paul's Episcopal Church, Milwaukee, was regarded as the most costly colored-glass window in the United States; but it is now said to be outdone by a window in St. Paul's Methodist Episcopal Church, Newark, N. J., which is reported to have cost \$10,000. Probably St. Paul's Church in New York or Chicago, St. Louis, or San Francisco, will soon beat that by many thousand dollars. We cannot help wondering how St.

Paul would feel could he see the churches named in his honor and witness the eager strife among them as to which should spend the most money on a stained-glass window, while almost under their very shadows thousands of poor people are struggling in poverty and sin and shame for the want of a mere pittance of that which is lavished upon this senseless display. With what pitying eye the Redeemer of men must look upon such vain displays by his professed followers, while all about them precious souls, for whom he died, are going down to ruin without help or pity from those who are giving hundreds and thousands of dollars to erect memorial windows. Is it any wonder that the great masses of the poor, or even of the middle classes, do not go to church? Is it any wonder that the church is so comparatively powerless? Oh for more of the spirit of him who, "though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." If this were the spirit of the churches there might, indeed, be fewer costly windows shutting out the light of heaven from the house of God, but there would be many thousands more of human souls seeking the light of life through her wide open portals. Of individuals the apostle declares, "If any man have not the spirit of Christ he is none of his." The same rule applied to the churches of the day might considerably reduce the number of those entitled to the name of the Church of Christ, but it would vastly increase the power of those which would remain. "The common people heard him gladly." The church will do her God-given, Christ-like work of saving men, when she brings her messages of love to the willing ears of the masses; but she will never do this through ten thousand dollar stained-glass windows.

A STRAW indicating the drift of prevailing Roman Catholic thought upon American questions, is the speech of Judge Edmund F. Dunne at the Catholic Protectory, in West Chester, N. Y., on the occasion of a Washington's birthday celebration. The following is an extract from that speech:

A popular cry of the hour is that we should Americanize everything that enters our country. In a general way the cry is sound enough and has a practical application. In particular cases it is nonsensical and dangerous. We do not desire to Americanize our foreign wines, cigars, silks, books and literatures, nor our fashions in dress. Their beauty and use would be destroyed by such a process. In the same respects those who venture to say that the Catholic Church in America needs Americanizing are totally in the wrong; because to Americanize it in this sense would be to localize it and to destroy its universality. The Church is at home in any part of the world. The persons who shout for more Americanism in the Church are also crying for the speedy abolition of all languages but English. If language produced unity and harmony in the nation, there never should have been a civil war in America; Ireland and England should have agreed like twins; Austria, with its fifteen languages, should not be one empire. It is not unity of language and false Americanism which make a nation secure, but that love of country, so marked in our population, native and foreign. True patriotism overlooks difference of language.

Of itself this little speech does not look so very dangerous, though we could not agree with it on several points. But to those who remember that Archbishop Ireland has been the steady advocate of abolishing foreign languages in America, and of Americanizing, not necessarily his church, but its newly arrived members from European countries, and who remember Judge Dunne's St. Louis letter severely censuring the Archbishop, this little straw is significant. Notwithstanding the allusion of the Judge to

our late civil war, to troubles between England and Ireland, and the fifteen languages in Austria, it is still true that the safety and perpetuity of our American institutions depends upon the love and loyalty of our American and Americanized citizens, and one of the most serious hindrances to the Americanizing of foreigners is the perpetuating of the foreign languages, with the modes of thought, traditions and customs which those languages keep fresh in their minds. Such a speech, therefore, as that of Judge Dunne's on the occasion of a national holiday, celebrated in honor of that name which, more than any other in our history, stands for American unity, brotherhood, and liberty, is, to say the least, unpatriotic and dangerous.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C. Feb. 26, 1892.

The House of Representatives goes slowly, as usual. The West Point appropriation bill has been passed and the Indian bill discussed, and that is about all. The delay in choosing a Speaker, Crisp's subsequent sickness, the division of sentiment on the silver question, and the Congressional visit to Chicago, have combined to prevent progress. Just now the Capitol is nearly deserted. But upon the return of the law-makers from their western visit the hive will buzz again. Silver will come to the front, various tariff bills are to be taken up March 1st, and of course the appropriation bills must be considered and will be discussed at length, there being many members, new and old, who wish to put themselves on record in favor of economy.

Mr. Bland and the silver men intend to pass a free coinage bill, though many would like to postpone action because of the alleged futility of passing a bill sure to be vetoed, and because of the danger of party division. But the ardent silver men, and this includes quite a number of Republicans, will insist upon the passage of a bill. What will the Senate do with it? will it vote for free coinage as it did last year? The late rumor that Secretary Foster, just before sailing for Europe, held a conference with prominent silver Senators to secure their support of a postponement is discredited, but it is quite probable that the Senate, instead of voting directly for free coinage, will take some action looking to an international agreement, and the Secretary will labor for that end while abroad.

The situation as to presidential nominations remains unsettled. Harrison's nomination seems probable, though not certain. Whether the other Republican candidates named will together command enough votes in the convention to prevent his nomination on the first ballot, and whether they can subsequently unite on another man, are the questions, and no man can say yes to them very confidently. Robert Lincoln is probably the only man who can be used to push Harrison aside. The situation in New York may send the Democratic nomination out of that State. It is thought here that no New York man except Hill can be nominated; and that his nomination will not be wise, and the choice of Gorman, Palmer, Boies, or some other western Democrat, is deemed probable.

A pen and ink farmer is just now advising the winter cultivation of mushrooms in house cellars. Manure is to be prepared in the heap by repeated shovelings to partially ferment it, and then put in beds in cellars where a temper-

ature of about sixty degrees Fah. can be maintained and there suitably planted with spawn. Wives and daughters are to gather the crop during the season when the hens will not lay. A sweet scheme! Here in Washington, however, we are no farmers, our cellars are too warm, and the neighborly hens lay all winter. But we are not to be altogether deprived of a mushroom nursery. Just outside the city, between Howard University and Soldiers' Home, is an immense dry-pond hole bounded by acres of walled-up slopes. Into this opens a large, bricked-up tunnel, running miles away under the hills to the Potomac. This blot on the landscape and the useless burrow of masonry were the work of shoddy contractors, blind inspectors, club-house engineers and a maternal Congress. The District contributed neither to the plan nor to its failure. It gave only its credit for half the cost, and that by act of Congress. It has been suggested that part of the money put into this grave of useless millions may be re-couped by converting the tunnel into a mushroom conservatory similar to the mushroom caves of France. The scheme would seem more feasible if the rotten reputations of the scamps who burrowed the hole could be utilized to nourish the fungi.

Vegetables grown in the sunlight, and implying less corruption, are to be preferred. But such, dropping the metaphor, are sometimes hard to get in this market. Last year we ate potatoes from Scotland, cabbages from Holland, onions from the south of Europe, to say nothing of vegetables from Bermuda. Even in ordinary years the capital would fare badly if it depended on the farms and gardens of the immediate vicinity. Much of the soil is a stiff clay that needs only to be spaded and dried to make a tough brick. There is also a want of the knowledge, enterprise and skill specially required under such circumstances for the production of good crops. If we were dependent upon the dirty, knobby, soggy, sun-greened and bitter potatoes, the cracked, faded and spotted tomatoes, the poorly-filled, worm-eaten squaw corn, the knitting-needle carrots, the wooden turnips, the tasteless egg plant, the pale and puffy pumpkins and squashes, the fibrous asparagus, the insipid, solid and runty melons, and the blotched and misshapen fruit exhibited in little batches by poverty-stricken local producers, this city would go hungry. But thanks to the Potomac, it has easy communication with a more fertile and enterprising section, and were it not for the necessity of supporting "middlemen" the farmers and gardeners down the river ought to live "in clover" and "sit on velvet." Turnips and beets, which can be raised at from ten to twenty cents a bushel, retail at seventy-five cents to two dollars per bushel, corn is sold at from twelve to twenty cents per dozen ears, milk at from eight to twelve cents per quart, and meats at from ten to twenty-five cents per pound. Not many, however, can pocket both the profits of the producer and the retailer, yet there are possibilities for wide-awake farmers near this and other cities that ought to be improved. If the middleman cannot be altogether dispensed with, he ought to be prevented from taking the lion's share. There is something wrong when the men who plow, plant and cultivate, who fight weeds, worms, and winds, who labor, watch the clouds, wait patiently for the harvest, and at last ship their crops and receive long-delayed returns, yet get less than the carriers and peddlers who receive the shipment and turn it into money at once. It ought not to cost more to market than to produce.

CAPITAL.

YOUNG PEOPLE'S WORK.

But, friends,
Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe,
There is an inmost center in us all,
Where truth abides in fulness: and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Blinds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entry for a light
Supposed to be without.

—Robert Browning.

WHATEVER comes to us we make like ourselves to some degree however slight. There is within us a spirit which is our real self. When we receive knowledge or influences from without and make them our own, we modify them and put our stamp upon them.

If the self within us be pure, all that comes to us is purified and we receive the gifts of God and grow thereby into the likeness of that our inward purity. If the self within be noble, all that comes to us is lifted thereby; even the mean and common things of life are noble as they come to us. And all who know us are chastened and lifted toward heaven by our influence.

BUT if the self within us be impure or ignoble, if the spirit, the inmost center of our being, be base and low, no matter how pure the air, how chaste the sunlight, how noble and high the truths that come to us, nor how elevating the influences that strive to mold our lives, all is poisoned and dimmed and polluted as it becomes a part of our own life. Even the very breath of the pure gospel of God's love becomes an unworthy thing as we receive it.

LET us then strive after purity of heart, nobility of soul, loftiness of ideal. Let us see what we could be if by ourselves, what thoughts are our pleasure when alone, what we would most naturally say and do if no restraining influence were upon us. Then if we fail to see within the pure spirit as of heaven, let us pray with the penitent of old "Create in me a clean heart, O God; and renew a right spirit within me." Let us remember that, as our Saviour said, it is not what comes to us which defiles, but what proceeds from the evil within us. Let us all begin right in Christian endeavor and have the "right spirit" within us.

THE PRAYER-MEETING THE HEART OF THE ENDEAVOR MOVEMENT.

BY MISS EMMA C. FOX.

Read before the Y. P. S. C. E. Convention, Salem, W. Va.

We are dependent in a measure upon each other for success in this great work of Christian Endeavor. And not only are we dependent upon each other, but we are totally dependent upon God, the great fountain head of all good. The prayer-meeting, as the heart of the Endeavor movement, is the vital part or that upon which all the other branches of the work depend. Prayer is the medium by which we can go to God, upon whom we depend for strength in the Christian warfare.

How are we to work best in the Society of Christian Endeavor? It is *first* to be Christians *ourselves*. And we can do this by prayer. Prayer is the very ground work of Christianity; we are no more prepared for the work in the Master's vineyard without the benefits of prayer

than the laborer is to go into the field to perform his daily work without his daily food.

The prayer-meeting is a necessity, without which we cannot bring about the desired results of the Endeavor work. There are advantages in the prayer-meeting that we cannot have at any other meetings, and I sometimes think that many do not appreciate this as they should. All can participate in the prayer service. This is not the case in many other meetings. All cannot preach, all cannot talk, neither can all sing; but *all* can pray. It is not necessary that one should be highly educated, or accomplished in music, before he can approach the throne in prayer. Many good men and women who never saw the inside of a college or heard the beautiful strains of music from a piano have been able to touch the key note of prayer and enjoy the blessings of the same.

But it is highly important that we should know something about *how* to pray, especially when so much depends on this part of the work. We should be intelligent and earnest in prayer and never ask for anything but that which we heartily desire, and above all we should be rooted and grounded in faith. Persons sometimes become discouraged and think their prayers are not answered. This may be the case in some instances, for we only have the assurance that our prayers will be answered when we ask aright, and doubtless we sometimes ask amiss. It is only when we ask in *faith* according to God's will that we may expect to be heard. Then is it not possible that we may depend upon our prayers (or in other words upon ourselves) too much and not enough upon God? This we should not do. Paul may plant and Apollos water, but God gives the increase. There is much good comes from prayer, and there are more direct answers to prayer than many people think. If it were not for the many good, earnest, praying people of to-day, we should not have many of the precious blessings that we now enjoy. Then let us be encouraged to pray much and depend much on God.

"'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
Pray if thou canst or canst not speak,
But pray with faith in Jesus' name.
Depend on *him*; thou canst not fail;
Make all thy wants and wishes known.
Fear not; his merits must prevail,
Ask but in faith; it shall be done."

SPEAKING IN MEETING.

How much is embodied in that homely phrase, "speaking in meeting!" what a great part it takes in the active work of converting souls! To me it always meant a great deal, not, I am afraid, in its deepest sense, but more as a sore trial. When I took Christ as my Saviour I took this upon myself as a duty. It was one of the hardest tasks that I met. Often I have sat and made up a remark and learned it so that I might speak fluently and that the embarrassment that was overwhelming me would not be noticed by others. Sometimes I would be so frightened that I could not get up at all, and at other times I would manage to rise, but alas for the prepared sentence! It had escaped, and I was left to mutter a few words unintelligible to those about me and take my seat, resolving to myself *never* to try it again.

Now what was the trouble? Simply this, I was thinking of how my words would sound to those present, forgetting that I was speaking for God. If my heart had been entirely filled with this, and I had remembered that it does not matter to him how we say anything, or just what we say, as long as our intentions and desires are in harmony with his, this might have

been prevented, and I should have been unconscious that any others were present. Although I can speak more easily now, yet it is still harder than I wish it were. I sometimes wonder if by long practice I shall be able to tell the thoughts and feelings that fill my heart during prayer-meeting with as much ease as some do. Of course it comes naturally easy to some and especially to those who have had experience outside of the meetings.

During one of our prayer-meetings not long since there was a great deal of time left unimproved, long pauses that might have been used so profitably in the Master's service. Our pastor, who had charge, at last arose and made the remark that he could not understand how anybody could have *nothing* to say in a prayer-meeting; that when he was a young man he had to be restrained from taking too much time. He could not see how when people's hearts were overflowing with praise and love for Christ they could hold back a moment. I thought to myself that the trouble lay not so much in not having anything to say as to how to say it.

If we were as anxious to testify for Christ as we shall be to have him testify for us at the judgment seat of God, how much more active and earnest our meetings would be. I would say to the timid member or beginner that instead of adopting the method of preparing a little speech it would be better to try to bring yourself to remember that what you have to say concerns only yourself and your Saviour. It is this great question, "What will those present think?" that causes our embarrassment. Can we not, for Christ's sake, lay aside this feeling, and not let it master us? Never put off your first trial, for the next time it will be easier. A friend once told me that she had resolved she would never be later than the sixth to speak. Is not this a good plan for us all to follow? Let no one be afraid that his words will become tiresome even if he says the same things over, week after week. Is not the religion of Christ the same as it was hundreds of years ago? Yet we do not tire of it. Let none of us go to the house of God in a fault-finding, critical state of mind; but remember that each thought and act of our lives is recorded, and whether it is against us or for us rests wholly with ourselves.

M.

OUR MIRROR.

MR. HUFFMAN reports good results from his work in western New York. At Main Settlement a Y. P. S. C. E. was organized with thirty-six active members,—a strong society. We gladly welcome them to our Young People's circle. Mr. Huffman plans to go directly west, now, where there are several churches anxiously awaiting his assistance. The success which has attended his work of the past year and the expressed desire of so many churches to have his help, proves the need of such evangelistic labor, especially among the smaller churches. He has brought strength and encouragement wherever he has been and through his labors very many have been brought to Christ. We have reason to feel thankful that *we* have a part in this work.

AGNES BABCOCK, Sec.

FEBRUARY 24, 1892.

AS GRAIN bringeth increase not when it lieth in a heap in the garner, but when scattered upon the land; so are spiritual graces best improved not by keeping them together, but by distributing them abroad.—Sanderson.

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 XI.—PROMISE OF A NEW HEART.

For Sabbath-day, March, 13 1892

SCRIPTURE LESSON.—Ezek. 36: 25-38

INTRODUCTION.—The Jews are in captivity. In the years spent in Babylon some of them have come to occupy high positions in the State. Some, perhaps, have become wealthy. Possibly their surroundings and privileges may weaken the national spirit so they will after a while care little about returning to the "Holy Land." Hence they still need a prophet. Ezekiel had been in captivity about eleven years before Jerusalem fell, and he had had visions quite coincident with Jeremiah's. He was a priest also, hence the priestly coloring given his prophecies. He emphasizes the ceremonial of the Jews, and does what he can to keep them from losing Judaism. But there is no confinement to that ritualism. He is very spiritual. His prophecy is full of the New Testament spirit. To-day's lesson is the promise of the new heart upon which the gospel insists.

EXPLANATORY NOTES.—v. 25. "Sprinkle clean water." The new heart comes through a purification that is supernatural. It is wholly of grace. The verse is "a priestly figure." Priests go through the form of a symbol, but God alone accomplishes the fact. "All things are possible with God." v. 26. "A new heart . . . new spirit." Here is the origin of the new heart. God gives it. No priestly intrusion. He only, who breathed the spirit into man, can work in him a new creation. He can do what man cannot do. "Stony heart . . . heart of flesh." The new heart is capable of impression by holy influences. It is tender. It is sensitive to the touch of God. v. 27. "Put my Spirit within you." Born of the Spirit. The new heart comes by the gift of the Holy Spirit. The guarantee of stability is in the ever-present Spirit. "Cause you to walk." Conduct is essential in conversion. The sinner desiring to be rid of sin must look for a new heart which leads to *obedience*. It says, "How love I thy law!" Out of the heart are the issues of life. A new heart loves God and keeps his commandments. v. 28. "Ye shall dwell in the land." Not because of their merits but because of his promise to their fathers Deut. 7: 7, 8. "Shall be my people." He has chosen us and loved us first. A covenant of grace. v. 29. "Uncleanness," etc. The character of the new heart. It is pure of sin. Grace is made to abound. Sin is defiling but when pardoned and the corrupt nature sanctified, we are cleansed from impurities. "Call for the corn . . . increase it." When men part from their sins God restores them to real comforts. Sin keeps good things from us. Plenty comes at God's call. "Famine." This was one of the judgments God's people labored under. v. 30. "Multiply the fruit." God has only to speak the word and all nature contributes to the support of his people. As inhabitants multiply, productions multiply to sustain them. v. 31. "Remember your evil ways." The new heart estimates itself aright. How it hates sin and humiliates itself. The higher life is impossible to the heart that looks to itself as the source of power. Self-love is at the bottom of sin. v. 32. "Not for your sakes." The new heart glorifies God in its service. It renounces the merit of its own works and acknowledges that God does this that his own glory may spread throughout this unglorifying world. As for man's own natural ways he needs to be ashamed of them. How short of the glory of God he has come. v. 33. "In the day . . . I will cause you to dwell." God is gracious. Cleansed, his people are ready for their inheritance. God puts them in possession of it. v. 34. "Shall be tilled." It had long been desolate in the sight of those that passed it by. Long fallow, it shall be more fruitful. While God calls for the corn, men must till the ground for it. Industry is not supercede but encouraged. v.

35. "Become like the garden of Eden." What a change here is. A desert turned into a paradise. The new heart is crowned with prosperity. Those who lead the new life shall have all needed earthly things. v. 36. "The heathen." They speak ignorantly of God and ill of him when they see his judgments upon his peculiar people. "Where is now their God?" they say. But they will afterwards be convinced that he builds their cities and that there is a divine revelation. Saying and doing are two things with us, but with God speaking is doing. v. 37. "Be inquired of." Men must desire and expect things of the Lord. By prayer God is sought unto. He would have us own our dependence and put honor upon prayer with faith fastened upon his promises. v. 38. "The holy flock." The increase of God's people is compared to the large flocks of cattle brought into Jerusalem for sacrifice during the great feasts. Desolate places shall be filled with flocks of men, and temples of worship shall be filled with souls precious in God's sight.

LEADING THOUGHT.—The new heart is from God, wholly of grace, pure of sin, susceptible to divine influences, and glorifies God by obedience. It is crowned with true prosperity.

SUGGESTED THOUGHTS.—Our lives are failures without the new heart, as a tree without fruit. Holiness of life comes from holiness of heart. We alone cannot produce this change as the leopard cannot change his spots, but God gives us what we cannot give ourselves. We can yield ourselves to God's workings. When man fulfills his mission he shows forth God's glory. The promises of God should drive us to his precepts as our rule, and then we go back to the promises for strength. "Without him we can do nothing."

PHRASES FOR FUTURE STUDY.—All your idols. A new heart. Put within you. Stony heart. Heart of flesh. Walk in my statutes. My judgments. Reproach of famine. Be inquired of.

—BE punctual and orderly every Sabbath.

—PREPARE your lesson at home, study all the helps possible, and read all the Scriptural references. Then bring your "very own" Bible and use it.

—AND when the basket is passed give as liberally as your means will allow. The Sabbath-school is not to be valued in dollars and cents. But it takes money for those excellent *Sabbath Visitors*, and for other helps,—and then, ought not the Sabbath-school to be benevolent and send the gospel to every part of the globe? See Statistical Reports of Sabbath-schools in Minutes of our last General Conference.

—PAUL's advice to Timothy (2 Tim. 2: 1, 15,) is just as good to superintendents and teachers. Keep in advance of the classes, working to win them to a higher plane of spiritual activity.

—"IT bodes ill" for a Sabbath-school that will "sacrifice conscience for cheapness." To put into the hands of teachers or scholars defective teachings will tend, if carried to their furthest extent, to sweep out of existence Seventh-day Baptist schools and churches. The money saved will not atone for the damage done to conscience and truth.

—MARCH 19th, the third Sabbath of the month is *Review Day*. Prepare for it early. Among the various helps to remember some things, we give you young folks this:

MATHEMATICAL REVIEW, FIRST QUARTER,—1892.

Take the number of Sabbaths in the quarter, (); add the number of the different kinds of animals mentioned by name in the first lesson, (); subtract the number of words in the Golden Text, (); multiply by the number of verses in that lesson, (); subtract number of letters in the title of second lesson, (); multiply by the number of that verse in that lesson that begins religious reflections for the consolation of believers, (); add number of verse which refers to Babylon, (); subtract number of words in Golden Text of Lesson III, (); multiply by "number of gallons of beer to each inhabitant" annually, (); add num-

ber of public paupers made so by strong drink, (); subtract number of men engaged in the liquor traffic, (); subtract number of Assyrians slain by the angel of the Lord, (); divide by number of sons of Sennacherib mentioned, (); add number of words in Golden Text of Lesson V., (); subtract number of years B. C. this lesson was written according to *Helping Hand*, (); divide by number of verse giving Golden Text of Lesson VI., (); subtract number of verse containing an ancient proverb, (); divide by number of princes or nobles that asked Jehoiakim not to burn the roll, (); subtract number of letters in Golden Text of Lesson VIII., (); subtract number of verse indicating Jeremiah fed from the public stock, (); add age of Nebuchadnezzar, (); subtract the year B. C. Nebuchadnezzar destroyed Jerusalem, (); divide by number of verse telling of a king's loss of eyesight, (); subtract number of years of the captivity, (); divide by number of times the "house of Israel" is mentioned in Lesson XI., (); subtract number of times the "garden of Eden" is mentioned in the quarter's lessons, (). The correct answer is the number of times you ought to be present with good lessons during the next quarter. Fill in the brackets above () with the proper figures; perform the operation of adding, dividing, etc., What is the number?

H. D. C.

PALATIAL CHURCHES.

We find in an exchange the following statement: "Dr. John Hall struck the right note the other night at the Presbyterian Union, Chicago, where he was the special guest of the occasion, when he held that the ministerial princes and palatial churches are the great hindrances to the evangelization of our cities. The need of the time is competent, godly ministers to occupy central halls to preach the gospel to the poor, and pastors to go out and in, visiting and exhorting from house to house, as in former times."

Here is a voice that calls attention to the tendency of the times to make church edifices places for the display of art and for the gratification of aesthetic taste, to the neglect of a duty of the first importance, the carrying of the gospel to the common people. We quote further: "Some one will say, 'Remember the alabaster box of ointment that one thought was wasted on the Lord.' Ah, yes; we remember. Would there were ten thousand women with their alabaster boxes going through the streets anointing the feet of foot-sore messengers of peace, who, without having where to lay their heads, are still devoting their lives to the work of the ministry among the poor. That would be Mary-like indeed. But what has that to do with lavishing God's tithes on frescoes and carvings and flowers to gratify and call forth the admiration of the rich and the great? When the salvation of millions is at stake, it were a sin inexcusable indeed to condone the hindrances in the way of the gospel chariot. Let the demand be made loud and long that all the churches leave off their trying to rival the world in art and architecture in the name of the Lord; and come down to plain preaching, by the foolishness of which it has pleased God to save them that believe."—*Church Building Quarterly*.

AVOID factions. Work hard. Do not listen to slander. Practice self-denial. Learn undeviating steadiness of purpose and endurance of hardships. Tolerate the ignorant. Be benevolent of heart. Learn how to receive favors without being humbled by them. Be delicate in correcting others. Be accurate. Be easily pacified.—*Marcus Aurelius*.

HOME NEWS.

New York.

DERUYTER.—Thorough temperance work will always bring good results. It may take time for the results to mature, but they are sure to come. This was true in Kansas and in Maine and has been again verified on a small scale in the town of DeRuyter. For some years various temperance organizations have been doing good work here, each in its own line, but all helping on the final result. Temperance literature has been widely scattered, temperance lectures often delivered, the various phases of the question presented in our local paper together with the constant canvassing of the subject in temperance societies, all these have prepared the people to intelligently consider and act upon this great question. Especial mention also should be made to the lectures of Miss Vandelia Varnum, a graduate of Alfred University, who spent a week at DeRuyter just after Thanksgiving. So attractive was she as a speaker that all classes attended, while her burning words against the traffic and those who favored it, and her tender words for the sufferers and especially the boys who have to meet this temptation, won our hearts and united for action the temperance forces of the whole community. As a result of all this faithful work in public and private, when the town meeting came the verdict of the polls was even better than the most sanguine expected, the no-license candidate, Mr. A. C. Ellis, receiving a majority of thirty-four. This election, with Dea. C. J. York, who was elected on the no-license ticket two years ago, gives two to one on the license board. And with a deep and wide-spread interest to see the law faithfully enforced. We hope that the beginning is now made for more vigorous action and more effective work.

L. R. S.

New Jersey.

MARLBORO.—We are always interested in the Home News in the SABBATH RECORDER, and so should be willing to contribute our share.—The Yearly Meeting of the New Jersey and New York City churches was held with us last November, and proved to be a meeting of deep interest, and the influence of it is still felt.—Our Sabbath-school was reorganized the first Sabbath in January, but there was little change made, except that Miss Lizzie A. Fisher was chosen Superintendent.—Word was given out the last Sabbath in December that we would observe the week of prayer by holding meeting each evening, but in consequence of the sickness of the pastor those meetings were not held, and as his sickness was prolonged no extra meetings have yet been held. He is now able to attend to his usual duties.—Jan. 17th the men and boys of the church cut and split the pastor's wood and put it in the wood-house, and the women brought and prepared the dinner. The occasion proved also to be a donation, which the pastor and his wife very much appreciated.

J. C. B.

West Virginia.

COPEN.—Eld. M. E. Martin came to Copen on the 22d of January, and began a series of meetings which was continued each night and nearly every day for three weeks and three days. Twenty-seven professed faith in Christ. Owing to sickness the meeting had to close and many hearts are now on their way rejoicing in hope, while many are sad and broken down, be-

ing convinced that they are sinners. I have been on Copen Run, in Braxton county, for over six years and in all this time I have never seen half such an awakening among the people. They are continually now asking me to try to get Bro. Martin to come and preach for our little church. I wish we could, but we are not able to pay him. We are few and financially poor. But we are determined to stand to the truth and we can only pray that God will raise us up a leader that the poor may have the gospel preached to them. Eld. S. D. Davis could be sent here with less expense than most any other Elder, as he lives at Jane Lew, on the railroad that comes within four miles of Copen. Pray for us that we may struggle on up the hill.

W. L. W.

Iowa.

GARWIN.—Our mild winter weather still continues with very little snow and with many warm, springlike days; but some of our local weather prophets predict that when we want spring to come we shall have winter.—Mrs. Effie Babcock, of Humbolt, Neb., has been visiting relatives and friends at Garwin, which was at one time her home.—We are holding our Sixth-day evening prayer-meetings at private houses this winter, instead of in the church, and we think the change is beneficial since the meetings are better attended and a deeper interest is taken in them.—We have been at Garwin a little more than three years and in that time more than thirty new dwellings have been erected, besides new grain elevator, brick block containing bank and store, a new butcher shop, agricultural bazar, and church. We hear of several new dwellings to be erected in the spring, besides our new \$5,000 brick school building. We now have two teachers in our school but the school has outgrown our building, hence the necessity of erecting a more commodious house where the number of teachers can be increased and better facilities secured in all ways. The growth of our village has been rapid and it is still continuing, but the resources of the surrounding fertile country are sufficient to warrant it.

E. H. S.

FEBRUARY 21, 1892.

A STATEMENT.

To the Editor of the SABBATH RECORDER:

I have been quite surprised at the number of letters received, and the questions asked by personal friends, as the result of my open letter published in the RECORDER a few weeks ago. Can I have the privilege of stating my position? The burden of the letters and inquiries may be summed up by a question asked by one of my friends: "Are you doubting on these questions of our religious faith?" My reply was, "No indeed! I was too long reaching the knowledge of the whole truth to ever doubt the important points brought out in the questions and answers; but I was prompted to ask the questions from a short article in the RECORDER of Aug. 20, 1891. I wanted the RECORDER statement, through its Editor, to determine the orthodoxy of our denominational faith." It seems to me that, in these times when people are searching for the *whole truth*, our lights should send out no bewildering glimmer.

The following statement was made in the article published in the RECORDER of Aug. 20th:

Among ourselves we have known at one time ministers who were Calvinist, Arminian, Unitarian, and Universalist; and we have known a young man who confessed himself a Unitarian at his examination, to be ordained by leading men of the denomination, after an almost

unanimous vote. What one of our ministers once said does not lack much of being true (and the remark was called out by a conversation about a minister of our faith who was a Unitarian), *viz.*, "So a man is sound in the Sabbath and baptism, he may hold almost any *ism* and be a Seventh-day Baptist minister."

We do not question a person's right to any belief. But if *that belief* denies the vital points of our denominational faith, then they should be honest enough to leave our pulpits. Is this unreasonable? Is it unfair? Is it unjust?

What greater danger threatens our religion than to doubt the inspiration and authority of the Bible? My work brings me constantly into contact with young men whose feet take hold on death, and who are almost persuaded to lay hold on the promises of God; and to believe that the atoning blood of Christ avails for them. Then from some pulpit or some religious newspaper comes the declaration that "the Scriptures are not inspired," that "Christ was a good man but not divine," that there is "no merit in his shed blood and death." These expressions sound the death knell to despairing men, and souls are lost. Cases of this kind continually come to my notice. If men could see the results of their pet theories it is possible that a halt would be called. My work for the last fifteen years has been among the victims of theories, and possibly my lessons have been learned backward; but many of these lessons have been learned well. It is possible that my imagination is large, but I think I see in the near future great opportunities for us as a denomination. Sunday, as a "holy day," a "sacred Sabbath," is fast losing ground. The last few years have been wonderful in breaking down the walls of Sunday-sacredness. The editorials in our influential secular newspapers, such as the *New York World*, *Washington Sentinel*, etc., challenging the authors of Sunday legislation to the Bible proof of the Sunday-Sabbath, tell of the coming revolution. If our denomination can be kept as strong in the great doctrines of the "inspiration of the Scriptures" and the "divinity of Christ" as we are mighty in the Bible Sabbath, God will honor us, I believe, more than we have dared to hope.

P. A. BURDICK.

ALFRED CENTRE, N. Y., Feb. 18, 1892.

GARRET OR PARLOR?

BY THE REV. JAY BENSON HAMILTON.

The garret is a storage-place for the refuse of the household. To its gloom and dust and cobwebs are consigned the broken, worn-out or useless articles which we do not care to destroy. I saw two old-fashioned spinning-wheels not long ago. One was in the garret. It was broken and lay upon its side just as it had fallen when carelessly tossed aside many years before. The other was in an elegant parlor. Every broken part had been carefully repaired. Here and there were little touches of color and bright bunches of ribbon. The old wheel held the post of honor in the beautiful room. It wore its love-tokens as proudly as a gray old veteran might display his bronze medals of honor. The lady who saw me gazing at the old wheel said tenderly; "It belonged to my grand-mother. Its music accompanying her voice was my mother's lullaby. The touch of her hands made it holy. My mother prized it above gold. She gave it to me. I keep it in my best room. It is one of my treasures. When I see it I think of my sweet mother and my dear old grandmother. Both are in heaven now."

May I introduce to you a saintly old man? He is an aged minister. He wears a crown of

snowy hair. He sits in enforced idleness because of the touch of disease and the weight of years. He looks back upon a long life full of faithful and honorable service. He thought not of self, but with loving and heroic devotion sacrificed his own hopes and purposes that he might minister to others. He is poor although he has made many rich. Does he sit in the parlor surrounded with tokens of appreciation and affection? Alas! No! He sits in the garret; lonely, neglected and almost forgotten. Fellow-Christian, when your minister retires shall it be to the garret or to the parlor?

HACKETTSTOWN, N. J.

THE NEW YORK DEPOSITORY.

The prospect for our *Sabbath Reform Library* is splendid. The names are coming in, and the money too. Now is a good time to spread the truth. Five hundred and seven copies were sent out from the New York office last month, the postage being only eleven cents. Bro. Witter, of Oneida, writing in response to our Circular letter, says: "We consider the *Reform Library* a very worthy cause, and shall be glad to help by adding our mite. I most heartily agree with you that it appears the time has come when we must work for the upholding of God's truth. If we ever do anything let it be now, when infidelity is casting its seed broadcast over the land. May God stay the evil impending. Unless his people rally in earnest and work unitedly while the day lasts, we shall have no hope of the promise. I hope you may be encouraged to go on; we feel much interested in the work. We pledge — monthly for the *Reform Library*, and — monthly for the seaman's work." Accompanying this letter was a list of names. One brother said to me, "Put me down for \$25 for sending out the *Sabbath Reform Library*." Our modesty will not allow us to refuse any sum from ten cents to twenty-five dollars. Do not forget our address, Room 100, Bible House, New York.

Recently we sent out a Circular letter to isolated Sabbath-keepers soliciting their co-operation in obtaining names and funds for the *Sabbath Reform Library*. The following, received in reply to one of these letters, seems too good to go to the waste basket:

"Your letter of a recent date, appealing to the 'lone Sabbath-keepers' to aid in the work of distributing Sabbath reading is at hand. Enclosed please find — dollars and a list of names of persons who will, I believe, read what you send them. There are no Sabbath-keepers here, besides myself, but my friends respect my feelings and never visit me or ask me to visit them on the Seventh-day. I am glad to contribute toward the expense of sending out reading. And I do feel very anxious that our denomination shall make an effort not only to *move forward*, but to hold the fort at such points as seem to be almost abandoned. What can be the reason that so many of the sons and daughters of our very best families abandon the keeping of the Sabbath day?

"Could not our ministers do more in teaching, preaching, and beseeching the young people to believe that popularity and money making are of small moment compared with staunch principle and straight-forward obedience to law? Many of our young folks seem *afraid*, when away from home, that some one will *find out* that they are Sabbath-keepers. This is God's world, and of course he will look out for it and take care of his Sabbath and all that; but I often get impatient, wondering if his good time is not near at hand.

"Seventh-day Baptists and Seventh-day Ad-

ventists ought to be ashamed of themselves to stand and try to tear out one another's eyes, instead of pulling together up the hill of Sabbath-reform. If they would let go of *the state of the dead*—which neither knows much about—and live for the living, all would be better. Excuse this long letter."

We wish also to call your attention to "Our Book Exchange." If our people want any kind of book published we can sell it to you just as cheap as you can get it anywhere, and still save a small margin which will help to make the Depository self-supporting. This proposition includes Books, Stationary, etc. Please try us and see what we can do for you. Special terms given to clergymen. Have you noticed what the sales of the Methodist Book Concern were this year? We do not expect to come up to that this year; but we can at least make a beginning. With your help we can make a fair showing. In Sabbath-school Libraries we can do for you as well and probably a little better than *anybody* else. Send for price lists, etc.

We have also perfected arrangements whereby we can furnish you the Mason & Hamlin organ at remarkably low figures, and on easy terms of payment. We can go and try the instrument before it is sent to you. In these matters of business let us pull together. I shall make nothing out of these sales, but I do hope to be able to make a few dollars for the Tract Depository.

J. G. B.

Room 100, Bible House, New York City.

DOMESTIC ECONOMY.

The thought that education, intellectual and spiritual, has primary reference to this world and to successful living in it is everywhere gaining ground. We do not forget the eternal existence, but we are learning that the most perfect present life is the best preparation for the future life, as the best work in the preparatory school is the best preparation for college.

Among the many things that our colleges are doing to teach men and women to live well here I have often wondered that they had not long ago included a department of domestic economy.

They teach political economy, and try to impress upon the young minds entrusted to their instruction, the principles of national financial success, but say nothing to them about individual financial success.

The students are gathered from all classes of families, the careless and improvident, as well as others. They come with more hope and enthusiasm than the mass of young people about them; for it is that hope and enthusiasm that has sent them to college. With that unbounded hope in the future, they often form debts, and worse still habits of debt-forming, which embitters all their future life. If now as they begin their life studies they could be met with wise and careful instruction in reference to husbanding their pecuniary resources, could have impressed upon their minds the cost of a dollar in the actual struggle of life, and especially of the great risk in discounting the future, many of them could be saved much misery and loss of effort.

Such examples as Webster, Choate, Pitt, and many others, who with princely incomes, were always harassed by debt, illustrate the habits which should be corrected in the young; but not only the evils of debt, but all wastefulness and extravagant living which is so common in our country and causes so many a betrayal of trust in business, should be guarded against in this course of instruction.

Many a young woman has ruined her husband

and her home by ignorance or carelessness in the management of her household, and far more men have made slaves of their wives by wasteful habits, the by cost of liquor, tobacco, treats, frolics, and innumerable expenses in which the family have no share.

It may be urged that mere instruction is of little help in such cases; that habits formed at home will be stronger than any instruction in school. If this were true, it would be true of all education; for it has to correct habits formed at home in many ways.

But instruction is of worth to the young in any line. For instance, in many of our colleges every Freshman class is met by a competent officer of the college who gives instruction in regard to the laws of health, proper habits of study, care for the body, etc., and it is found that even where the instruction is not followed up by the personal oversight of the health officer great good comes from the information thus given. It is no more illogical to teach young people to husband and wisely use their financial power and possibilities than to husband and wisely use their physical powers. Young people go to college to make something of themselves, and are generally glad to hear any suggestions in aid of that purpose.

It is the glory of Alfred that she has taught such lessons by practical methods, as the many young people who have worked themselves through her courses testify; but it would not take anything from this glory to add instruction in the principles of domestic economy, and thus teach her pupils to live happy financially while she is teaching them to live happy spiritually. "A word to the wise," etc.

X. Y. Z.

RESOLUTIONS.

WHEREAS, in the providence of God, our beloved Christian brother, neighbor and friend, Elder Anthony Hakes, has been removed from us by death; therefore,

Resolved, That we who have been, for years, pleasantly and profitably associated with him as members of his Sabbath-school class, and those also of us who have been connected with him as officers, teachers and members of the West Hallock Sabbath-school, do hereby express our appreciation of his faithfulness and ability as a teacher, his interest in and generous efforts to make the Sabbath-school a success in all its departments, and we do also bear cheerful testimony to his worthy motives and example as a man, a Christian and a minister of the Gospel. And be it also

Resolved, That while sorrowfully conscious of the loss we have sustained by his death, we do tender to his bereaved family and kindred our sincere sympathy with them in their affliction, we also desire to assure them that while we will pray for them we will also endeavor to emulate his example, and commit ourselves anew to the cause he loved.

J. G. SPICER,
MRS. E. W. BURDICK, } Com.
STEPHEN BURDICK.

EXPLANATION.

The words "confirmed skeptic," used (by another) of Bro. Foster Reynolds, in a recent sketch of his life in the RECORDER, perhaps needs a little explanation. Brother Reynolds was a believer in God, but skeptical on the divinity of Christ and the inspiration of Scripture. During the past three years he has read the Word with great interest and joy, and had nearly completed reading the Bible through twice.

G. M. C.

In old age one sees farther and clearer than younger people do. It is like living on a hill-top, from whence the ups and downs of life appear in their just proportions, and every way one looks one beholds, as it were, "the crooked made straight, and the rough places plain."—*Miss M. Lock.*

TEMPERANCE.

—AN official of the Boston Board of Police says: "Drunkenness among women is on the increase—very much so." And Boston is a high license city.

—DR. L. S. MAJOR, a prominent citizen of Chicago, has sued Dr. Keeley for \$10,000 for publishing him, in a list of references, as a "reformed drunkard."

—SURGEON General Sutherland says of the military garrison at Fort Riley, Kansas, that it had just six cases of drunkenness only during the year among its 649 men.

—THE Sons of Temperance of Suterville, a small town in the neighborhood of Pittsburgh, Pa., have expelled Rev. Alexander Laird from their Lodge for drinking cider.

—THE Des Moines correspondent of the *Chicago Tribune* says the Iowa Democrats received just prior to the election "about \$60,000 from the brewers and liquor interests."

—IN Worcester, Mass., May 1 to October 31, 1890, under prohibition, 777 arrests for drunkenness; May 1 to October 31, 1891, under license, 2,153 arrests for drunkenness.

—REV. W. G. LAWES, the veteran missionary to New Guinea, says that drunkenness is a vice that has been introduced there by Europeans. An inventory of the cargoes of vessels bound for South and West Africa, stopping at Madeira for one week, contained the following items: 900,000 cases of gin, 21,000 butts of rum, 30,000 cases of brandy, 28,000 cases of Irish whisky, 200,000 demijohns of Old Tom, 40,000 cases of vermouth, the total value of which was \$5,360,000.

—A CORRESPONDENT of John Swinton's paper, the organ of the labor unions, calls attention to the claim of the brewers that they give employment to 500,000 men, and says: "Think of this, workingmen! Half a million men employed in destroying food, in rotting grain, etc., turning it into a poison that makes men fiends, wives widows, children orphans, the industrious lazy, the intelligent numbskulls, and sends women and children to work in place of men, thus filling the land with tramps and loafers for the workers to support. If it is true that every person who produces nothing beneficial to society is no better than a pauper, then all labor employed making, handling or selling such drinks, is labor wasted, and people so employed are paupers or makers of paupers."

—A CERTAIN doctor, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon the general health. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose; ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength was soon restored.

—THE man who says tobacco is as bad as rum is extravagant. It injures the user, but does not drive him to attack others, and, therefore, except in the case of minors, it is probably beyond the province of law to prohibit it. But if its use is not a *crime*, it certainly is a *sin*, because it wastes both strength and money. In the North, even, those who use it, generally deem it unsuitable for a minister. In the South, it is manufactured by church officers, who start their negroes into the day's work with prayer and Moody and Sankey hymns, sung to the accompaniment of the dripping rum that is saturating the great banks of tobacco, above which Scripture mottoes hang on the walls. The Northern Methodist Church refuses to admit to its ministry, and must logically at last refuse to admit to membership also, those who use it. Even un-Christian users of the poison in the North usually apologize for their "bad habit," and have spells of struggling with their chain. Why will young men force themselves to use what they naturally abhor, when they see all about them the evidence that they are so making a weed their master, and burning up their physical and financial capital, preparing themselves to be successors to those men who skimp their families in food and reading and clean air to feed the slave torch in their mouths?

POPULAR SCIENCE.

A VIOLENT ERUPTION OF THE SUN.—A very remarkable eruption of a solar prominence was observed on June 17th of the past year, at the Haynald Observatory, Kaloosa, Hungary, by the eminent astronomer, Julius Fenyi. At about a quarter to six in the evening the first signs of the eruption were seen, and eighteen minutes later the great mass of intensely heated matter was found by spectroscopic observation to be in rapid motion. The enormous displacement of the spectrum toward the blue indicated an apparent shortening of the ether waves due to rapid motion of the glowing matter toward the earth. The prominence was essentially hydrogen. Several observations for velocity were taken, a direct maximum of 890 kilometers per second, equal to 553 statute miles, being obtained. The mass represented a suspended column, subtending 111 seconds, and rose while observed to a height subtending 256.9 seconds of arc. But the velocity was not only in the direction toward the observer, it also moved laterally and also in the meridian. Combining two of the different velocities a probable resultant velocity of 1,014 kilometers, or 630 miles, per second is obtained, leaving out of account any movement in the meridian. This is sixteen hundred times faster than a cannon ball moves, and is enough to indicate the projection of the hydrogen into space out of the sphere controlled by the sun's attraction. The cause of the outbreak and its final result are mysteries. M. Fenyi even appeals to electricity as the possible cause. The next query would be, Where did the great mass of hydrogen go? Did it fly through space like a drifting cloud, to be torn to pieces and distributed to different orbs as a constituent of their atmosphere? If it possessed quality enough of gravitation to keep its mass together, it might, when appropriated by some distant orb, gravely modify its atmosphere. It might find oxygen enough in such atmosphere to combine with and produce a conflagration to be revealed to our astronomers years hence, when the ether waves announcing the disturbance would have traveled to the earth.

From the magnetic records at Greenwich Observatory, in England, it appears that there was a marked magnetic disturbance, very short lived but clearly registered, at the time of a similar disturbance observed from Paris on the same day. But this was slight in extent compared with other perturbations.—*Scientific American*.

TREES AND LIGHTNING.—The traces left on trees that have been struck by lightning vary with the kind of tree, the age, and location. The season, too, that prevails, plays a conspicuous part in this matter. The Italian poplar (*Populus pyramidalis*) is most endangered by lightning. The cause lies not so much in its slender shape as in the fact that it has a very much ramified set of roots. The poplar grows in the most fertile and moist portions of ground, and not without distress does the farmer observe that the beautiful tree which stands by the wayside near his field interferes sadly with the growth of his crop. The wood of the poplar is therefore full of sap and moisture, and the tree is a splendid lightning-conductor. The tracks of the lightning are found in the lower parts of the poplar exclusively. Without deviation one or more rents run down the trunk of the tree; the bark is torn off and the wood exposed a distance of from six to twelve inches. About half-way down the rent a gap of the depth of about an inch is noticeable, the edges of which are somewhat burned. The top of the tree is uninjured; the branches show no rents, but remain healthy, the leaves green. Colladon, the famous French natural philosopher, has made the effects of lightning upon trees a profound study, and in one of his works he reports several instances wherein the bolt passed by a number of taller trees other than the poplar, striking the latter in its descent to the ground. Surrounded by a hedge running from south to north, grew a poplar twelve to thirteen feet high. On the other side, about twelve feet away from this tree, stood an oak and a plum tree, both of which were higher than the poplar; nevertheless only the latter showed signs of having been struck by lightning, while the other two trees were left unmolested. The highest point is, therefore, not always the one most exposed to lightning, and only when all other circumstances are equally favorably does height cut any figure. It is generally believed that a tree struck by lightning is doomed to decay, but such is not the case. The injured parts, and those connected directly with them, are frequently damaged in their growth, but the tree as a whole suffers only in cases of very intense strokes. The young shoots on the branches that have received the severest shock grow, as a rule larger than on the other portions of the tree, and the buds are of a lighter weight.

Next to the poplar the oak is the tree most exposed to the effects of lightning but the marks left behind differ greatly from those of the poplar. As to the other case, there are conformities to the general law. Oaks spread out at the top and the branches shoot up vigorously to the highest point. While the top of the poplar that has been struck by lightning remains hale and keeps on growing, the injured branch of the oak dies very soon. The rent begins away up near the top, running to the ground spiral fashion, exposing the wood all the way from ten to twelve inches, and often more. About the center of the course appears a cap about one-half inch deep, which runs parallel with the fibers of the tree.—*St. Louis Post-Dispatch*.

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

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☞ 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 1th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City.

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CONDENSED NEWS.

Another grain blockade prevails at Kansas City.

Chili has declined altogether to participate in the World's Fair at Chicago on the plea that she cannot afford it.

The Rt. Rev. Spencer Richardson, bishop of the Reformed Episcopal Church, has become a bankrupt. His liabilities are small.

At a meeting of sales agents of the coal companies, Feb. 26th, the production for the month of March was restricted to 2,500,000 tons. Prices remain unchanged.

The American Missionary Union of the Baptist Church has just held its annual meeting at Des Moines, Ia. Three hundred delegates were in attendance.

King Oscar, of Sweden, is said to be the most accomplished of Europe's sovereigns. He is a brilliant playwright, poet, astronomer and musician, and is a perfect giant in stature.

Jacob Leese, the first white settler in California, died at San Francisco last month, aged eighty-two years. He came to California in 1833 and built the first house in San Francisco in 1836.

The Brigham Young Memorial Association has let the contract to Sculptor Dolin, for a statue of the Mormon leader to be erected at the south-east corner of Temple block, Salt Lake City, at a cost of \$50,000.

It is reported that the government of Italy is about to resume full diplomatic relations with the United States. Baron Fava will be appointed minister to Denmark, vice Signor Catalini, who will be sent as minister to Washington.

The Hotel Royal fire has wonderfully increased the business of the Park Avenue Hotel, New York, which is absolutely fire-proof, and the most substantial hotel structure in the world; \$150,000 has been expended by the new proprietors for alterations and improvements.

A year ago Lewis Asher, a prominent merchant of Springfield, O., was bitten by a hog he was attempting to drive into a pen. Recently a black spot appeared on his tongue and soon spread over the whole surface. He died a few days after from blood poisoning, which was due to the hog's bite.

Queen Victoria is greatly disturbed by a suicide which was committed in the pantry of the palace at Osborne. A male servant holding a responsible position in the plate room killed himself by swallowing a dose of spirits of ammonia. It is supposed some recent occurrences, entailing reprimands, preyed upon the man's mind.

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

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The Chicago Pension Office has on its rolls the oldest pensioner in the United States. He is 103 years of age, and was a sailor of the navy in the war of 1812.

The wheat crop of Manitoba this year places her in the list of great wheat-producing countries of the world. It is not less than 25,000,000 bushels, so large, in fact, that laborers could not be secured to harvest it. The other grain crops are proportionally good.

James Whitcomb Riley's income from his readings and recitations equals a bank president's salary, while Bill Nye, in 1891, cleared \$40,000 from his appearances on the rostrum. Max O'Reil and Will Carleton get \$200 a night from their managers, and George W. Cable receives \$100 every time he reads. Literary men of this country who "take" soon amass a competence, while not a few of them get rich.

MARRIED.

BROWN-EMERSON.—At the home of the bride, in Alfred, N. Y., Feb. 24, 1892, by the Rev. J. Sumner, Ward B. Brown and May E. Emerson, both of Almond, N. Y.

KERN-SANDERS.—In DeRuyter, N. Y., Dec. 15, 1891, by Rev. L. R. Swinney, Ellsworth A. Kern, of Hamilton, and Miss Bertha Z. Sanders, of Lincklaen.

JUSTICE-JUSTICE.—In DeRuyter, N. Y., Feb. 4, 1892, by Rev. L. R. Swinney, Emerson D. Justice and Mrs. Annette Justice, both of Lincklaen.

NEAL-HINDS.—In Cuyler, N. Y., Feb. 10, 1892, by Rev. L. R. Swinney, William W. Neal and Miss Mabel E. Hinds, both of Cuyler.

AUSTIN-AUSTIN.—In DeRuyter, N. Y., Feb. 15, 1892, by Rev. L. R. Swinney, Albert Austin and Miss Rosa E. Austin, both of DeRuyter.

VINCENT-SEAMANS.—In DeRuyter, N. Y., Feb. 18, 1892, by Rev. L. R. Swinney, George A. Vincent and Miss Marietta Seamans, both of Cuyler.

CAREY-ODELL.—In DeRuyter, N. Y., Feb. 18, 1892, by Rev. L. R. Swinney, Jesse D. Carey, of North Otsego, and Miss Rosa B. Odell, of DeRuyter.

MILLER-COON.—In the Seventh-day Baptist church, Lincklaen Centre, N. Y., Feb. 24, 1892, by Rev. L. R. Swinney, Wilson O. Miller and Miss Adah E., daughter of Edgar A. Coon.

WOODRUFF-NELSON.—In Shiloh, N. J., Jan. 20, 1892, by Rev. I. L. Cottrell, Mr. Frank E. Woodruff, of Bridgeton, and Miss Olive M. Nelson, of Shiloh.

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.

CLARKE.—In Oxford, N. Y., Dec. 26, 1891, Miss Lucy Wilcox Clarke, daughter of the late Mr. Ethan Clarke, of Oxford, and granddaughter of the late Rev. Henry Clarke, of Brookfield, and of the late Mr. Reuben Wilcox of Whitestown, aged 79 years. G. B. U.

GREEN.—At Adams Centre, N. Y., Jan. 18, 1892, of heart failure, following an attack of bilious grip, after an illness of only twenty-four hours, Asa M. Green, aged 70 years, 7 months and 21 days. S. W. M.

SHEPPARD.—Near Marlboro, N. J., Feb. 20, 1892, Mary Ann, wife of James Sheppard, aged 40 years. J. C. B.

PRENTICE.—On Feb. 22, 1892, at 814 N. C. Ave., Washington, D. C., of diphtheria, LeRoy A., only son of Nathan B. and Nellie F. Prentice, aged 9 years, 10 months and 7 days. "For of such is the kingdom of heaven." N. B. P.

CLARKE.—At his home, Hyde Park, Chicago, Ill., Jan. 25, 1892, Mr. Henry W. Clarke, son of the late Dr. Harry Clarke, of Big Foot Prairie, Walworth, Wis., and grandson of the late Mr. Reuben Wilcox, of Whitestown, N. Y., in the 77th year of his age. G. B. U.

THOMPSON.—Near Hammond, La., of measles, infant daughter of J. W. and Margarette A. Thompson, aged 10 months and 26 days. G. W. L.



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