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THE NEW LEAF.

BY GEO. H. UTTER.

"Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true."

The cry of the English laureate finds many responses on New Year's Day. Behind is the old year, with all its failures and all its sorrows; before is the new year, bright with hopes and filled with promises. Blessings of the past are, for the time, forgotten in its sorrows, while the temptations of the future are already confidently met and conquered by anticipated strength. The new is to succeed the old, the true is to overcome the false. In spite of our modern realism we feel that with the advent of the first day of January a new opportunity is offered us; that somehow, though we know not how, as the midnight bells tolled the knell of the Old Year an unseen hand turned over "a new leaf" in the chronicle of our lives. There lies the white page before us; what record are we to make upon it?

No one but yourself can write upon your page. If the record is bad, it will be your own hand that makes it so. Friends may warn and willing hands may protect, but neither will avail against your yielding to wrong. You may be influenced in making your record, but the record is yours and yours only. The law of neither man nor God can make the record good except as you yield your will to it. If the page is to be free from blots and blemishes, you must keep it so.

The page cannot be left blank; it will be written upon. If left to chance, a twelve-month hence it will be covered with lost opportunities. To do nothing is sometimes as bad as to do wrong. The servant who hid the talent and returned it to his Master unimproved, was the one who was reprimanded. The new page, when it becomes old, is to bear *your* record.

No erasure can be made from the page. Once written the record is forever. Our moral equipment has no inverted stylus, nor is the surface of this new page of the plastic kind on which erasures can be made. The record must stand. If it is partly bad, a good entry may make the page brighter, but always, until the end of things, its beauty will be dimmed by the blot.

The page will be a record of little things, so small that they are done or omitted almost without thought. In this lies the greatest danger. If the record could only remain blank until some great opportunity offered itself, how gladly we would enter in large letters that opportunity improved. But no; the page is to have no display lines; it will be written in small letters, and will be a record of little duties, every-day affairs, done or left undone, little sins shunned or committed. Before the sun goes down on this New Year's Day the record will be commenced.

May the record of 1893 be one of kind words and deeds, generous thoughts and acts, charitable criticisms and judgments. May the com-

mand to do unto others as we would that they should do unto us be gladly heard and willingly obeyed.

WORLD'S FAIR AND SUNDAY.

What interest have we as Seventh-day Baptists in the opening or closing of the World's Fair on Sundays?

BY THE REV. E. M. DUNN.

From the frequent articles in the *Outlook* one would think we have a vital interest. As an item of intelligent consideration it is certainly not contraband to the journalist.

One may say with truth, in a certain sense, "it is not our funeral." "Let the potsherd strive with the potsherds of the earth." That our denomination do feel an interest in it is proven by the fact that at our recent Council, held in Chicago, a committee was appointed to frame a resolution thereupon. I would commend the report of that committee as altogether the wisest thing that we have yet said upon the subject. The spirit and language of that report is excellent. We ought to sympathize with those Christians, who in the interest of good order, morality and religion, desire the better observance of a weekly Sabbath. We regret that they do not observe, and recommend the observance of that day as the Sabbath which has the sanction of the word of God.

Again, we ought to desire that whatever is best for the city of Chicago and the country generally will be determined upon in the matter. Now if the Exposition is opened, will not the railroads run excursion trains on Sunday from a hundred miles outside of the city in every direction, and will not irreligious people be tempted to rush into the city, and thus make a holiday of a day that is generally regarded as a Sabbath? Will not this be detrimental to what is popularly called good morals? Where is the rest from labor in that case for the hundreds and thousands of employees who will be required to run these trains, and to run the Fair itself?

It is but fair to suppose that those who have made such a strenuous effort to have the Exposition closed on Sundays have done so in the interest of good order, morality and religion, and ought we as Seventh-day Baptists desire to see their purpose defeated however much we would like to see God's Sabbath reinstated in lieu of Sunday? There is quite a temptation for Sabbath-keepers to take pleasure in seeing Sunday "desecrated," because of an undercurrent of feeling that all such *desecration* may lead people to ponder the reason why the day is held in such disregard, and thus have our cause come favorably to the front. In other words, we are tempted to take satisfaction in seeing the Sunday Sabbath broken down that the Bible Sabbath may be erected in its stead. As to the rightfulness of this feeling people may differ in opinion. I am inclined to think that the feeling is not altogether censurable. Of course as Seventh-day Baptists the inconvenience, to us, incident to the Fair being closed on Sundays, is a slight affair, although of some significance.

The question of legislation in favor of Sunday hardly enters into the case, inasmuch as Congress has taken the action it has in view of the pressure brought to bear upon them by the petitions and noise that Crafts & Co., have made, and especially the action of Congress does not decide the matters; it is for the commissioners of the Exposition to decide, and they are not a legislative body in the sense of making laws for the State. But it is quite probable that before this article appears in print, Congress will have so modified the conditions of their appropriation as to recommend that the Exposition be opened on Sunday to visitors, but the running of the machinery be stopped.

Take it altogether, I really hope and expect that this will be the outcome of their deliberations, and that the commissioners will decide in accordance therewith.

EVANGELIZATION.

BY THE REV. O. U. WHITFORD.

No. 2.

CO-WORKERS WITH GOD.

We have presented the belief that evangelization and salvation is the present work of God. It is also instrumentally the work of man. Paul says: "We are laborers together with God." 1 Cor. 3:9. Every person born into the kingdom of God by the Holy Spirit is called of God to be a co-worker with him in the work of saving men from the dominion and ruin of sin. Every Christian is made a partner in the divine enterprise of salvation. He is no silent partner, but is held as an open and responsible partner. Christ the Saviour of lost men, the Great Head of the kingdom of God in the earth, is, as we have seen, theanthropic. So is the work of evangelization and salvation. It is a theanthropic work. It is to be accomplished by the union and co-operation of divine and human forces. The divine forces are causal, the human instrumental. The Christian is to work with God, Christ, and the Holy Spirit, and they in and through him. The disciple of Christ is to preach, teach, and exemplify the saving principles of redemption. His words, life, and character, if truly spiritual and Christly, will have instrumentality, saving power. Christ said to his disciples: "Ye are the salt of the earth." Having received the salt of divine grace, and spiritual life, possessing its power they are to impart it to their fellowmen by their contact with them. As spiritual salt, Christians working with Christ and the Spirit of God, are to cleanse the world of evil and to preserve and nourish all good. Christ also said: "Ye are the light of the world." His disciples having received the light of salvation and divine truth, it becomes their duty to shine, and to light others who are in the darkness of sin and spiritual death into the light of the gospel and spiritual life. The Christian is the light-bearer of the world to conduct the light of salvation to lost men, to light the world to God, to Christ, and to heaven. Such are the duties, work and re-

sponsibility of Christians, who are called to be co-workers with God. Great is their responsibility for the progress of evangelization and the salvation of men. What a privilege, what a high calling and honor to be a co-worker with God, Christ, and the Holy Spirit in the glorious work of salvation!

Every church of Christ, of whatever faith and order, is called to be a co-worker with God in the work of evangelization. Its first and chief work, all the time, is to save lost men, and then to nourish and culture them for heaven. It is for that each true church of Christ is spiritually constituted and given organized life and power. For the great ends of evangelization should all its spiritual gifts, intellectual powers, all its energies, all its resources and activities be employed. When the pulpit has no higher aim than to gain popularity by rhetoric, oratory, and stunning sermons, when a church has no higher purpose in her services than popular entertainments,—to entertain a congregation with a first-class religious concert and a first-rate religious oration; both the pulpit and the church have mistaken their calling,—have perverted the God-designed purpose of their power, resources, and work. These should be written back of every pulpit and over the door of every church of Christ: "Evangelization, salvation, and Christian culture;" and to the accomplishment of these ends every energy and every resource should be dedicated and used.

What is the mission of a Christian denomination in the world? To what work is it called of God. Is it primarily proselytism? Is the great Methodist denomination called of God firstly and chiefly to make Methodists of the people? Is it her first and chief work to set her tents over against the Presbyterian tents, and work with all her energy and power to get the sheep out of her fold into the Methodist fold, and let the masses of lost men all around go without any effort to save them? No, and she does not do that kind of work. Is the seventh-day Baptist denomination called and ordained of God to the work primarily and chiefly to make Seventh-day Baptists? Nay, verily. Every Christian denomination is called to be a worker with God firstly and chiefly in the great work of saving men from the thralldom and death of sin, and fit them for heaven. That denomination which in spirit and effort is the most evangelical is the most successful in denominational lines;—in building up itself. Sabbath reform, or any other true reform, can and will live, grow, and succeed best when rooted and grounded in the soil of evangelization. Only in the heart and life of him who is born of the Spirit and imbued with the love of Christ, can any truth of God truly live and thrive, and bring forth fruit to the honor of man and the glory of God. If we wish, as a people, to see Sabbath Reform succeed by our efforts we must possess greater love for souls and be more consecrated in spirit, means, and effort to the work of evangelization. Will this work of evangelization succeed? Yes, it will triumph most gloriously. It is God's work, and with the divine forces,—God himself, Christ, the Holy Spirit, the word of God; the co-workers,—the disciples of Christ, the Christian churches, evangelical denominations,—working together, we may confidently expect in God's own time that every knee will bow to Christ, and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

NOTHING is ever done beautifully, which is done in rivalry; nor nobly, which is done in pride.—*Ruskin.*

MORAL OBLIGATION TO GIVE THANKS.*

BY THE REV. E. A. WITTER.

(Text. Psalm 107: 8, 9.)

One of the moral exercises of the human heart is that of thankfulness, or grateful acknowledgment of favors bestowed. It is the development of this faculty of the human soul that makes society so desirable, and in fact is indispensable to that soul. Human society would lose one of its most fascinating charms, and be robbed of one of its brightest and most valuable jewels were this element of gratefulness for favors bestowed taken out of the human heart.

In our treatment of this question, we shall seek to show the value of this spirit as it is manifested in National Thanksgiving days. We shall treat the question under three divisions: 1st, The history of Thanksgiving; 2d, The end sought by these Thanksgiving occasions; and 3d, The influence that these occasions have, or should have, upon the heart life of the people.

I. The history of Thanksgiving. Quite early in the history of the world we find notice of days of feasting, rejoicing and giving of thanks, by the various peoples of the earth. These, however, were mostly confined to families, or tribes, and were made occasions of rejoicing because of some victory gained, by which peace and safety were restored to family and friends, or honor had been gained in the arena. Almost numberless examples of these thanksgiving occasions are found in the ancient classical literature.

The Greeks and Romans frequently appointed days of feasting and giving of honors and praise to their gods. But while these possessed some characteristics in common with the present idea of thanksgiving, they were nevertheless, occasions of great feasting and revelry on account of some great victory in battle by which they had been able to bring into bondage and cruel servitude many more of their fellowmen, to gain to themselves more territory, or add another gem to their crown of fame. Frequently upon these occasions those captured were made to bear part in the festivities by being caused to endure various forms of cruelty, thus becoming a cause of merriment, as is seen in the case of Sampson, when he overthrew the Philistine palace. On these occasions the sensuous nature of man was aroused and gratified to such an extent that drunkenness and reveling reigned unchecked. Such were the fruits of Paganism, too clearly portraying the dark, unenlightened condition of the Pagan mind.

In the history of the Jews, we find account of many seasons of thanksgiving and all of these like those of the pagan world were seasons of feasting. We find also that they are the first nation who established and observed a regular National Thanksgiving day. This occurred upon the fifteenth day of the seventh month of each year, it lasted eight days and was one constant scene of joyfulness and thanksgiving. This was the feast of Tabernacles at which every Israelite was required to be present. All were required to dwell in booths made of various kinds of branches during the days of this feast that they might keep in remembrance how the Lord God had made them to dwell in booths during their wandering in the wilderness. As this feast was celebrated in the temple, there was had on the evening of the first day of the feast an illumination in the outer court of the women, the lights, or, torches were made of the priests cast off linen garments, and

*Thanksgiving sermon preached at Albion, Wis., Nov. 24, 1892.

were placed upon great golden candlesticks in such a way as to throw their light over the whole of Jerusalem, and a dance attended by song and music was performed before the candelabra during this illumination. It is to this illumination that our Lord made reference when he said, "I am the light of the world."

But we turn again the pages of history, and passing by century after century, and people after people, in which but occasional seasons of thanksgiving were held, we find where a small band of people, because of the constant persecution to which they were subjected because of their desires for religious liberty, left their native land and sought a home in a strange country under the most trying and discouraging circumstances. Yet, when the crops had been gathered in the fall, scanty as they were, they made a feast and a time of thanksgiving for the space of three days. In this feast some of the native tribes took part, furnishing three deer for the occasion. Thus was held the first recorded Thanksgiving upon the soil of this our loved land. In this thanksgiving service our fathers placed upon record an imperishable testimony to the joy and satisfaction that they experienced in the exercise of the liberty they had sought and found in this new home. From this festival season we see how dear to the human heart is liberty, not only of body but of conscience. It would seem that having passed through such great trials to gain this liberty they would have never forgotten its cost or its value, and would always have been willing to extend to others the same privileges they claimed for themselves. But we find that before long they showed such hostility to all who differed from them religiously that Roger Williams was cast out into the wilderness and left wholly to the mercy of the savages and of God. Thus there was instituted in this land that spirit of religious oppression from which they had fled, and which has maintained its hold upon this continent to the present day, so that even in some States liberty of conscience is legally refused to some of the Protestant churches; and even the hand of persecution is frequently laid upon them, not for immorality, not for riots, but simply and only for serving God according to the dictates of their own hearts, taught and enlightened by the word of God.

These Thanksgiving occasions came to be regularly observed by the Pilgrim Fathers after the gathering of the harvests, and for a long period were confined to the New England colonies, being recommended by their several governors. During the Revolution a day of National Thanksgiving was annually recommended by Congress. After the adoption of the Constitution, Washington recommended the observance of such a day; his example was occasionally imitated by subsequent Presidents, but a day of National Thanksgiving was not regularly observed until during the Rebellion. In 1863, "when the land was threatened with disaster, made doubly so by the prospect of the failure of the crops, fasts were held all over the land, and when in the fall a bountiful harvest was gathered in, the people, by a proclamation from the friend and liberator of our country, Abraham Lincoln, were assembled to join in a day of National Thanksgiving to God for this token of his mercy to them." And as the cloud of war rolled away and the sound of trumpet and cannon was heard upon the field of carnage no more, the people felt so deeply the sense of God's mercy that they continued to observe these annual days of feasting and rejoicing

mingled with devotional services as means of representing their thanksgiving for the freedom and prosperity which the loving and allwise Father has bestowed upon them. In accordance with this custom we are, by the Chief Magistrate of this country, called together to-day that we may offer to God the homage and devotion of a grateful people.

II. The end sought by these thanksgiving occasions.

In all the earlier occasions there seems to be had in view, as the end or object sought, the stirring up within the minds of the people of a spirit of rejoicing, and at the same time strengthening the love of country, and of reverence for the guardian god of that country in the hearts of the people. It is evident from ancient history that that tribe or nation was most united and powerful which established in the hearts of its subjects the most universal confidence in the power and wisdom of its god. As these festive occasions were of such a nature that the power, wisdom and works of the gods were recounted, we can readily see how they were powerful agents in bringing about the desired end. The spirit manifest on these occasions is the same as that seen in more recent times. It was but the early unfoldings of that faculty of the human soul which recognizes its dependence upon a power without and higher than itself; and recognizing that dependence, seeks to manifest its gratefulness for the favors and mercies received from the Supreme One.

In all the theologies of the world there is found the idea of man's duty to manifest gratefulness to God for the goodness shown. Various means are used for the accomplishment of this end, and I believe it is a fact that every nation has these Thanksgiving occasions as a means to this end.

As we study respecting the Jewish feast of Tabernacles, we find that there were at least two ends had in view by its maintenance. These were, 1st, the keeping in remembrance God's great goodness in their deliverance from bondage and watchful kindness in their passage of the Red Sea and wandering in the wilderness. The God of heaven being the author of this festive occasion, in that it was kept in accordance with his command and direction, gives us a glimpse of his wisdom in the controlling and directing the affairs of men in such a way as to develop within them the religious faculties of their being. This development is manifest in the growing attachment to Jehovah seen in the Jewish race as generation after generation took part in these commemorative exercises. It was one of the means of which God made use to beget within the heart of man more of confidence in him, and by which he might discover to man his duty as a dependent creature to feel welling up from the inmost recesses of his heart the spirit of thankfulness to a bountiful benefactor. The second thing had in view was to teach men the fact that the blessings which they daily enjoyed, although they seemed to come as the direct result of their own labor, were, nevertheless, gifts of God and tokens of his continued favor. This was one of the ways by which man was helped to steer clear of that rock which would have been so disastrous to his future development, viz., that of self worship, of self deification. It was one of the means by which God led man to understand his relation to the universe and to God, and what is there better calculated to stir within the hearts of the people a feeling of "pure, deep, and lively joy which in all its elements finds no parallel among the observances of men" like to "the varied green

of the ten thousand branches of different trees, the general illumination; the sacred solemnities in and before the temple; the full harmony of the choral music; the bright joy that lighted up every face, and the gratitude at 'harvest home' which swelled every bosom" during this great feast of Tabernacles.

The pilgrim fathers, those of the Revolutionary times as well as those in the more recent Rebellion, all like the Hebrews, had as the object of these festive occasions two ends in view, that of keeping in remembrance past mercies and deliverances and of keeping alive and active in the heart a feeling of joyful acknowledgment for present blessings. There lies before us to-day the open page of history in which we may read the record of the past and watch the leading of God's hand, the omnipresence of his mercies in the progress and development of human society. For this we should be grateful, for it gives to us a means of gaining confidence in the power and wisdom of God which those of the past did not possess, hence we see the greater obligation resting upon us to give the praise and honor due to God, for there is a principle, that with increased blessings, or with greater opportunities for knowledge or improvement in any sphere, there comes an increase of responsibility. In the light of this fact, you and I are called upon more loudly by the behests of heaven to "render unto God the things that are God's" than any who have ever lived before us. The Psalmist, I think, must have had quite a realizing sense of this as well as the oughtness resting upon man when he gave utterance to that earnest expression, "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." We to-day are permitted to know more of the goodness of God, if we will, than was David, for we have brought to our view the revelation of that goodness in the gift of his Son, Jesus Christ, and we have also the record of his hand-dealings with mankind during the centuries since his time, all of which should stir us to as much greater earnestness for the cause of truth as our opportunities for enlightenment are greater than was his. In all of God's work there is an order and a continual upward development; this is manifest in the history of our own country, for the small handful of 120 men who landed upon New England's rocky coast in 1620 have in a little more than two and one-half centuries increased to nearly or quite as many million, which would be an increase of population in these United States of more than 1,255 for every day since the landing of the Mayflower, an increase that is almost fabulous in its greatness. The territory occupied by the inhabitants has increased from the few acres rudely cultivated in the eastern part of Massachusetts, till it is bounded on the east by the Atlantic and on the west by the broad Pacific, and extends from the region of almost perpetual snow and ice of Alaska to the fields of perpetual summer in Florida, containing mines of untold wealth in all the various minerals and precious metals, and possessing one of the grandest and most perfect water systems in the world. Most of its fields are rich in the production of all kinds of produce, so much so, that it is able to furnish bread for the world; and it possesses a variety of climate making it (humanly speaking) impossible for any wide-spread famine to prevail among us. There are within this country the facilities for commerce and manufacture equal to any country on the globe. In the matter of improvement and invention we, as a nation, lead the world, and are fast making those im-

provements and adopting those methods that bid fair to make us equal to all others in our systems of education. Financially, we are prosperous. Politically, we stand recognized by all nations so that our flag is respected and our representative men are honored in all countries. We stand at peace with all the world, and but two things mar, to any considerable degree, our internal peace and tranquility: Mormonism, which hangs like a mighty ulcer upon our body politic, destroying its purity, and sapping the very life blood of our nation; and intemperance, that source of crime and misery, that fountain of woe and desolation, that grave of lost hopes and dead ambitions, which has not only taken up its abode in this or that isolated part of our country as an outlaw ostracised from society, but walks unhindered within our legislative halls, has fastened itself upon the more public centres of our nation, yea, it makes its soul-destroying and withering influence felt within every home of this fair land.

The prosperity of our country is in no small measure due to the spirit of earnestness which characterized the life of its early settlers, and its religious life and devotional spirit is, in no less degree, the result of the seed planted in those early thanksgiving occasions.

III. What is the influence which these occasions have or should have upon the heart life of the people?

We have in the treatment of the previous part of our subject incidently touched upon this question, showing how that, in the Pagan mind, they had a degrading influence, in that they were of a sensual nature and led to debauchery and to a love of crime, and stirred up a thirst for blood that in its shedding they might have other seasons of reveling. But in none have we found the influence so pure and free from the dross of Phariseism, as in the life of the pilgrim and early fathers of this country. We do not believe the chief end of Thanksgiving day to be found in the feast that we from God's bountiful store are able to prepare for ourselves and friends; nor is it listlessly to go to the house of God and sit in our accustomed places during the service of the day; no, it is none of this, but the interest of such a service is to come to the day with that same feeling of devotion, with very much the same reverence with which we should enter upon the Sabbath and engage in its services. Upon the Sabbath God requires us to turn our minds from the business of life and let them dwell in meditation upon his goodness, mercy and other attributes. Are we not as truly required to give the day set apart for Thanksgiving to meditation upon the benefits which God has bestowed upon us.

Suppose there was among the rugged cliffs or bluffs upon one part of my farm a rich vein of gold, of what practical value would that be save as it was brought forth and transformed into that which has a recognized value? There are hid in the bowels of the earth vast fields of coal, yet it is as valueless as so much stone save as it is placed under favorable conditions in which the carbon of which it is mostly composed, can be emitted in the form of heat; then its value can scarcely be computed as a necessity for the comfort of mankind. An engine of majestic proportions is placed upon the track, all the machinery in perfect order, by its side is a tank of water and a heap of coal bright and sparkling, and yet they are, while in this condition, worthless as a motor; but let the water be placed in the boiler and the coal within the furnace lighted, and the conditions have been supplied which make all three of the articles mentioned a

source of value; for the coal, burning, furnishes the heat necessary to convert the water into steam, which, by means of its expansion, gives to the engine, otherwise lifeless, the appearance of life, as it moves along with its heavy load of freight. But what has changed that lifeless mass into a thing of life and power? Nought but the evolving of the energies pent up in the coal and water, energies which must ever have remained inactive had not the proper conditions been supplied for the transformation. As it is with these, so it is with men. God bestows upon us blessings daily, which shall help us on to a higher development, or make us the worse for their bestowment. He surrounds us with the comforts of life, but of what value are they, if we neglect them, or use them for sensual gratification? We are vessels in which the blessings of God may and should be so transformed as to become the most helpful possible to our hearts and to the world. The social, political and educational advantages which we enjoy must be by us used and transformed into that higher development which shall bring us near to our great teacher if we would know their value. The bounties which are ours to-day contain latent energies, which, when transformed into physical and mental strength, if rightly used, may become in us activities for good in the labor of our hands, in the gifts we bestow, in the efforts we put forth to relieve the suffering of the world, in the words of kindness and cheer which we speak, and in the almost countless ways in which we may do good to our fellow men. Hence the Thanksgiving feast is a gift from God's hand, containing latent energies waiting to be transformed by us into angels of light and mercy. The feast should be more enjoyed because of this fact, than because in it we find a pleasing of the appetite, and a pleasant converse with the friends who may gather at our board. If it be possible for this fact to be so pressed upon the minds of the people, as that they shall accept it, Thanksgiving days will have a deeper significance and there will come to our own hearts a divine influence from the feast that shall make us to become moving powers in lifting our own country and through that the world into a higher and more fully purified life.

But there is another feature connected with these Thanksgiving days, and that is the devotional. We are afforded a special opportunity in which to lift our hearts unitedly to God in worship and devotion. These religious services come to us like white-winged messengers from above, bearing blessings the value of which will never be known save as we take them and having assimilated them in our soul-natures let them work out in our spirit life. Do you see that flower drooping and pale, evidently dying for lack of something needed to keep up its life, go place within the soil some fertilized draught and then watch it as it rises up and up till it stands erect again, and note the color returning to its hitherto faded petals, as that draught with its life giving energies is assimilated and goes coursing through its veins. As it is with the neglected flower so it is with the soul that neglects or refuses to take these spiritual blessings borne to us so graciously from the Father above, it sinks down and down into a death from starvation because it received not the offered mercies of God. But as the plant was restored to life and beauty because of the life-giving draught, so you and I, so every soul shall be enlivened and become a spiritual blessing to the world and an honor to the cause of truth, if we receive into ourselves and assimilate to

our spirit life the blessings, the religious opportunities afforded us from God.

Then let us seek by the mercies of God, to rise into this higher view of Thanksgiving day with all its opportunities for growth, that we may thereby draw nearer to God and become instruments in lifting the world heavenward.

WATCH.

Some bells require to be rung very often. As there is constant danger from certain quarters, so there must be constant warnings. When our Lord repeats an admonition five times over within the space of a dozen lines, we may be quite sure that he regarded it one of supreme importance. If we turn to the thirteenth chapter of St. Mark, we discover that he repeated his injunction to watchfulness several times, and then closed his solemn discourse with the sharp stroke on the alarm bell, "I say unto you all, *Watch!*"

Those of us who have crossed the ocean in a steamship have always gone down to our berths on a dark night with a more comfortable sense of security from having seen a "lookout" posted on the ship's bow. It is the business of that sailor to do two things, namely, to keep wide awake, and to report instantly any glimpse of a vessel or an iceberg before the steamer's path. His signal is the security of every soul on board. Conscience is the lookout on the bow in the voyage of our life. Some people with sinful infatuation put conscience at the stern; it may utter its shriek of remorse when the sin has been committed and the craft has struck the temptation which stove in the bow. But a conscience that can do no more than moan and weep over sins already committed is of little worth, for even that process is a very hardening one if continued too long.

I have observed one very undesirable fact in my own experience and in my observation of others; this fact is, that everything depends on the manner in which first sins and first slips from the right path are treated. If a first false step is promptly met by a thorough repentance (as in the case of Peter's lie in Pilate's Hall), there the mischief ends. The soul soon receives its healthy tone, and is sometimes the wiser and stronger for its sad experience. But if the first sin is followed by a second and a third and fourth, without any contrition before God, then conscience soon becomes benumbed and powerless. In time it is seared as with a hot iron. This is the case with those professed Christians who lapse into sensual vices, or who are detected in dishonest defalcations or breaches of trust. All these men could have been easily saved right after the first transgression; but when that was passed without compunction, the rapids soon whirled them over the cataract. It is astonishing to observe how fast sin will anodyne even a Christian conscience.

It is the office of a healthy conscience not only to feel compunctions when wrong has been done, but to detect sin in advance, and to sound the alarm to the will, which has its hand on the helm. The truly righteous man has just as many temptations floating across his weather bow as the ungodly or the backslider has. The difference is that the good man's conscience detects the danger and gives the signal to the will to "steer clear" of the enemy. Nay, more; such a conscience reports the danger to God in prayer, and prompt help comes from heaven to the hand on the helm. Wherefore the Master commands us to both "watch and pray."

The best preventive against spiritual assault and overthrow is to keep up constantly the tone and fiber of a truly godly character by perpetually living close with God. Multitudes live as if there were no God in the broad world. They act as if the Master were away and would never return. "Blessed is that servant whom, when the Master cometh, he finds watching." It is not only the enemy whom we are to be looking after, but our Lord himself. I never know when he will come to impeach my poor work, or when he will come with the orders to drop the tools into the grave. But a perpetually vigilant life of communion

and hard study and holy intercourse with him will keep us ever ready for "the last call." If we watch thus for him, he will be ever watching over us, and then no deadly danger shall ever befall us. It ought to be not only a duty but a delight to be watchful. For there are so many mercies constantly in sight, so many opportunities to do good, so many beautiful views of God's providence, and so many foretastes of heaven, that we lose more than we can afford to if we fall asleep on our homeward way. Can we "not watch with him one hour?" It will soon be over.—*Dr. T. L. Cuyler.*

SABBATH REFORM.

SABBATH ANTICIPATIONS.

BY A. F. BARBER.

A very dear friend is coming to-night,
A sacred presence of rare delight,
Reflecting Eden's glories bright,
The sanctified Sabbath of God. Gen. 2: 2, 3.

What pleasure for this guest to prepare,
Then lay aside our worldly care,
And the heavenly benediction share,
Of the Sabbath of the Lord. Ex. 20: 8-11.

This welcome friend ne'er fails to appear
From week to week and year to year,
With divine refreshing the whole being to cheer,
This holy rest day of the Lord. Ex. 31: 13-17.

If all this precious boon but knew,
For Christian given as well as Jew,
They'd honor in devotion true,
This day Jesus claims as its Lord. Mark 2: 27, 28.

Most counterfeits are justly abhorred,
But a vain substitute for this law of the Lord,
Is strangely accepted with general accord,
Though not sanctioned by his changeless word! Matt. 13: 9.

What comfort to know, direct from above,
Through God's Word, of this genuine gift of his love.
Mark 2: 27, 28.

And test by which our obedience to prove, Ex. 16: 4-30.
Which is "my holy day," "saith the Lord." Isa. 58: 13, 14.

The wonders of God's law many yet shall behold. Psa. 119: 18.

Prized far above rubies or finest of gold. Prov. 8: 11, Psa. 19: 7-11.

Till in grand swelling chorus the joys shall be told
Of the only true Sabbath of God. Isa. 56: 1-8.

With stately pageant this royal guest comes,
In chariot of setting sun. Lev. 23: 32.
Type of that glorious day when, with life's work done,
Forever we'll rest with the Lord. Heb. 4: 1-11.

NORWICH, N. Y., Dec. 30, 1892.

THE PRESS, WITH COMMENTS.

WE clip the following from one of our dailies. On just what ground the application for the injunction is based we have not learned:

The Sunday opening question will soon be dragged into the Chicago courts. An application has been made for an injunction restraining the World's Fair Directors from closing the gates on Sunday, and Judge Tuley will hear arguments on the matter January 31st.

THE *New York Tribune* of a recent date has this to say about the Sunday opening of the Metropolitan Museum in New York:

During the time that the Metropolitan Museum has been open on Sunday it has been visited on that day by 405,411 persons—an average of 5,869 for each Sunday. These figures are a potent argument in favor of a liberal policy by the city toward the Museum. The Sunday opening has proved a most successful experiment from every point of view except the financial one, and if it should be abandoned now the change of policy would be seriously felt by a great number of people. It will have to be given up, though, unless the appropriation authorized by the Legislature is made.

THIS is the way a woman, Anna L. Hastings, of Wellsboro, Pa., puts the question of the Sunday closing in a recent issue of the *Elmira Daily Advertiser*:

Sir.—In reading the article in the *Advertiser* of recent date on "The World's Fair and Sunday closing,"

it appeared to me that the writer had entirely ignored the only point of real importance in the discussion.

The Sabbath is an institution which belongs solely to the Christian theology. Those who do not believe in that theology have no reason to observe it. Our government does not give to one part of the people the authority to compel others to observe the ceremonies of their own religious beliefs.

The principle of freedom and equal rights upon which our government is founded has been defined thus: Every individual may act according to his own judgment so long as he does not infringe upon the rights of another. Those who want the World's Fair open on Sundays as on other days, simply claim this right of each to act according to his own judgment. Those who are striving to have it closed are aggressively infringing on the rights of others.

DURING the campaign of the Sabbath (Sunday) Reformers for signatures to petitions to place before Congress asking for the closing clause of the appropriation bill, it was frequently charged that public meetings voted in favor of the measure, and that that vote was counted as so many thousand or million signatures, according to the constituency represented by the meeting. This has been thought by some to be a pretty severe charge against the methods of those conducting the petitioning business. The following, which recently appeared in the *Christian Statesman*, under the head, "The New Method of Petitioning," will be its own explanation:

The old method of petitioning by miscellaneous signatures, obtained hastily at the door and on the street, is not only slower, but more likely to result in mistakes than the new method, by deliberate vote, after explanation and discussion, in citizens' meetings, labor lodges and church assemblies. These endorsements of organizations also show, by the name of the organization, just what sort of people are favoring the movement. Personal letters are the best of all petitions. Fifty letters would have a far greater influence than the vote or signatures of a thousand persons. Petition first, and then follow up with letter as a reinforcement. It is always better to write a petition than to use a printed one.

By this "new method" of obtaining signatures a convention of a few hundred delegates may "sign a petition" for hundreds of thousands of people in a few moments' time! It was by this "new method" that the "clearly expressed will of the American" people was obtained which was brought to bear upon Congress for the passage of a measure which was the real wish of a comparatively few men. By this "new method" that which was thought to be an expression of Cardinal Gibbons in favor of the closing clause a million Catholic votes were counted for the measure. It now appears that the Cardinal favors the Sunday opening movement. Will the "new method" allow a million votes for the opening clause? As a people, we have comparatively little interest in the closing or opening question. The question of straightforward, honest dealing with every question on which there are differences of opinion is far more important to us.

ON Bishop Potter's *Forum* article, some time since, *Harper's Weekly* makes this comment:

The last and strongest word that has been spoken in behalf of keeping the World's Fair open on Sunday, for at least part of the day, is by Bishop Potter, who is always sure to be found on the enlightened side of every question of public interest.

In an article published in the current number of the *Forum*, the Bishop discusses the problem from the point of view of a thorough believer in the American Sunday. He recognizes the strong hold which is maintained upon the people of this country not only by the Christian Sunday, but by the modern accretions upon our day of rest, a hold which was clearly illustrated in a striking manner by the recent Convention of the Society of Christian Endeavor.

It is comparatively easy to show that the Sunday of

our traditions is very far from being the Sunday of primitive Christianity; that its harshness is against the history of the day as it was observed by the first members of the Christian Church; but the problem presented to those who are in charge of the World's Fair is quite different from this. To them the question is one of right or wrong, and not only whether the admission of the public to the fair is in itself absolutely right or wrong, but whether or not it would offend against the proper prejudices and instincts of the vast majority of Americans, who consider not only all labor but all recreation on Sunday a violation of the sanctity of the day.

As the Bishop points out, the American reverence for a day of rest may be marked by keeping the Exposition buildings closed during the morning, and forbidding the running of machinery or the trading operations of the exhibitors during the whole twenty-four hours. But why should not the elevating, artistic, and educational features of the fair do their refining task during the afternoon hours? Surely there is nothing demoralizing in the study and enjoyment of the progress of mankind in the arts of use and beauty. It is proposed to close the doors which lead to the gallery of arts, to the collections of the handiwork of our own and foreign peoples, to the exhibitions of implements that signalize the triumph of man over the hard conditions of nature. The thought and labor that have gathered under the roofs of the Fair buildings the best that man has accomplished must be shut to the visitors at Chicago on the day supposed to be devoted to their spiritual development. The liquor saloons will be open. The theatres will not be closed. But access is to be denied to the most complete illustration of human progress and refinement ever made on this continent.

Surely there is something in this proposal that is antagonistic to the very spirit which is invoked in its defense. It is a difficult matter to convince the American people that their traditions, their bringing up, their instincts are wrong, but the word that Bishop Potter has spoken in that behalf should cause the most conservative to pause and ponder.

THE SABBATH QUESTION IN 1893, A. D.

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

This title includes whatever touches either the Sabbath or Sunday; a broad view of the whole field. It is not enough to say that the interest in the question is much greater than at any time before, within this century. That statement falls far below the facts. While the political and business features of the Sunday question are just now especially prominent the tide of religious interest is also rising. The culminating influences of the past fifteen years are demonstrating the fact that the immediate and the ultimate issues before the American people are Sabbathism on a religious and biblical basis, or holidayism on a non-biblical and non-religious basis. The special efforts of the last four years in behalf of Sunday have been mainly political. Its friends have laid aside the "sword of the Spirit, which is the Word of God," and resorted to political methods, hoping to exalt the "civil Sabbath," and so gain some help for the religious observance of Sunday. Disregarding the verdict of history, which God has written in capital letters on every century of the past, they have thus created a most bitter disappointment, which now impends even more threateningly than did the evils they first began to fight; for it is little less than certain at this date (Dec. 26, 1892,) that they are to be sorely beaten by the very methods which they set in motion. Having taken the secular sword they are likely to perish by it.

If Congress shall repeal its former action concerning the World's Fair, there is no doubt but that Sabbathlessness will be increased as an immediate result; this, not because the opening or closing of the Fair on Sunday is vital to the real Sabbath question, but because the friends of Sunday have staked so much upon that one item. The only hope for any real good, in the future, is in the reaction which is sure to come. Men will be taught sometime the utter futility of any appeal except to religious conscience and

the Word of God. If the experience of these years does burn that fact into the hearts of men a wide door will be opened thereby, for an appeal to the Bible, this will lead to true Sabbath reform.

The *Christian Statesman* for Dec. 24, 1892, goes forth to "forty thousand ministers of all denominations," as a "marked copy," the marked article being an editorial, "Stand for the Lord's-day." It is signed by "W. H. Mc-Millar, President Pennsylvania Sabbath Association." The issue of Dec. 17th contained an especial appeal to the Y. M. C. A. to aid in the impending struggle to save Sunday.

The *Union Signal* of Dec. 22d contains advice from Mrs. Bateham, "National Superintendent of Sabbath work of W. C. T. U.," to the effect that no effort should be made to repeat petitions to Congress in favor of Sunday closing, but rather prayers, telegrams, and resolutions, that Congress may be induced to stand firm. Mrs. Bateham reports a new "Manual of Sabbath Observance," of 83 pages, which "gives directions for fifteen lines of local Sabbath work, full instructions to all superintendents, gives also a history of our department work for eight years, a general view of the world's Sabbath work, and for home study, several chapters of the scientific and religious reasons for the Sabbath, for the first day instead of the seventh and how to keep it; also a table of the State Sabbath laws, chart, showing need of Sabbath rest, etc. Also ten new leaflets by well-known writers.

The Seventh-day Adventists are preparing to circulate a large amount of "Religious Liberty" literature in connection with the *American Sentinel*. This is strong testimony against Sunday laws.

The extent of the petition movement in favor of opening the Fair on Sunday is not yet known, but it is safe to say that in actual signatures it will exceed the demand for Sunday closing many thousands of times. The agent of the National Temperance Society, J. N. Stearns, reports in the *National Temperance Advocate* for January, 1893, that he had been refused a hearing before the committee having the Dunbarrow Bill in charge, while the Secretary of the "Sabbath Opening Committee" was permitted to go before the committee of Congress bearing petitions in favor of opening the Fair, said to contain 750,000 names. Mr. Stearns adds: "The Sabbath was never more in peril than it is to-day. Let its friends make their influence felt at Chicago that this infamy may not be consummated." The discussions which touch the Sabbath question in newspapers, pulpits, conventions, and elsewhere, has been much greater in 1892 than during any score of years in the earlier part of the century. Unrest, touching this vital issue, is everywhere, and 1893 promises a large increase of agitation, and not a few new, and perhaps epoch-making developments all along the line. The readers of the SABBATH RECORDER ought to be alive to these issues.

NEVER was any one so exalted as our Saviour, and never did any one make such a use of his exaltation. He shrouded it in the deep veil of humanity; he concealed it from the view of the world. None but the piercing eye of faith, illuminated by the Spirit of God, could behold it.—*Robert Hall*.

EVIL, once manfully fronted, ceases to be evil; there is generous battle-hope in place of dead, passive misery; the evil itself has become a kind of good.—*T. Carlyle*.

MISSIONS.

THE American Board Almanac of Missions relates more particularly, of course, to the work of the American Board; but it contains several valuable tables and much interesting general information.

The *Golden Rule* says: "The Almanac increases in beauty and value from year to year. It would be a capital missionary manual from which to become posted for Christian Endeavor Day."

The *New York Independent* says: "It is a perfect pocket encyclopedia of missionary information of many kinds. It is a most valuable book of reference."

The *Missionary Review of the World* says: "The American Board Almanac is always within touch in our office. We would be lonely without it. It is not devoted to 'Old Probabilities,' but is full of statements of facts about missions. It costs but ten cents."

The *Christian at Work* says: "It is as beautiful and valuable as any of its predecessors. There is no better or more valuable Missionary Almanac published. Churches and Mission Bands could not do better than supply their members with it."

Ten cents a copy. Address Charles E. Sweet, 1 Somerset St., Boston, Mass.

DEEPENING THE SPIRITUAL LIFE OF THE CHURCH.

This subject may be treated theoretically and practically.

Theoretically.—1. All life is derivative and in its inception is at least dependent. Though men have tried very hard to discover something like "spontaneous generation" they have failed and always will fail. In spiritual life, which is higher than animal life, the dependence never ceases. Jesus says, "Apart from me ye can do nothing." In the spiritual sphere our life all flows from union with Christ, and is vigorous and effectual just in proportion to the intimacy and constancy of this union. "Abide in me and I in you." A double union is here spoken of, structural and vital. This union is always essential, not only to activity but to life itself.

2. Life is maintained by a flux and re-flux, a going forth and returning, an imparting and a reaction. So is it in our spiritual life. The words of Christ brought into contact by the Holy Spirit with our minds and hearts quicken us and we respond in prayer and thanksgiving to God. God speaks to us and we speak to God. Whatever checks the inflow of our lives checks the manifestation and outflow of our lives.

3. Life is manifested by imparting life. The branch receives life from the trunk and imparts life to the leaf, flower and fruit. If it fails to impart life it proves that its own life is impaired and must soon cease. The branch that fails to leaf and flower one year will be unable to do so the next. Life is maintained only by activity in imparting life. The parallel holds good with regard to spiritual life. "He that abideth in me and I in him the same beareth much fruit."

Practically.—1. I suppose there is no missionary who does not feel that the spiritual life of the Chinese Christians needs deepening. The Chinese are not naturally a spiritually minded people. They are of the earth earthy; when we consider their hereditary tendencies, their early bias and their daily environment, it

is not strange that their spiritual life is at a low ebb. I do not mean to assert this of all for we have many bright specimens of earnest Christians, but many are only babes in Christ. There is spiritual life, but it needs deepening; there is spiritual desire, but it needs quickening; there is spiritual aspiration, but it needs encouraging; there are spiritual purposes, but they need strengthening.

2. How can we best deepen the spiritual life of the Chinese Christians? In the first place, by doing all in our power to admit only true converts, regenerated men, into the fellowship of the church. The spiritual life of the members is effected by the spiritual life of the church as a body. We may as well expect a man to live in an atmosphere loaded with malaria and poisonous fever germs and to continue in good health, as to hope that our Christians will exhibit a vigorous spiritual life if the majority or a large minority of their fellow members are unconverted. Spiritual life is a reality; a change of heart is a fact; regeneration is a truth. True faith produces an actual change, not only in our relation to God but a moral change in the soul. "Purifying the heart by faith" is the language of the word. Spiritual life must exist before it can be deepened. In order therefore to deepen spirituality in the church be careful to admit only those who evince a true, living faith in Christ and a determination to obey and imitate him.

Again, in order to deepen the spirituality of our members we must cultivate their consciences. True spirituality cannot exist without an enlightened conscience. Paul "lived in all good conscience" when he was persecuting "the church," but his conscience was not enlightened; nor was he a spiritually minded man when he "breathed out threatenings" against the saints. The influence of the Chinese classics, the customs of Chinese etiquette, the deceit of the market places, the whole atmosphere with which the Chinese are surrounded is calculated to dull the conscience. We can quicken men's consciences only by quickening them in religious matters. In order to lead men to their duty to their fellowmen we must lead them to their duty to God. It is not without significance that the first table of the law precedes the second. To invert the order would be to injure the significance of the Decalogue. I maintain that to divide God's commands into "essentials" and "non-essentials," to adapt the commands of God to man's conscience, to change the ordinances and tone down the demands of Christ under the plea of "acclimatizing Christianity in China," such as substituting face washing for baptism, and tea for wine in the Lord's Supper, all tend to dull and debase the conscience. One is not to judge another, but he is not to stifle his own conscience. The enlightened, sensitive conscience is the sensitive plate on which the Holy Spirit leaves his impression when he shines into our hearts. Unless the conscience is tender no real spirituality can exist.

In the next place, in order that our converts may be deepened in spirituality, they must have knowledge. We are only deeply spiritual as we have an experimental knowledge of God. The Holy Spirit imparts the knowledge by the use of the word of truth which he has inspired. "Sanctify them through thy truth," says the Master. "Thy word is truth."

Another important point in promoting spirituality among our members is to cultivate a devotional spirit. The natural Chinese character seems to lack this. But the Holy Spirit can

kindle the flame of devotion in their hearts, and, as many of you know, does kindle it in some of them. Might we not promote their spirituality by frequently expounding to them the psalms and other devotional portions of the Scriptures?

Finally, if we would deepen the spirituality of our converts, we must ourselves set them an example of deep spirituality. This is the main point to which we must give attention and it is here that we can best make our influence felt. Is it not a fact that the character of the learner, especially in religious teaching, is effected more by the character of the teacher than the doctrines taught? If this be so of what transcendent importance is it that we ourselves be deeply imbued with spirituality, if we would deepen the spiritual life of those connected with us. It has been said, "we want to get possession of the power and use it. God wants the power to get possession of us and use us. If we give ourselves to the power to rule in us, the power will give itself to us to rule through us. Unconditional surrender and obedience to the power in our inner life is the one condition of our being clothed with it."—*The Rev. R. H. Graves.*

THE REALITY OF FAITH.

We are in the early beginnings of a reconstructive epoch. The light of a great day of God is breaking upon the hilltops of faith, and streaking the social horizon, and piercing the gloom of want which sits long and heavy upon the valleys of toil. There is a feeling abroad in the world, daily deepening into an impatient conviction, that Christ is pressing upon a reluctant Church the key of love that can unlock the problems of society. The prophetic hearts of our age, broken with a great hope for man which could find no response in rationalistic orthodoxy, are turning anew to the living Christ of the gospels, and are rejoicing in the healing touch of his sympathy. The race is grasping a thought of redemption which means righteousness and peace, justice and brotherhood, and the bearing of the burdens of the weak by the strong. Without the temple wait the multitudes eager to crown the slain Christ whom the scribes and Pharisees may again cast out, and follow him even unto death in the victory of faith that overcometh the world.

When I meet the sin of the world in its most woeful forms; when I marvel at our blind and growing faith in money as the solvent of earth's ills; when I speak to the deaf ears of religious pride and behold a nation mistaking steam whistles and opera houses for progress, and towering temples of trade and palaces of domestic luxury for national prosperity; when I see the smiling indifference of the fashionable few who cluster about the splendid churches, while the great unloved peoples, daily growing in numbers and poverty and vice, are asking fateful questions about right and wrong which the church does not answer; when I see the Almighty hand gathering lightnings of destruction in the heavens to let loose upon the strongholds of mammon—then a strong agony cries out in my soul for men who believe God. Be they ever so poor and ignorant, sinful and obscure, let me clasp hands, O God, with men who discern the signs of the times; men who see thy beckoning stars of promise, who hear something of what thou art saying to this material loving age, who rejoice to cast in their lot with thee, sharing in the sorrow and glory of fulfilling thy righteousness!

Up and down the world of strife and work the Christ of judgment is moving, appealing for hearts that do believe that the will of God may yet be done on earth as it is in heaven. He calls for men who are willing to endure the loss of money and fling reputation to the winds that they may work with God for the creation of a Christian society and a heavenly civilization.

The straightening out of the social ills of the world could be speedily accomplished if men

who profess the gospel would take the mission of establishing the market on a gospel foundation as a serious and practicable mission. It is a sheer want of faith that keeps this sublime work from being done in the name of the Lord Jesus.

If the Christian business men of our day who know the gospel and know the commands of our Lord would take it as the purpose of their lives to make all their business relations a revelation of the practicability of the gospel, dealing with their fellowmen according to the gospel rule of doing to others as if they themselves were the others; if they would take hold of this great determination to Christianize the business men of the world, and make brothers of men, with the equally strong determination never to let go, come what may, then they could work the greatest reform, they could bring in the divinest era ever known to history. If there were a thousand souls ready to fling themselves, like Abraham, upon the tides of their divinest instincts without asking to see whither they would bear them, and follow Christ in the deep and wide sense of the apostles, there would be such a heaving up of this world as would lift the loftiest ranges of its life into the skies; the warrior angels of Christ would descend to join the climbing saints in battle for the everlasting triumph of righteousness.—*Geo. D. Her-ron, D. D.*

WOMAN'S WORK.

'Tis a blessed thing, if as on we tread
In our path from day to day,
We can cheer the heart or aid the step
That is treading life's toilsome way;
For the soul that gives is the soul that lives,
And in bearing another's load
We lighten our own, and shorten the way
And brighten the homeward road.

MRS. WILBOR'S MISTAKE.

BY MRS. GEO. A. PAULL.

It was a stormy day in October. The rain came down in torrents that turned the streets into miniature Hellespontos, and the wind caught the last leaves that had clung to the well-nigh leafless branches and swept them away to add their mite to the sodden mass of crimson and amber that carpeted the sidewalks.

Mrs. Wilbor's cozy sitting-room never looked cheerier and brighter than it did by contrast with the dreariness out of doors, and the open fire lent the crowning touch of comfort.

"Just the afternoon for letter-writing," said Mrs. Wilbor, with a smile of satisfaction, as she glanced out of the window. "I am sure to be free from interruption, so I shall really get something accomplished."

She sat down at her pretty secretary and looked over a pile of letters that were marked "unanswered."

"I can surely answer all five," she said to herself. "I will get my 'duty' letter out of the way first so I can enjoy writing the others."

Mrs. Wilbor was the secretary of the Foreign Missionary Society, and at the last meeting she had been deputed to write a letter to the missionary whom their church helped to support. It had been a kindly thought of the president, in which the rest of the society had unanimously agreed, that a letter sent to the busy worker from one of the home churches would carry encouragement and cheer.

Mindful of the many drains upon the time and strength of missionaries, Mrs. Wilbor was instructed to say that the society did not ask for any answer, but would be satisfied with their share of the letter that was sent at stated times to the Presbyterian Society.

Mrs. Wilbor had been deputed to write this letter partly because she was the secretary of the society and partly because she possessed the pen of a ready writer, and every one knew

that the letter would be well written if she undertook it. This was the "duty" letter which she placed first upon her list to be answered.

It was an eminently suitable letter which she glanced over with a pleasant sense of self-satisfaction at the close of half an hour. It assured the missionary that although a stranger and in a far-away land she was held in remembrance in the society for her work's sake, and that this letter was written in the name of all as a little token of their remembrance. She was assured that their prayers and interest were with her, that it was a gratification to know that she was being blessed and prospered in her work and that it stimulated those at home to renewed efforts to know that their gifts and prayers were not unavailing. All this and a good deal more in the same strain was carefully spread out over three and a half sheets of heavy, medium-sized note paper, and was concluded with a farewell that would have answered very well for a pastoral benediction. It was quite a pleasure to have successfully completed that task, and then Mrs. Wilbor took some sheets of thin ocean paper, and seating herself with her writing-pad in the low rocking-chair that stood invitingly in the pretty bay window, which was conservatory as well, she began a letter to a dear friend in California, to whom she had not written for some weeks.

She gave her a "mental kodak," as she playfully termed it, of the sitting-room, which had been newly papered and furnished since her friend's last visit East, and the description was in Mrs. Wilbor's brightest vein. She told about baby Robbie's cute ways, the tooth that troubled him so much in getting out into the world and the curl which waved down upon his forehead just like his father's. She told her how nicely Mamie was getting along in her music, and how becoming her blue fall suit was to the little witch with her blue eyes and golden curls, and then the merry vein changed to a tender, serious one as she wrote how Frank, her oldest boy, had united with the church at the last communion and was trying so hard, in his boyish way, to be good.

It was a long letter—sixteen pages closely filled—and one which she knew would delight her friend. She had just slipped it into its envelope when baby Robbie called "Ma-ma!" and she left her writing to help him out of some baby difficulty. By the time she was at liberty again, the clock struck five and she realized that her afternoon had taken wings while she was absorbed with her long letter and she would not succeed in accomplishing all that she had planned. Directing the two letters she put them aside to be dispatched to the post office, and began her preparations for supper.

It was several weeks afterward, so long, in fact, that she had nearly forgotten all about the letters, except to wonder now and then why her friend did not write, when two letters were brought to her from the office.

One was in the familiar writing of her friend and the other bore a foreign post-mark. Mrs. Wilbor opened the letter from her friend first and greatly to her surprise, an enclosure in her own hand-writing dropped out. Picking it up and opening it she found that it was the letter she had written to the missionary. At once she understood matters. She had misdirected the envelopes and had sent the long letter intended for her friend's eyes to the missionary. For an instant she wondered how she could possibly have made the mistake when one letter was so much longer than the other, and then she remembered that her letter to her friend had been

written upon such thin paper that it was not thicker when it was folded than the single sheet of heavier paper.

"My dear Clara," her friend's letter began, "I have been too ill for several weeks to have my correspondence read to me, but one of the first things I did when I was allowed to sit up was to open the letter with your dear writing on the envelope. Imagine my disappointment when I found this enclosure. My dear friend, I hope I won't hurt your feelings if I say I never realized before how a missionary is beyond the pale of all human interests and sympathies. I realized more of what missionaries give up than I ever did before, when I read your letter, which no doubt was just the thing to send to a missionary but which gave me a chill to read, it was so formal, and, may I say it, stupid. I wonder if missionaries are not a little human-like sometimes, and if they wouldn't like to be treated as if they had some ideas in common with the rest of the world. Well, I suppose you know best, for I don't pretend to be a missionary worker and you *are* one, but deliver me from such a letter, say I most lovingly. Yours affectionately,

SUE HOLLINGSFORD."

"Well, I wonder if Sue expects me to write the same kind of a letter to a missionary that I would to her," soliloquized Mrs. Wilbor as she opened the other letter.

"My dear Mrs. Wilbor," the letter read, "I wonder if you will forgive me for keeping the letter which I know was not meant for me. Perhaps if I tell you how much it is to me you will let me have it. Now, I must explain, first of all, that from what I am going to say I do not wish you to think that I ever want to turn back; having put my hand to the plow, I love my work. I feel honored that God will accept my services and I hope to die here in the harness, in this dear land of my adoption, and yet sometimes I do feel homesick for the home land and the dear home faces. I have a sense of being forgotten sometimes and feel alone in this land of strangers. Since I came to my post, my father, mother, and two sisters have all been taken, so I have no one to hold me in special remembrance as they did. My other friends have gradually become so absorbed with other and nearer interests that they naturally have forgotten about me, and it makes my heart ache a little sometimes to think that I have no place in any home circle, no dear ones to remember in my prayers nor to pray especially for me as a dear, personal friend. My letters from the home land are principally from those who are interested in missionary work, and naturally are full of nothing else, and so, sometimes, being very weak and human, I just long for a chatty, newsy letter, just such a letter as yours was. I couldn't help reading it any more than a hungry child could help snatching at a piece of bread that was before it, and oh, how I did enjoy every word of it! I can shut my eyes when I am tired and picture your home and your little ones as clearly as if I had seen them. I could fancy you as you sat in the bay window writing, with Dickie spattering down the seeds from his cage, and Robbie trotting about the room. I feel as if I knew your children, and I want to have your permission to love them and to have them to pray for, as if I had really a little share in your happy home life. Your letter was so real that I can see bonny baby Robbie, sweet little Mamie, and noble Frank whenever I think of your home. May I have this letter, dear friend? I will send it back to you if you wish, but I will be so grateful if you will write that you forgive me and that I may have it for my own, to read when I am tired and discouraged and feel forgotten. Yours very sincerely,
HELEN NOBLE."

A mist of tears blurred the last few words. So this loving, brave, unselfish woman, who was so heart hungry sometimes for a little bit of home was the missionary to whom she had sent her formal exhortation to renewed efforts, with an idea that her letter could possibly be a pleasure. She read it over from a different stand-point now and she was glad that it had never been sent to its destination. Before the week had passed, a real letter, just such a letter as she would write to a friend with the same interests and human affections as she has herself, was on its way across the ocean. It was the beginning of a correspondence which was mutually helpful and delightful, and now and then a bright story or a tempting magazine went with the letter to brighten a weary hour.

And Mrs. Wilbor was always glad that she had made that mistake, or shall we call it a mistake? Was it not rather one of those happenings which are overruled by a loving Father for the best good of his children?—*Woman's Work for Woman.*

THE SABBATH RECORDER.

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

L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

Woman's Work.

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

PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

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

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

"O, MY mortal friends and brothers,
We are each and all another's.
And the heart that gives most freely
From its treasures hath the more.
Would you lose your life, you find it;
And in giving love you bind it.
Like an amulet of safety
To your heart forever more."

THE teachings of Christ were often characterized by those apparent paradoxes in which a spiritual truth was expressed in terms which, if interpreted literally, would be an untruth or an impossibility. The conversation with Nicodemus about the new birth, and the talk with the disciples about losing the life by trying to save it, are illustrations of this method of emphasizing great truths.

THE fundamental truth of the Christian life is based upon the paradox that life is the outcome of death. Jesus died that men might live. Men must die to sin, to self, and to the world as the end and object of life, in order that they may have the true spiritual life, with righteousness, unselfishness, and the glory of the world to come as its end. From this beginning of the Christian life in this seeming paradox it goes forward to its climax in the triumph of the spiritual over the physical in the resurrection. "Jesus said unto her (Martha) I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

IN similar manner the apostle Paul found delight in those forms of statement which are made strong through their seeming paradoxes. To the brethren at Colosse he declared, by way of enforcing an exhortation to spiritual living, "For ye are dead, and your life is hid with Christ in God;" and, speaking of the law of the Christian life, he declares, "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." In such language, with which the apostolic epistles abound, it is clearly pointed out that spiritual things are higher, more real, and more enduring than temporal things, and that the spiritual may be promoted even when the natural perish. Such considerations should lead us all to seek more earnestly and constantly the highest spiritual good which is, in an important sense, independent of outward conditions and temporal circumstances, to heed prayerfully the instruction of Jesus to "Seek first the kingdom of God and his righteousness."

WE are sorry to state that our Western Contributing Editor has been obliged to leave his work, for a time, for rest. Hence the absence of his usual paragraphs last week and this. We sincerely hope that he will not be compelled to remain long in this retirement.

A LETTER from Brother Van der Steur brings the welcome information of his safe arrival on the field of his missionary labors among the Dutch soldiers in India; also that he has been cordially received by the commander of the forces, who promises him all the protection and help in his power to bestow. Bro. Van der Steur, at the time of writing, in the latter part of October, had held several services among the soldiers some of whom had expressed their appreciation in very strong terms of gratitude. He had spoken to a large congregation of natives, through an interpreter. Thus is opened the door of usefulness to this earnest self-sacrificing brother. Thus does God work with those whose hearts are set on work for him.

BISHOP POTTER, of New York, laid the corner stone of the first Protestant cathedral in the United States, in that city last week, with imposing ceremonies. The plans for this magnificent building have been a long time maturing, but now bid fair to be realized. The site is in the newer part of the city, and the foundations are laid upon the native rocks of the Manhattan Island, to which the corner stone, with its historic treasures, is now firmly cemented. It is to be known as the "Cathedral of St. John the Divine," is located upon the ground occupied, up to this time by the St. John's Hospital, and the ceremonies of the laying of the corner stone were held upon St. John's Day. Bishop Doane, of Albany, gave the address, and the entire service is described as a most impressive one, marking a brilliant incident in the history of the the Protestant Episcopal Church of America.

THE New York Presbytery has acquitted Dr. Briggs on every count of the charges preferred against him. Unless the newspaper reporters of the decision, which was reached last Friday, have considerably mixed the facts in the case, it looks as though the Presbytery had set itself the task of deciding that Dr. Briggs does not teach what he not only does openly teach, but what he openly maintains as the true teaching. For example, "on the fifth charge, accusing Prof. Briggs with teaching that Isaiah did not write many of the chapters of the books bearing his name," the Presbytery voted, 70 to 49, that Prof. Briggs was not guilty, *i. e.*, he does not so teach. Now, it is well known that the school of Higher Critics, of which Dr. Briggs is, perhaps, the most prominent representative, does teach the "dual authorship" of the book of Isaiah. If the question before the Presbytery had been a question of the correctness or otherwise of such teaching, their decision would be intelligible, but as it appears to be a question of fact simply, it is a little difficult to see how the verdict was reached. But, as we suggested at the beginning of this paragraph, we suspect the reporters have not stated the case with sufficient care.

THE last General Conference adjourned without fixing the place for its next meeting, referring the matter to its Executive Committee. That Committee, after much careful consideration of the matter, has decided upon Milton, Wis., as the place of next meeting. Following the precedent which has been established, and for several years followed, the time for the opening of the session will be Wednesday, August 23d. The reason for this selection is obvious. Many will doubtless go to the Columbian Exposition in Chicago next summer, and it seemed desirable to make the Conference ap-

pointment such that both places may be visited at one trip. Next Conference will thus be pretty likely to be a large one, so far as numbers are concerned. Let us make it also a large one in the spirit and plans and work of the occasion. A grand rally intensified by the enthusiasm of numbers would be a good thing; a grand rally on the basis of a thoughtful, intelligent comprehension of our opportunities and responsibilities, and a consecrated purpose to meet them loyally, would be a much better thing. We see no good reason why we may not have both.

A NOTED wit says that an enthusiast is an individual who believes about four times as much as he can prove, and who can prove quite as much as anyone else will believe. The definition may not be exactly such as the dictionaries give, but it is suggestive. For example, in the matter of Christian experience, who can prove what his own heart has found in the fellowship and love of Jesus, so that another, destitute of the same experience can get even a shadow of its real meaning; and yet the man whose faith has taken hold of its reality clings to it with a genuine enthusiasm. That is the bright, sweet side of this somewhat novel definition. Alas that the other side is also so true to life! For there is nothing more painful to the true follower of Jesus than that the great world about him will not believe the things that are most clearly manifest in the truths of the gospel. It was the crowning sin of the unbelieving Jews of Jesus's own time that they *would* not believe on him; and in the work of the Holy Spirit for all time it was declared, He shall convince the world of sin, because they believe not on Jesus. And so the man whose heart is suffused with the love of Christ until he believes vastly more than he can prove by any purely logical process, still has no difficulty in proving much more than the world is willing to believe. Would there were more men who, by this definition, might be called religious enthusiasts!

THERE was held last week, at the rooms of the Baptist Home Mission Society in New York, a conference of representatives of Baptist Theological Seminaries in the United States. The object of the Conference was to consider the question of Theological Seminary extension work for pastors who have not had the benefit of a full theological course, and for any other persons who, for any reasons, may desire to avail themselves of such work. Dr. A. H. Strong, of Rochester, N. Y., presided; and professors from Newton, Mass.; Hamilton, N. Y.; Chicago, Ill., and Louisville, Ky., and prominent clergymen of New York City were present and participated in the discussions. The conference, which lasted the whole day, decided unanimously that something of the kind is desirable, and appointed an executive committee consisting of the presidents from six seminaries and Dr. Morehouse, of New York City, to devise a plan and report at a subsequent meeting. This movement is in line with the spirit of the times, which demands a broader culture and a more thorough special preparation for all who in anywise stand as leaders and teachers of the people; it is also in keeping with that general sentiment, everywhere prevalent, that every people must educate its own ministry, if it is to maintain its own life and strength with full power. We shall watch this Baptist seminary extension movement with interest.

THE publishers of the RECORDER reluctantly, but imperatively, have been compelled to take the step, already announced, toward adopting a custom of "advance payment" only. For many years past the RECORDER has absorbed all the profits arising from the large business carried on at the office, in publishing the *Outlook* and other periodicals. It would have been bankrupt long ago but for this fact. The debtor balance against the RECORDER on the 31st of Dec., 1892, was \$4,725 66. Had the accounts been kept so as to show the exact balance each year since the Society began to publish the RECORDER, the debtor balance would not be less than \$10,000 to-day. Under these circumstances a "halt" must be called. The publishers are anxious that every Seventh-day Baptist family should have the RECORDER, and read it; but they do not feel at liberty to go on piling up a debt, which will soon demand the sale of the entire "printing house plant" to liquidate it. This first number of 1893 is sent to all who are in arrears, to further assure them that the publishers are most unwilling to part with a single subscriber, but that an unavoidable necessity forbids them to do less than they have determined to do. They sincerely hope that these facts will be given such careful consideration that the arrearages will be brought up, and that the RECORDER will continue to be a welcome visitor and helper in each home.

AMONG the deaths-chronicled in the closing days of 1892, we noticed that of Orange Judd, of Chicago. Mr. Judd was a native of New York State. He graduated at the Welseyian University in 1847, taught for three years, and then took a special course in "Agricultural Chemistry" at Yale College. From this he became editor, and later the publisher as well, of the *American Agriculturist*; he was agricultural editor of the *New York Times*, for several years, and was the organizer and principal owner and manager of the publishing company bearing his name. While in New York he was president of the principal railroad corporation of Long Island, and did much toward developing the entire system of railroads of the Island. During the war he served on the Sanitary Commission at Gettysburg and then with the Army of the Potomac from the Rapidan to Petersburg. For the past eight years he has been the head of the Orange Judd Farmer Company in Chicago. In the days of his prosperity Mr. Judd was liberal in the use of his means for religious and other benevolent objects. In 1870 he gave \$100,000 to found an Agricultural Hall at his Alma Mater, the Wesleyan University, and at various times he contributed largely to the building of churches and chapels, and to other philanthropic objects. This liberal giving at a time when values were greatly inflated brought him into some financial embarrassments from which he never wholly recovered; but he had the satisfaction of knowing that his money had gone where it had become a permanent investment, yielding a thousand fold in good influences which should save souls and train men for usefulness through generations yet unborn. He did much in the way of the introduction of new varieties of farm products, and improvements in methods of doing farm work, for which he will be held in grateful remembrance by many people; but comparatively few persons, perhaps, will ever think of Orange Judd as the originator of the system of Bible lessons for systematic and continuous study throughout the year, which has since become so nearly universal. Yet this is probably true.

At all events, in 1862 he arranged and published, on a little leaflet, a year's studies in the Acts of the Apostles. At the request of the writer of this paragraph, this list of lessons was printed in the SABBATH RECORDER and some of our schools used it. A year or two later the "Berean Lesson System" began to come into notice, and a little while thereafter the "International" plan of lesson selections was adopted, and the thought which Mr. Judd embodied in his modest leaflet, the thought of a system of lessons covering a given portion of the Bible in a given time, is the fundamental thought of the whole "International System."

HOW SHALL WE SLAY THIS GIANT!

In "Hints on how to lead a meeting," an article in the RECORDER of December 1st, the admonition: "Don't let cranks take part," is very good in theory; but when we come to practice many of us do not know how to carry it out. In nearly, if not in every prayer-meeting there are one or more "cranks," and they usually feel like talking. Must the leader, as soon as a "crank" arises to speak point his finger at him and say, "Here, sir, you sit down!" or "We do not need your assistance?" If such an action on the part of the leader *should* take place (which, of course, is absurd), the ones from whom we do wish to hear would be frightened into silence; and all the talking which would follow would come from the leader. The meeting would be a failure, for every one of experience in such matters knows that if there is anything which tends to kill the interest in a prayer and conference meeting, it is for the leader to occupy too much time.

We might prevent the "crank" from speaking, by calling upon everyone else in the room personally. But this would not seem right, for the "crank," undoubtedly, needs to "free his mind" as well as any one. To deny any one the privilege of speaking at such a time, would be contrary to our very principles. Is not salvation for all? and is not salvation obtained by the Christian by doing what he believes to be his duty at all times? Suppose the "crank" should believe it to be his duty to talk in the meeting.—Who are we that we can deprive him of the privilege? Does it not become us rather to sit quietly and listen to what the "crank" has to say than to prevent him from speaking?

Suppose we do not enjoy what he says, and that he seems to put a damper on the meeting, is there not a Christian duty in the matter? We know that he enjoys it, and is made better by it. Should we not permit him to have his say, and then try with all the force at our command to awaken the lost interest?

If only there were no "cranks" our meetings oftentimes would be more entertaining. But since there are, How shall we handle them?

EVANGELINE.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., December 30, 1892.

Great Britain is building a fleet of so-called revenue cutters for service on the great lakes. The first—the *Constance*—was launched late in 1891 and others are under way and some of them near completion. They are provided with a ram bow and an arrangement of bunkers to protect the machinery from shot. The hulls are constructed to admit the mounting of fourteen pounder Maxim-Nordenfeldt guns. A naval officer says: "It will be at once apparent

that either the *Constance*, *Petrel*, or *Curlew* is singly more than a match for our combined lake force, which consists of the revenue cutters *Perry*, *Johnson* and *Fessenden*, with the old *Michigan*—the only naval vessel allowed on the lakes by the treaty of 1817—thrown in, and in event of war these three British revenue cutters, even if no more were built, could sink those old side-wheel hulks quickly." England has at command a fleet of 93 nineteen-knot torpedo and gunboat cruisers which could be lightened and buoyed through the Welland canal. There is some ground for the statement that the secret building of these new gun boats—*nee* revenue cutters—is tantamount to a threat. The Chicago Board of Trade memorialized Congress about the time the *Constance* was launched, on the subject of lake defenses, and there has since been much quiet talk among Congressmen and in naval and military circles on the way in which Great Britain is surrounding us with guns and fleets. Many however see in all this only an exhibition of fear and believe England desires simply to be let alone, or to please the Canadian government.

Since the treaty of 1817 the question of its proper observation has been often discussed diplomatically, Great Britain being the complainant generally. British minister Packenham and Calhoun suggested in 1844 that the *Michigan* on one side and the *Cherokee* and *Mohawk* on the other were too warlike under the treaty. The *Michigan* was built at Pittsburg and carried in pieces to Lake Erie. Ten or twelve years later Lord Napier and Lewis Cass talked back at each other over a certain "American armed vessel that lies on the Detroit River and makes frequent incursions into the lakes." In 1858 complaint was made of six armed U. S. revenue cutters. In 1861 Seward pacified Napier on the subject of the *Michigan*. In 1864 the revenue cutters were again the subject of official correspondence and Seward gave six months' notice of abrogation of the treaty which Lord Lyon "viewed with alarm." The notice was withdrawn by Seward. To-day we are in the condition of the citizen who does not own nor carry a gun nor even a cane and never thinks of picking up a brick, who lives next door to a chap that always has a gun behind his door, a revolver at each hip and a knife in his boot. Great Britain could take possession of our entire lake coast line in a few hours. She probably won't until after the fair. It wouldn't look well and then there is no reason why we should not speak to her civilly and avoid a quarrel.

John M. Loyd, who rented Mrs. Surratt's tavern at Surrattsville, in 1864, and who was a chief witness against the Lincoln murder conspirators died in this city last week. His testimony told fearfully against Mrs. Surratt though he always maintained her innocence of the plot to murder. Monday before the assassination Loyd met Mrs. Surratt who told him that the weapons concealed by John H. Surratt and others would be wanted soon. On the fatal night Booth and Herold called at Loyd's place for the weapons, Herold going in for them and for whiskey while Booth, with a broken leg, sat in the dark on the white horse which was shot a week after among the scrub pines of the lower Potomac to silence his neighing.

CAPITAL.

MANY a man might make a better Christian of himself if he would consider the church as composed of membership of which he is a sample.

YOUNG PEOPLE'S WORK.

SOME people are born with editorial proclivities; some achieve literary distinction; others have journalistic duties thrust upon them.

HAPPY are they of the first class, if they have an opportunity of exercising their natural inclinations; happier are they of the second class, if they can be contented with their acquired distinction; happiest of all are they of the last class, if they can sustain with dignity the honors put upon them.

PLEASE notice the well-written and interesting article on this page furnished by Ansel Crouch, of West Hallock. The young people of our churches are most cordially invited to prepare such articles and send them to the Corresponding Editor.

THE *Mirror* column will remain under the supervision of our Secretary,—Eda L. Crandall. Items of news may be sent to her, the Corresponding Editor, or directly to the RECORDER office.

OUR president, E. B. Saunders, has consented to furnish each week a short letter for this page. He will thus have an opportunity of presenting his ideas and plans to the young people, and we feel sure that all who read will be cheered and encouraged by his zeal and activity in the cause of our dear Master. Let us stand loyally by our president in his work.

IT is to be regretted that many of our young people do not have the privilege of reading the RECORDER; but of those who might read it there are many who do not improve the opportunity. A word then to anyone who may happen to see this paragraph. Whenever you see anything on this page that pleases or displeases you, whenever you see any article, or poem, or letter that contains some thought that you like or that you do not like, please take pains to speak about it to your young friends. Ask them if they have seen such and such an article in the RECORDER, and ask them what they think about it. Five chances to one they have not noticed the article, but if you call their attention to it and arouse their curiosity somewhat, at the first opportunity they will look up the paper and read the article. Is not this suggestion worth remembering as a method of bringing our young people into the *habit* of reading the RECORDER?

PRESIDENT'S LETTER.

The newly chosen editor of our Young People's Department of the RECORDER has suggested that the chairman of the permanent committee prepare for his department a short letter each week. There is no doubt about this suggestion being a good one, the doubt is about my being able to carry it out successfully.

The pen is still one of the most successful ways of reaching men, and yet it is one of the worst bores of this wonderful age in which we are permitted to live. The reader has some advantages over the listener; he may either skip a long, dry article, or he may talk back, but the poor listener must take the risk of showing his lack of interest, either by going or enduring it to the end.

I assure you the writer will never make the mistake which the late Mat. H. Carpenter said

he once made, and permitted his hearers to escape before he was through speaking by giving at nearly the outset of his speech an opportunity for those who were tired and wished to withdraw to leave the room, when, to his surprise, they all left. It is not often an audience gets an opportunity like this, and probably it never will with the writer. If my letters are continued when they fail to be of interest perhaps some of my friends (?) will kindly inform me, or in case I have no friends left, will some one have the courage to inform me of the situation by means of an anonymous letter. But this is not the kind of letters I am going to try to write, or recommend you to write. Letters are a great factor in endeavor work. Letters from absent members. Letters between societies. Letters telling of the needs and the work being done. Letters not too modest to tell what we are trying to do for the Master.

Since we are young it will not be expected that we have made very much history to report. Even our short experience has taught us something of the folly of building air castles, and telling what we are going to do; so we shall be confined mostly to what we are trying to do, and in fact this is just what we all want to know of each other and of our work.

E. B. SAUNDERS.

ILLINOIS STATE CONVENTION.

The Sixth Annual Convention of the Illinois Y. P. S. C. E., was held in Decatur, November 17th to 20th. This was considered the best Convention of the kind ever held in the State, there being the largest number in attendance, and perhaps more prominent workers present than at any previous Convention. No pains were spared by the State officers to make this gathering a grand success, and that the Societies throughout the State appreciated their efforts was shown by the re-election of the President, Mr. Chas. B. Holdrege. The people of Decatur had left no stone unturned that would add to the enjoyment and accommodation of the visitors, which had much to do with the success of the Convention.

The missionary spirit was prevalent throughout all the services; in fact the Christian Endeavorer must be of a missionary spirit, from the nature of the word, though all Christians should be missionary spirited. As was remarked by one of the speakers, "Any member of a church can be a good, staid member without doing much for the advancement of Christ's kingdom, but the time is coming, and is now here, when the Endeavorer must bestir himself and work, in order to keep in touch with the movement."

It was indeed a feast to listen to so many able speakers and see and hear so many workers that are second to none in the Christian Endeavor movement. Prominent among them were Rev. James Burrell, of New York City, who delivered the Convention sermon; Wm. McNeil, Field Secretary of the United Society; Rev. W. O. Sheppard, Rockford, Ill.; Robert E. Speer, of the Presbyterian Board of Foreign Missions; Miss Mary I. Lombard, of Philadelphia, and Edgerton R. Young, missionary to the North-west.

The Junior work is claiming the attention of many good workers, and the reports from all localities show a growing interest and marked success in this department.

Illinois stands third in the list of States in point of number of societies of Christian Endeavor. There are at least 1,500 active societies with a membership of 67,500. Of these the

Presbyterian and Congregational rank first with 390 and 300 societies, respectively.

The motto of the Convention—"And they saw no man save Jesus only,"—seemed to breathe its influence in all the meetings. Mr. L. F. Lindsay, of St. Louis, conducted the song services which were enjoyed by all. The Convention closed on Sunday night with the consecration meeting, at which there was an attendance of fourteen hundred. This was the "glad, sad hour" of the Convention, and was full of earnest pledges and desires to do more efficient work during the coming year.

So far as could be learned, but one Seventh-day Baptist Society was represented, and it seemed a pleasure, indeed, that there was one organization broad enough to reach beyond denominational differences and permit all to march along under the one name of Christian Endeavor. The sensitiveness that we as a "peculiar people" are sometimes forced to experience, lost all its sting, as I caught up the inspiration of these meetings. That issue of the RECORDER containing Secretary Baer's letter had not yet come under notice, or perhaps there might have been a shadow of misgiving cast over my mind. We may feel as did the colonist of a century ago, that it is "Taxation without representation" to some extent, on the part of the United Society, but let us pray for more charity, and not forget that "truth is mighty and will prevail." As the water which comes in contact with a pebble that lies in the bed of the stream and is retarded for a moment in its onward course, and then flows on seemingly faster than before, so, "let us go on unto perfection."

A. B. C.

ANNUAL REPORT

OF SECRETARY OF THE Y. P. S. C. E. OF THE SEVENTH-DAY BAPTIST CHURCH OF PLAINFIELD, NEW JERSEY.

We meet to-day on the first anniversary of the Y. P. S. C. E. of this church, and it is with pleasure and gratification that we review the work of the past year. The Society was organized December 9, 1891, with 16 members. At the next meeting this number was increased to 31. These 31 became constituent members of the Society. New names have been added from time to time, until now there are only a few out of the ranks. The Society now numbers 58 active, 3 associate, and 20 honorary members, 11 honorary members being teachers and officers of the Sabbath-school. A business and consecration meeting has been held every month, and a prayer-meeting every Sabbath afternoon. The members have been faithful, both in attendance and in the observance of the pledge. The average attendance at the prayer-meetings has been 45. As a rule those who could not attend the consecration service have sent a message to be given in response to their names. The committees have all done excellent work.

The Flower Committee has furnished flowers every Sabbath, and in many instances the flowers have, after the service, brightened the sick room.

The field of the Lookout Committee is somewhat limited, but they have been very faithful in the performance of their duties. We are glad to report that the Relief Committee, although ready and willing, have found but little to do during the year. We have all realized how easy it is for a duty to become a privilege and pleasure. The work of the Society was somewhat interrupted during the summer months, but has been taken up with renewed interest.

This Society joined the Union County Union February 10th, and the Local Union March 9th.

We have many kind friends and well-wishers who have manifested their interest by gifts, such as printed Constitutions for each member, and 50 singing books from an honorary member.

The Society has also been fortunate in having the support of the church in all its endeavors, as was shown by the interest taken in the service conducted by the Society on Easter Sabbath, and the substantial evidence shown by the amount of the collection, which was devoted to our work. We gladly welcome the older members of the church; we need your help and your prayers; will you not grant them?

Our Society had the pleasure of entertaining on Sabbath-day, July 9th, the friends attending the Convention in New York City. The entire day was devoted to Christian Endeavor work. The influence of this rally was surely felt by our Society.

One of the pleasant features of the Society has been its socials, giving us an opportunity to know each other better socially.

The treasurer has received during the year from dues, subscriptions and collections, \$126. Of this amount \$37 15 has been sent to the Mizpah Mission in New York, \$25 to the Tract and \$25 to the Missionary Societies. There is now a balance of \$4 56 in the treasury.

Twice this year the touch of sadness has entered the heart and life of our President; notwithstanding his personal sorrows he has proven his sincere interest in the Society by his faithful attendance and his words of encouragement and counsel. The Society has given him its sympathy and prayers.

We have reached only the first milestone in our journey as an organized band of young people. The wheel of time has rolled over but one year since we took the Christian Endeavor pledge. Along the wayside of time obstacles have been met and overcome, new fields of labor entered upon, and many battles won; so we have pursued our course until now, the time has come to choose new leaders and with them to march into a new year of events, awakening to individual responsibility. We must not only look ahead, but go ahead with a determination that "In His Name" we will conquer self and sin more valiantly than in the past.

Let us remember that,

"We live in deeds, not years; in thoughts not breaths,
In feelings not in figures on a dial.
We should count time by heart-throbs;
He most lives who thinks most, feels the noblest, acts the best."

ERNESTINE C. SMITH, Sec.

DECEMBER 9, 1892.

OUR MIRROR.

We are glad to learn that children's meetings are being held at Farina with a view to a Junior organization.

The report of the Executive Committee was adopted at the last business meeting of the Milton Y. P. S. C. E., recommending a change in the time of the business meeting from Sabbath afternoon to the Sunday evening following the consecration service. A programme, to be arranged by the Executive Committee, is to be a feature of these meetings.

The Y. P. S. C. E. at Farina recently sent a barrel of literature, ditty bags, and Christmas letters to the Mizpah Mission in New York, and have another nearly ready to go. As a Christmas offering the Society gave their pastor an order on the treasury for sufficient means to paper his study.

A LATE letter from the Rev. J. L. Huffman says he was obliged to leave Stone Fort while the interest was still great. He thinks the field is rich, in Southern Illinois, for evangelistic work by our people, and names several places which he is anxious that some of our young men shall visit within a few months.

As far as we observed in North Carolina, during our recent visit, there is but little being done in Christian Endeavor work, yet there are many earnest young Christian people there. The Southern people are not so quick to adopt new ideas and plans of Christian work as Northerners. We believe this State to be a rich field for Endeavor work. Both whites and blacks are hungry for the Word of God. We found the colored people much more intelligent than we had supposed them, from newspaper reading. While at Harriman, Tenn., we were told by friends that not long before they had been out in the country about fifteen miles, with one of the city pastors, to attend an afternoon appointment, and in the congregation were full grown young men and women who never before heard a gospel sermon. Our informant closed his remark by adding, "This is not the only place of the kind I can tell you of." Such instances are rare, yet they exist in other States than Tennessee. Fellow Endeavorers, let us remember the dark places in our beautiful land of Bibles, and pray and endeavor more earnestly that the hungry may be fed. G. W. H.

The Society of the First Alfred Church observed the sun-rise prayer-meeting on New Year's morning, according to the suggestion of the Secretary in this column. Fifty persons were present, including five or six who do not usually attend the young people's meetings. The meeting was lead by Dr. Platts, who read Gen. 1 : 1, 2, John 1 : 1-4, Ex. 40 : 1, 2, 17, and Matt. 6 : 33, with brief appropriate remarks. At different times during the service the whole company bowed in silent prayer for different objects, and then many prayers were audibly and feelingly offered. All the young people present, and all the visitors save one, spoke joyfully of their love for Christ and their purpose to serve him loyally during the whole of this new year. The singing was conducted and shared in according to the apostolic plan, "with grace in the heart to the Lord." Though the attendance was not all that was hoped for, the spirit and power of the occasion was blessed. One brother said, "Why can't we have New Years once a week?" Sure enough, why can't we?

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FIRST QUARTER.

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

LESSON III.—ENCOURAGING THE PEOPLE.

For Sabbath-day, Jan. 14, 1893.

SCRIPTURE LESSON.—Hag. 2 : 1-9.

GOLDEN TEXT.—Except the Lord build the house, they labor in vain that build it.—Psa. 127 : 1.

INTRODUCTION.—After laying the foundations of the temple great opposition arose. Cyrus, their friend, soon died, and his successor received letters from their enemies, slandering them, and in every way they were hindered. Again, another king arose who forbade the Jews to build the temple. But when Darius came to the throne God sent a prophet to stir them up and encourage them. The time had come for them to build. Their apathy, more than enemies, had delayed the work. It was wrong to build houses of their own while neglecting God's house. Their harvests failed them because of these neglects. "Arise and build." Our lesson is the exhortation.

EXPLANATORY NOTES.—v. 1. "One and twentieth day." Seventh day of the Feast of tabernacles. This feast would especially bring them observers of their poverty, and numbers, and dependence upon God, and be a fitting time for God to speak to them encouragingly. "Word of the Lord." The message through the inspired prophet. v. 2. "Governor of Judah." Made so, perhaps, by the king of the Medo-Persian Empire. Recognized as such by his brethren, he being a prince by descent, though they had no Judean king since the captivity. "Residue." The remnant or remaining Jews. v. 3. "Who is left?" Who 66 years ago saw the glory of Solomon's temple. There were some, perhaps many. "This house." No matter how many times rebuilt it was regarded as one house. "First glory." The overlaying with gold, and the presence of the Shekinah. "Is it not . . . as nothing?" A plain affair compared with the first temple. v. 4. "Be strong." Often spoken to a discouraged people. Discouragement may become a great sin, synonymous with distrust of God. "I am with you." Nothing can prevail against them that have God for strength. To have God with us is our greatest strength. "Lord of hosts." The God of armies and forces of heaven, forces of nature, of all power. v. 5. "Word that I covenanted." Ex. 19 : 5, 6; 34 : 10, 11. When he led his people out of Egypt. The covenant is still binding, and should be one motive for persevering in their holy work. "My Spirit remaineth." To strengthen you even now. The Spirit moving hearts will do more than miracles. v. 6. "Yet once." Again in a little while. He had before shaken nations with the judgments of wrath. What is Babylon, Rome, and all earthly powers before the Most High? What is the Pope of Rome and all his agents when God sends a Luther? What are vain traditions when he sends forth his law and truth? God will prepare the way before him and use worms to thresh mountains. v. 7. "Desire of all nations." God himself, revealed in the Messiah. He is the "desirable things of all nations." Christ alone can satisfy the longings of humanity. "Shall come." To the true church of God. All things desired will be fulfilled in Christ. "Fill with glory." The first house had the cloud of glory, the symbol of God's presence. The last Jewish temple was filled with the glory of God veiled in flesh. God is glorified in the salvation of sinners. v. 8. "Silver . . . and gold is mine." He made it, controls it, owns it. Steward of God, how dost thou use it? v. 9. When Jesus in the temple spake as never man spake, came greater glory. "In this place is one greater than the temple," the glorious Messiah, "in whose face is given the light of the knowledge of the glory of God." 2 Cor. 4 : 6, Heb. 1 : 2, 3. "I will give peace." The coming of the Prince of Peace brings peace of soul to all who believe in him. The prophecy may not as yet be entirely fulfilled, but will be when the knowledge of the Lord covers the earth as the waters cover the sea.—"Let the peace of God rule in your hearts." Col. 3 : 15.

LEADING THOUGHT.—Without God it is vain to labor; with God working in and through us we can do all things.

SUGGESTED THOUGHTS.—There is encouragement to work for the Kingdom of God. God's word never returns unto him void. Speak the word of the Lord "whether men will hear or whether they will forbear." Nothing is small in God's sight. He judges not by outward appearances. True glory comes not from the shining of gold or the maintenance of brilliant services. God's house should receive particular attention; it should be attractive; "beautiful for situation," well kept, appliances up with the age. Nothing is so sure as the covenant of God. God is a God of hosts; myriads of angels execute his will; ministering spirits minister for them who are heirs of salvation. Jesus is the desire of all nations; in him are health, wealth, and happiness, and life eternal. "Covet earnestly the best gifts." All that the world can give shall pay tribute to God's everlasting kingdom. The heart surrendered to Christ shall enjoy peace with God and men.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Jan. 8th.)

STRENGTH FOR GOD'S WORK. How to obtain it and how to use it.—Haggai 2 : 4, Col. 1 : 9, 11.

How can one work without strength? And how can

one, be strong without work? The one is dependent upon the other. Of all workers, the Lord's servants should be cheerful, zealous and strong. Is it temperance work, social purity work, missionary work at home or abroad? Let this command of the Lord be your motto, "be strong." Strong of hand and mind to lay hold of and retain anything. Strong of mind and spirit to lay hold of and retain the truth of the gospel. While God gives promises of victory to the Christian, he also exhorts him to those virtues which tend to secure the victory. His promised help is not extended to make us indolent, but to stimulate courage and activity. Let the Christian exercise strength in battling against his spiritual foes, and firmness in resisting their assaults. This age as much as any other needs strong, decided Christian characters, such as will not become spiritually indolent, or be shaken by the suggestions of doubting, speculating philosophers.

1. How obtain this strength? Isaiah makes a valuable suggestion: "They that wait upon the Lord shall renew their strength." Here is an important duty recommended—waiting on the Lord. Wait for what? The blessings we need. Particularly temporal and spiritual mercies, guidance and grace and comfort. Where are we to wait? In the way of private duty; holy walking with God in meditation and prayer. In the way of public ordinances; keep close to them. In what manner? In the exercise of every grace required. With faith. With patience. With holy obedience.

2. How use this strength? In performing all duties. In supporting ourselves in trouble and affliction. In wading through deep waters, walking over rough ways. In perfecting character. Then wait upon God and while you wait God will meet you.

SCRIPTURE REFERENCES.

1. Comfort and strength from God. Isa. 40: 26-31.
2. Strength renewed. Ps. 103: 1-5.
3. Confidence in the Lord and waiting. 2 Thes. 3: 1-5.
4. Strength needed for the day of Christ's appearing. Mal. 3: 2-7.
5. For God's service. Ps. 84: 1-7.
6. Strength for each day. 2 Cor. 4: 14-16, 2 Tim. 4: 16, 17.

NEVER **L O V E** FAIL.

JESUS, OUR **S** TRENGTH AND **A** LVATION.

—A TEACHER is behind time when he is just on time at the opening of the school. To be ahead of time to take the lead is exactly on time.

—THE holidays are past and a certain kind of enjoyment and amusement for our Sabbath-schools is "over with." And this reminds us of a good thought from Trumbull, "There is a radical difference between enjoyment and amusement. He whose chief effort in life is to be amused, generally fails to find much real enjoyment; while he whose life is most truly joyous seldom feels the need of amusement. 'True joy is a serious matter,' says Seneca; but it is a more serious matter to be so in need of real joy that one must be habitually seeking amusement as a source of that joy, or as a substitute for it. We must first see the serious side of life before we can enjoy life; but amusement is possible to one who as yet knows nothing of life's experiences. A kitten can be amused. An angel can have enjoyment. An intelligent man can choose for himself between the two."

—WE wrote recently of the duty of teaching scholars to be self-denying and self-respecting and thus truly polite. Self-denial suggests the thought of self-forgetfulness. Giving one's self heartily to the duty of the present is to be absorbed in the thought and effort of promoting

the general welfare of mankind and special welfare of some immediate individual. No one can so well promote his own welfare and happiness as when assuming responsibility for others' good. Too many of us are constantly thinking of our own soul's welfare as did the child whom the mother sent to care for its little sister. "Now, watch your sister, and don't let her stumble." But soon the boy was absent-minded and neglectful. The mother saw this and called out, "Have a care for your little sister. Don't think of anything else but her." The boy was grieved at such doubt of his fidelity on his mother's part and answered, "Can't I think of my eternal soul, mamma?" The question is, did thinking of his "eternal soul" promote his spiritual welfare more than doing the one duty of that present hour?

HOME NEWS.

New York.

LITTLE GENESEE.—The Sabbath-school of this place gave an entertainment at the hall on Christmas eve, consisting of music, reading, recitations, and the distribution of presents from a large and beautiful Christmas tree. The programme throughout, had reference to the Christmas time and the events and blessings connected with it. The recitations were thoroughly committed and well rendered. In the distribution of presents the pastor and family were generously remembered. Among the presents received by the pastor and wife were, \$27 60 in cash, a nice quilt made and presented by the Juvenile Missionary Society (a band of young girls) and a fine bed-spread given by the little boys. Our hearts were warmed by these and other tokens of regard.—Our Sabbath-school has been reduced in membership in the last few years by the removal of several large families, but it is doing good work in Bible study under the leadership of our superintendent, Miss Mary E. Bowler, who has been re-elected for another year. The interest taken by the older ones may be judged from the following item taken from one of our county papers: "The Bible-class of E. R. Crandall, of Genesee, has eleven members whose average age is 73 years, besides the fractions which would make nearly 74 years. The ages range from 53 to 93 years. Who will be here of that class at the end of this decade? Probably none. Who will fill their places? Echo answers, Who?" There are two other large classes besides the one referred to in the above item, composed principally of those past the meridian of life.—Our venerable brother, J. A. Langworthy, who has just entered upon his ninety-fourth year, is sufficiently well to be a constant attendant at Sabbath service, and at church and covenant meetings.—As a church we are not manifesting the vigor and growth we should, still there is a fair degree of interest on the part of the many, both old and young.

G. W. B.

LINCKLAEN.—In the recent revival meetings in this church, while the attendance was small, there were some features very encouraging. First, the congregations were largely made up of young people. It was cold and part of the time stormy weather, and the aged members could not attend, but the young people were there manifesting a deep interest and greatly helping the pastor in his labors. All who went forward in baptism were young, with the enthusiasm and energy of youth; and these, with others, are now being organized into a Chris-

tian Endeavor Society, bringing new life and joy into the church. Second, it was the great desire and prayer of the pastor that the older members might feel it a privilege as well as duty to take part in the conference meeting and public prayer, and in this respect there was great gain. The meetings had been going on about a week when we first attended, and that evening there were twenty-two present, and twenty of them spoke and the other two rose for prayer, so that every one in the house took part. At another meeting thirty-five persons were present and thirty-two of them took a part, and such seemed to be the spirit of all the meetings, to the joy of the pastor and the encouragement of the membership. And I want to add that Bro. Mills is doing a good work through the whole community, and we pray that pastor and people may be blest more and more.

L. R. S.

ADAMS CENTRE.—Christmas day the snow fell here to the depth of nearly two feet. The next morning was clear with the mercury 20 degrees below zero. In the evening our church was crowded with people to witness the operation of the Christmas mill. The "old Dutch miller" did his work splendidly and to the evident satisfaction of all, grinding out many valuable presents, and forgetting no one. The mill turned out \$16 to the pastor's family for the purchase of table china, the grist for which was generously furnished by the parishioners.

A. B. P.

Nebraska.

HUMBOLDT.—Cold winter weather prevails with a large fall of snow. Farmers were not all prepared for this severe weather. The thermometer was ten degrees below zero in the country, while it generally registers lower in Humboldt.—There is the usual stir about the holidays and the schools are generally closed. The most important and "good" part is too generally neglected. A general religious dearth prevails to an alarming extent. Even the auxiliaries are not very active except it be in some kind of socials.—Quite a general state of health is noted everywhere. Everything seems to be prospering notwithstanding the great disappointment with respect to the presidential election.

U. M. B.

RESOLUTIONS.

Resolutions passed by the East Portville Sabbath-school on the death of Deacon Charles Wilber, who died Dec. 15, 1892, in the 72d year of his age.

WHEREAS, By the dispensation of His providence, our Allwise Creator has seen fit to remove one of our number from our midst, therefore

Resolved, That in the death of Deacon Charles Wilber, our school has lost a prominent member, a consistent and helpful scholar, and a man whose daily walk, both in public and private life, was above reproach, and whose friendly and Christian qualities endeared him to all; and while we deeply feel the loss our school has sustained, we also recognize the loss to his family and the community at large.

Resolved, That we, as a school, tender to his stricken widow and bereaved relatives our heartfelt sympathies and prayers in this, their great affliction, praying that our heavenly Father will comfort them as he knoweth best.

Resolved, That these resolutions be put upon the records of the Sabbath-school and published in the SABBATH RECORDER, and a copy of the same be presented to the widow of the deceased.

MRS. J. L. BARBER,
MRS. L. M. MAIN,
MR. JOHN K. GROSS, } Com.

YE cannot serve God and mammon, yet ye may serve God with mammon.

THE RIVAL MINSTRELS.

Haroun al Raschid loved his harem's maids;
He loved his gardens, with their winding shades;
He loved to watch his crystal fountains play;
He loved his horses, and his courtiers gay;
He loved all royal sports that please a king,
But most he loved to hear his minstrels sing.

And so it happened that his fame had brought
Two rival singers to the Caliph's court.
Who pleased him best, full well each minstrel knew,
Would be proclaimed the greater of the two.
So well they pleased him that they found him loath
To choose between them, for he loved them both.

"Let all the nation judge," at length said he;
"Who pleases best my people, pleases me."
Through all the land the rival poets sung;
Their names and music were on every tongue,
Until at last they never reached a door
Where Fame had not sung all their songs before.

Ben Olaf sang of deeds the Caliph wrought,
The riches and the splendors of his court;
The mighty warriors every nation boasts,
And armies vanquished by the Prophet's hosts;
How Islam's valor was beloved, and feared;
And when he finished, listening thousands cheered.

Mustapha's songs were all of simpler things;
Forgotten was the pride of earthly kings.
He sang to them of home, and truth, and love;
How Allah watched his children from above.
Close to their hearts the poet's music crept;
And when he finished, all the people wept.

For though Ben Olaf charmed them with his arts,
It was Mustapha's songs that reached their hearts.
—James G. Burnett, in Harper's Magazine.

IS THE BOOK OF REVELATION A MYSTERY?

The book of Revelation shows us what is to be in the last days. If we, as a people, were looking more earnestly for the second appearing of our Saviour, we would see more light in the Scriptures, and thereby become more enlightened in the signs that are being shown us in the earth to-day. Rev. 12 and 13 shows that there are to be in the last days powers arising that will be in direct antagonism to the true Church of Christ; that they are to speak blasphemies against God, and that for a time it will be given them to make war with the saints and to overcome them, and cause all, both small and great, rich and poor, free and bond, to receive a mark. Now just what that will be I am not able to say, but it is evident that there will be a persecuting power in some shape that will arise and exercise authority over those that keep the commandments of God and the faith of Jesus. We fully believe that this is to be, and, in fact, has been, demonstrated to some extent already, as in the case of our Baptist brother "Barber," who, a few years ago, was arrested, tried, convicted, and imprisoned. For what? For simply worshiping God according to the commandment and the dictates of his own conscience, then quietly attending to the affairs of life on the first day of the week. And the many cases in Arkansas and Tennessee in the last few years show that power still at work. And every case of persecution has been against Sabbath-keepers. Therefore we see the line drawn against the true child of God. Hence we feel that it is essential for us to become so familiar with this word of prophecy that we may fully know of the signs that are in the earth, and also prepare ourselves and our hearts to stand should the test or trial come upon us, as it will be liable to, sooner or later. If the legislative powers of our land are influenced in the future as in the past, we know not how soon we may be called upon to deny the Sabbath of our Lord or suffer persecution.

Rev. 21 and 22 shows to us that this earthly power cannot succeed any length of time, for there appears another who is Alpha and Omega, and he that overcometh shall inherit all things. "Behold, I come quickly, blessed is he that keepeth the sayings of the prophecy of this book." "Seal not the sayings of the prophecy of

this book for the time is at hand." "I, Jesus, have sent mine angel to testify these things, Surely, I come quickly." These are very interesting thoughts to us. They seem to intensify our interest; and we see no good reason why we should not be looking, watching and waiting for our Lord to come; and we are not alone in this, for Sister S. E. Brinkerhoff in RECORDER of Oct. 6th made our heart glad on this subject. Hundreds, yes, thousands of others (not Adventists) are looking for their Lord soon, and why not? The signs of earth have appeared, and are appearing every day. They seem plain enough as far as the past is concerned, but we fail to see in the future. The day and hour knoweth no man, but we need not be in darkness for our Saviour said: "When ye see the leaves put forth ye know that summer is nigh." The message to the seven churches is, To him that overcometh shall inherit the kingdom; and Rev. 22:10, says: "Seal not the sayings of the prophecy of this book," hence we cannot think these events are sealed to our view, vision, or understanding, but that they are for our instruction as pertains to the things that are to take place in these last days. Therefore we cling to that Word for in it we think, yea, we know, we have eternal life. May the Lord open our eyes, ears, and hearts to all these things.

J. B. GOWEN.

OGDEN, Utah, Dec. 6, 1892.

A QUEER OLD TOWN.

RICHMOND, ON STATEN ISLAND.

The place is so old that the Revolution seems modern in connection with it, and you receive the impression that Lord Howe is somewhere about. You do not feel the hates of '76; the influence of the town will permit no such violence, and the casual visitor has an idea that it would be eminently proper to leave a card for his lordship—you are conscious of his presence all the time. There are few corners in Richmond; the roads generally curve; but when I come to an abrupt turn, I feel that it would be no surprise to run into a burly Hessian standing guard. The disappointment comes when the turn is made, and no red-coated soldier looms up.

Richmond is small and the residents few. Only on court days is there any stir and bustle; at other times, "sweet Auburn" is strongly suggested. When school is over, and the shadows across the streets grow longer, perhaps a score of school children are seen. They wander up the road, shouting and singing, but where in the world they go to it is hard to say. They wander up the road, and that is all you see of them. They disappear, they are scattered by the winds, and nothing more is seen or heard of them in the way that school children generally make themselves prominent. This is due to the influence of the place, which is more effective than any panacea in banishing insomnia. It is a sweet, sleepy Arcadia, that has not a thought for the future, content in belonging to the past.

The spirit of the olden age has fashioned the houses. There is no attempt at architectural finish, but economy has been rigidly observed in building. Foundations that were laid five-score years or more ago, with an idea of lasting, uphold modern structures dating back no further than a paltry fifty years. There are houses with colonial backs and centennial fronts. The old jail, aged more than a century, is built of brick, and the brick is probably of Dutch make. There is a certain individuality in roofs and chimneys. Sometimes the roofs slope behind as low as the back door, and again they sag in the middle, in some cases due to intention, in others to time. The majority of chimneys defy the perpendicular; they seem to possess a general air of independence, and bulge, and in-

cline, and describe various lines with charming variety. The chimney-tops would inspire a worker of designs, for in no two instances have the bricks broken off and fallen out in exactly the same places. There are all sorts of doors and windows of ancient make in Richmond, and it is really astonishing when you realize the wealth of old material that may be found in passing along the unpaved streets. There are ponderous doors of solid wood, doors with curious panels, plain Dutch doors in two pieces, top and bottom. Some of the doors bear the outlines of the old knockers that have disappeared after rusting away the wood. The style, shape, and size of the windows are in keeping with everything else in their infinite variety.

The interiors are as quaint and interesting as the exteriors would lead you to suppose—twists of hall and room, curious old fire-places, and high mantels. There are a thousand and one little things revealed here and there in these old houses such as are not known to-day, and every minute of search is rewarded with some new find. It is very interesting in-doors and out. Wandering along through the dust, it gradually dawned upon the mind, and finally became a firm conviction that sidewalks were not essential to the well-being of old-time folks. Nobody knows who started Richmond, or, rather, Cocklestown, and it doesn't make any great difference, but I do wish that the gentleman had been endowed with foresight. In some places no allowance is made for sidewalks, and you must take to the road or follow the narrow beaten path on the side. There is no danger of being run over, however, for vehicles are few, and chickens and dogs disport themselves in the dust of the road, and are seldom disturbed. The hand of time has rested very gently on Richmond generally. There may be a fixed law in such things that compels Time to exert a certain amount of power in all directions, but it seems to me that all vandalism set aside by Time for use in the little village had been devoted well-nigh exclusively to the fences. There is no doubt but that the aforesaid fences have suffered severely, yet they have grown old gracefully, and their lines are those of beauty.

The one or two modern buildings in Richmond are out of place and keeping with the rest, and they seem actually uncomfortable, like school-boys in the presence of patriarchs. St. Andrew's Church, a stone and brick building of recent years, is the third of its name. The previous two stood on the same spot, and were both burned down. The church was endowed by Queen Anne in 1713, and the communion service was presented by her, and bears her name. The location, just on the edge of the village, is most picturesque. On one side rises a hill, before it a row of hills and a stretch of green meadows, while in the rear the burial-ground slopes down to the salt-marshes. Scraping away the lichens from an old tombstone surmounted by a cherub's head, I easily read the date, which went back to 1733. A member of the family of Thomas Dongan, colonial Governor of New York and Earl of Limerick, had been buried there nearly one hundred and sixty years ago. On the road just below the imposing court-house stands a plain old meeting-house, with tiny window-panes and green blinds. But the blinds are broken, and most of the window-glass too, and there is an uncompromising air about the building that suggests discomfort. It seems lacking in harmony with its surroundings and everything else, including time, and it appears proud of it.—Harper's Weekly.

THE Jews are to-day more numerous and wealthy than at any previous time in their history. In Old Testament times they numbered not more than five millions. They number to-day more than twice that number.

THE Lord is faithful to accept even the very small part of us who are sometimes willing to give up to him, but we want it remembered how much greater blessing we shall have by giving ourselves entirely up to him.

POPULAR SCIENCE.

PROFESSOR W. A. ROGERS, formerly of Alfred University, has constructed a standard yard and meter (62 degrees Fah.) upon polished steel. On one edge of the standard is a meter subdivided by 20 millimeters, and 60 inches subdivided to tenths of inches. Of the 400-tenth-of-inch spaces, 280 have errors not exceeding one twenty-five thousandth of an inch.

THE New York *Medical Record* says: If, as it appears to have been proven by experiment, flies may be the means of disseminating anthrax, tuberculosis, and other infectious diseases, they should be objects of especial suspicion during an epidemic of cholera. They should be excluded from the house as far as possible, and all articles of food and drink should be protected by screens from contamination by them.

Le Moniteur de la Cordonnerie publishes a note on a new method of waterproofing, which is cheap and effective, and which possesses, besides, the great advantage of not hardening the leather. Into a bottle with benzine put as much finely-minced white paraffine wax as it will dissolve. This solution is then applied to boot-tops by means of a soft brush until the leather is thoroughly saturated. This is soon done, for the benzine quickly evaporates, and leaves the wax in the pores of the leather. Be careful to smear well the seams, especially between the upper and sole. When once the benzine has evaporated, there remains no smell, and the leather is soft, for the wax is itself flexible and elastic. Patent leather boots, even, may be proofed by this means, without damage to the varnish, if it is rubbed after drying with a soft rag. Of one thing, however, care must be taken, as benzine is highly inflammable, do not use it when near a candle, lamp, fire, etc., for fear of an explosion.

ARSENIC IN WALL PAPERS.—There can be no doubt that many cases have occurred where poisonous effects have been produced by wall papers which are printed with colors containing arsenic. Just as serious injury has been done by rugs, carpets, curtains and furniture coverings similarly dyed. More dangerous still are paper boxes made of arsenical paper, to contain eatables or candies, and yet more so are toys for children painted with arsenical paint. Another and real danger from such wall papers, however, exists when there are several of them on the wall. Oftentimes, in repapering a house, new paper is put on over old paper, and not infrequently this is done four or five times. An old paper hanger here in the city, while recently at work in a house, removed five thicknesses of paper from one of the rooms, and recognized the inside paper as one he had put on thirty-five years ago. If each of these five papers had contained arsenic, even in quite small quantities, the chances are that the inmates would have suffered from it. To put new paper over old paper, even if both are absolutely harmless, is a senseless proceeding, besides being dangerous in more ways than one. Legislation has been asked to prevent the sale of arsenical wall papers; let those who seek it urge at the same time that a law be passed making papering over old paper a misdemeanor. If they are successful only in securing this law governing paper hangers, there will be little, if any, need of one prohibiting the sale of papers which contain arsenic.

EDUCATION.

—AMONG the students of Iowa State University is Mrs. Stark Evans, the wife of a lawyer and the mother of five children.

—OVER 300 women are now studying at the Harvard Annex, and the freshman class of thirty members is the largest in the history of the Annex.

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he goes from the college into the world having gained only that sharpness of his faculties which will enable him to distance his competitors in the race for wealth and political favor. Faculties must be sharpened for active use, but it is more important that they should be enlarged, that there should be an expansion of view. There must be adequate equipment for conflict; but that is a narrow culture which does not yield a comprehension of the real meanings, the living uses of the conflict itself, disclosing the whole arena in its relations to an integral manhood. The deepest insight is then possible, one which transcends all culture and all formal science, seeing that these are but the superstructures, ever changing in form from age to age of human progress, and in every age built anew above a living foundation, which is in the heart of man. By this vision youth finds itself, and its power, its enthusiasm, its faith, are re-enforced for the transformation of the life into which they flow.

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SPECIAL NOTICES.

THE Ministerial Conference of the Western Association will be held at the Second Alfred Church, Jan. 30 and 31, 1893. The first session will be on Monday evening at 7 o'clock. The following is the programme:

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

JOSHUA CLARKE, President.

MARTIN SINDALL, Secretary.

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

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

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

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

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

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

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

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

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

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

ALFRED CENTRE, N. Y.

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

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CONDENSED NEWS.

At Sheboygan, Mich., the straits are frozen over at the earliest date for years.

Milwaukee has lost, by incendiary fires in two months the enormous sum of \$5,220,000.

Orange Judd, senior editor of Orange Judd Farmer, died in Chicago last week aged seventy.

Ecuador is said to be on the verge of revolution, owing to the assumption by the president of dictatorial powers.

The Yagui and Mayo Indians have driven the Spanish traders out of the town of Belen, Mexico, and burned their residences and other property.

Dartmouth College, at Hanover, N. H., has just received a bequest of \$180,000 from the estate of the late Ralph Butterfield, M. D., of Kansas City.

An expedition has gone from Panama to seek treasures supposed to have been hidden somewhere in the Manganate mountains in the time of the Incas.

The heads of the Jewish community at Berlin contemplate sending a petition to the emperor on the anti-Semitic excesses, for the constitution guarantees equal treatment to Jews and Christians.

The boundary dispute between Costa Rica and Nicaragua is assuming threatening dimensions and hostilities may begin at any time. The territory in question is but a few thousand square miles and would be worth little to Costa Rica should she acquire it.

The government receipts from internal revenue for the last five months of the fiscal year just closed aggregated \$70,045,070 68, an increase over the corresponding period of the previous year of \$5,712,876.98. In every source of revenue there was an increase.

The differences between the Baltimore & Ohio Railroad Officials and the Grievance Committee of the Brotherhood of Trainmen have been settled by the signing of a wage scale which makes an average increase of from eight to eighteen cents per day.

Some idea of the rush there will be from foreign shores to this country next year may be gained from the fact that one industrial school in London has engaged 1,200 berths for students and friends who wish to come to the World's Fair to aid in their practical education.

At San Francisco the largest seizure of smuggled opium in years has just been made, consisting of 1,200 half-pound cans, valued at \$12,000, and discovered inside of

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a sheathing in the hold of the steamer Oceanic, from Hong Kong. The duty on the opium amounts to \$7,000.

A plot to burn up the city of Buena Ayres was discovered a few days ago, and a number of policemen and firemen have been arrested on the charge of being connected with the conspiracy. The plan of the conspirators was to set fire to the city in several different places at once. They had selected as places at which to apply the torch, some of the principal buildings of the city, including the custom house, the police office and the archbishop's palace. The object of the conspirators was plunder.

MARRIED.

RUDIGER—GREEN.—In Alfred Centre, N. Y., Dec. 28, 1892, by the Rev. L. C. Rogers, Mr. E. A. Rudiger, of Nebraska City, Nebraska, and Mrs. Abbie E. Green, of Alfred Centre, N. Y.

BASSETT—GREEN.—At the home of the bride, in Independence, N. Y., Dec. 29, 1892, by the Rev. H. D. Clarke, Mr. Baylies S. Bassett, of Alfred Centre, N. Y., and Mrs. Mary B. Green, of Independence.

PALMER—LESTNER.—In Independence, N. Y., Dec. 24, 1892, by the Rev. J. Kenyon, at his home, Levene C. Palmer, of Stannard's Corners, N. Y., and Miss Lura E. Lestner, of Willing.

BURDICK—ABBOTT.—In Watson, Lewis Co., N. Y., Dec. 21, 1892, by the Rev. H. B. Lewis, Mr. Zachens T. Burdick, of DeKuyper, N. Y., and Mrs. Mary Abbott, of the former place.

KING—McCORMICK.—In New Bremen, Lewis Co., N. Y., Dec. 30, 1892, by the Rev. H. B. Lewis, Mr. Fred L. King and Miss Lecta C. McCormick, both of New Bremen.

JENCKS—BRIGGS.—In Rockville, R. I., Dec. 29, 1892, by the Rev. A. McLearn, Mr. Samuel E. Jencks and Miss Bertha A. Briggs, both of Hope Valley, R. I.

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.

POTTER.—In Independence, N. Y., Dec. 27, 1892, of consumption, Antoinette, wife of E. D. Potter, aged 56 years and 11 months.

Sister Potter had been sick for three years, suffering intensely at times, but without a murmur or a complaint. In early life she professed faith in Christ and united with the Seventh-day Baptist Church at Nile. After her marriage she came to Independence and united with the Seventh-day Baptist Church of this place, with which she remained a faithful member until death. She has left a husband, four children, parents, and two sisters, besides other relatives. Her funeral occurred at our church, Dec. 29th, a good congregation being present, Eld. H. D. Clarke kindly assisting.

BLISS.—At Milton, Wis., Dec. 20, 1892, James Elston, infant son of Mr. E. D. and Mrs. Maggie Bliss, aged two months.

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

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PATENTS

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

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