The Sabbath Recorder

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BE TRUE.

ANRHE L. HOFSTEDE.

Youth hath its morning of pleasure,
And mid-life its noon sublime,
Out of the wisdom we treasure,
Out of the folly we measure,
Fruits of our toil and our leisure,
A life's future harvest must grow.

Fancy's illusion may flatter
And beautify the earth with a garland
Of rose and violet, or a flowery
Bower of the fragrant or the fairest;
Love may deceive, but what matter
If 'mid the din and the chatter
The truth holds its birthright through all!

The right to stand firm and unswerving
Whatever the foe may assail,
Bravely its honor preserving,
Not to the soul may aspire,
Our prospects can never be higher
Than the mark we reach in the strife.

Cherish each noble endeavor,
The goal in the distance survey,
True to conviction forever,
Love the path of the inner day,
Never to dissolve nor discover,
Will grow to perfection on high.

—ANDOVER Theological Seminary has, for a few years, had, in its course of instruction, regular lectures upon the social and industrial questions view the preparation of its graduates in the practical work of applying the teachings of Jesus to the social and industrial problems of the times. Following this very naturally comes an experiment in practical Christian work in these fields to be tried in Boston under the name of the “Andover House.” It will be an attempt to do in Boston what Toynbee Hall does in East London. As we understand it from the Christian Union’s Boston correspondent, this “Andover House” is to be situated in the midst of the people it is desired to reach, and is to be a home where educated Christian young men will live and try to make a home for those who are in the hardest conditions of life and have nothing in their lives to give them a sense of human brotherhood and God’s fatherhood.

The specific things that are to be attempted are: (1) finding out, as far as possible, the moral, social, religious, educational and industrial status of the people about them, their troubles, occupations, etc.; (2) coming into close, neighborly, living contact, and personal sympathy with the people, visiting and receiving visits from them as social equals so as to win confidence and co-operation; (3) assisting all churches, associations, organizations, charities, reading-rooms, schools and reform clubs in the neighborhood, helping the helpless poor in their attempts to get justice from landlords, employers and all who cruelly and greedily oppress them; (5) organizing men and boys into clubs for social improvement; (6) keeping schools both for elementary and advanced schools; (7) doing direct religious work where no religious body is already on the ground. The method of work will be philanthropic first, and then religious, but the motive will be found in the life of Jesus “who came not to be ministered unto but to minister.”

—This experiment has no organic connection with Andover Seminary, but takes its name only from it, probably because Andover men are and will be prominent in it, and because it is a result of the work in lectures and study done at Andover for a few years. Professor W. J. Tucker called the meeting which set the matter really going, and made the chief address, but ministers and laymen of various denominations are in the movement, which seems to be Christlike and right in spirit, direction and scope. We understand that though connected with no specific church its aim is to bring the people to the church and not make them indifferent to it. Many churches in the country are doing the same work. Some believe in the philanthropic method first and the religious second, and some believe in reversing the methods, but whatever is that of Jesus the work is his also. One feature of the work will be to free discussion of all the social, moral, industrial and religious questions of the day, not under no direction but under the guidance of those who heartily believe that Jesus gave the message which is the solvent of these questions.

The visit of the Rev. Hugh Price Huges to this country as a delegate to the Methodist Conference, and his addresses in various cities where he will undoubtedly give a good impulse to thought, discussion and action in the direction of reaching the people who do not go to church. This age of Christian men and women who are trying to get the truth that the church is largely responsible that so many people do not attend God’s worship in any form, and, although not wholly responsible, the church has no business to share at all in the guilt of this wrong condition, and must do its part to change. There are many hopeful signs, and the discussion now going on is one of them. If one gather together the things that have lately been done by the men and women for money for education, by the Vanderbilts of New York for a work of philanthropy, and the movements like the Andover House and those in many churches, he gets a hopeful aggregate of Christian activity going on in this country.

It is a question worthy of thought whether the ground taken by Dr. Huntington, which we gave last week, is the true one. This ground is: Religious vows and pledges should be confined strictly to the vows one makes and the pledges he gives when he joins the church, when he gets married, and, if he is ordained, when he is ordained. Is this right, what of the temperance pledges, Christian Endeavor pledges and like vows? We raise the question and may say something to it in the future, and would be glad to hear from others.

The General Convention of the Universalists met at Worcester, Mass., Oct. 20th, continuing through the days. No subject seemed to receive more attention than that of foreign missions. They have a mission in Japan, and the leaders seem loyal to it. Some people can not see why Universalists should try to save the heathen, but we have seldom seen better reason for doing it than their missionary in Japan gives. It is quite as important to sow, in Japan, the seed of Jesus’ life and teaching as to get more or less Japanese into heaven before the world comes to an end.

A good, sound stand was taken upon the moral questions of the day, upon education and upon the spirit of research that is abroad in the religious world. A sentence in the sermon of Dr. J. M. Atwood—“A man who thinks that God or his church has any interest that are not on the side of sound and honest and thorough scholarship may do for a campaign politician; but he will scarcely do to champion the cause of the fearless and light-enawathed Son of the Highest”—together with the expressed conviction that prophets and seers, who really believe, can proclaim spiritual understanding, are as necessary and valuable as critics, will give the tone of conviction about the uppermost question of the Bible.

Upon the question of closing the Columbian Exhibition on Sunday there was such a division of opinion that no stand was taken. The people who thought “it is none of our business” and the others who thought the vote be taken, and then the Convention did not want it to go out to the world that way, so they passed the following resolution: “Resolved, That the remark that “the opening of the Columbian Exhibition on Sunday is none of our business,” does not compass the reasons which moved this Convention.” The look the thing has is very much in the direction of a desire on the part of a great many Universalists to have the Exhibition open.

We do not wish to take any part in the attempt to prove President Patton a “heretic;” and if, as we understand him now, in using the words “We continually see men going into the other world imperfect,” etc., he was saying what some one else holds and not what himself believes, the word of such a man should be sufficient. But at the same time we do not believe that such a conviction as these words imply is anything to be ashamed of, and we do not see how this can be otherwise than true. But the Rev. Frank Hyatt Smith declares that the report of the address of Dr. Patton is correct, and says that he got the impression that Dr. Patton approved the doctrine now called progressive sanctification after death, a doctrine the New York Presbytery refuses to condemn by refusing (by a large majority) to try Dr. Bright.

—Taking the saying, “God does not pay at the event of the week, but He pays,” as a text,
the New York Tribune has the following to say about two events which recently took place in the commercial world:

Over in Boston there was a business man who, in a few very years, had made by his own energy, shrewdness and tact, a fortune and long enduring. He was a man of admirable traits, of a generous nature, genial, companionable and popular among his associates—of the few who are not spoiled by good fortune, but retain the godliness and temperance in spite of their great standing. Last year they said he was worth $500,000, a great deal of money for a man who began with nothing, to get to get so far.

Last Thursday a man said "Nerry" was a very fortunate man, that he was one of the few who "get there." Last Friday morning in a little town in New Hampshire where he had gone for rest, he put a pistol to his breast and made an end of all of it. Dead! Is there anything in it to think of?

Last week there was a meeting of the directors of a great corporation here in New York. The president of the company was a man who had risen from very small beginnings to the possession of large wealth and a position of great influence in the business community. He, too, was a genial and generous man and presumably popular. Such confidence had the stockholders of his company in his ability and integrity that he administered the company's affairs for years without check and without supervision, no question being raised even as to whether he actually owned stock enough in the company to qualify him to act as an officer. He seemed to hold the confidence of all the good things of life. Of him, too, whoever had been asked a week ago would have said: "He is one of the favorites of fortune. He always gets there." But when the door of the director's room was opened, the thought that anything had happened to him was first in the mind of the person who had ascended the stairs. Hoey. Not death; worse than that—disgrace. Is there anything in that worth thinking of?

Is it worth while to "get there" at such a cost? Here were two men who "got there," successful, seemed to be favorites of fortune and to be having an uncommonly good time—one dead, the other worse.

THE SECOND COMMANDMENT.

THEUBBED.

If God intended to forbid only the bowing down to and serving of images and idols, why does he first direct us not to make them? or, why did he say, "Thou shalt not worship any image," and make that the first and emphatic clause? The second commandment is too imperative and plain to be shaken by any construction of the "infinitive." If we will ask, with all our heart, for the Interpreter to show us God's word, that we may remember and keep it, then only can we see the harmony and beauty in it and the necessity for it. Suppose the question was given to-day, as to the Doab, or Heshiah or Hezekiah, to destroy all the idols and images in the land, as was done in Israel several times, who of the officers of the law would be able to discriminate between those made for worship and those for ornament only? Which of the images made by the Grecian or Roman nations would be worth saving and some for ornament only, could any of us select for destruction in fulfillment of law? Adrian's or Caesar's? Confucius's or Columbus's?

In Exodus 23:24 God says, "Thou shalt not bow down to their gods nor serve them, nor do after their works; but thou shalt utterly overthrow and quite break down their altars." Now, the question of the dying city was not peculiar, why did God require that they be destroyed? It was because they would be "tempted to serve" them, and thus they would become a "snare" to draw them from the worship of the true God. Ex. 23:33. Yes, the Israelites were especially warned against strange gods in our churches to-day, just as ornament, as an ornament to-day also so warn? Are we constituted different in heart from them? Would not the placing of images in our churches to-day, just for ornament, be as real a "puzzle to a heathen," as any strange gods of the Romans or Amorrites? While the command stands there must be a necessity for it, but we find that the same excuse for not applying this command to this generation is given us in the case of the fourth commandment; "the times are changed;" "we are a progressive, enlightened people, therefore do not need that law;" and, therefore, we practically obliterate it from the Decalogue, just as many have done the fourth.

Is it not remarkable that neither Christ nor David are said to have spoken the name of a heathen god? David says, in Psalm 16:4, "Nor take their names into my lips." In Deuteronomy 12:3, "And destroy the names of them out of that place." Hosea 2:17, "I will take away the names of Baalim (many gods) out of her mouth, and they shall be remembered no more by her name." So in Zechariah 13:2: Whatever virtue or importance was connected with obliterating the names of gods will also apply to the destruction of the images of them, for if one may remain the other can; and if we cannot discern between the image of a god and that of a man, both made by the same workman, or like Trajan's, made both for honor and worship as well as for ornament, shall we unquestioningly say, "We will have them for the cultivation of taste;" "for the perfection of art;" "for progressive Christianity;" "for civilization of mankind!" One great error of to-day in regarding Scripture is that there is no more to do. To Joltho fellow now dead—to nations of old and not to ourselves—all that condemns our preconceived notions and doctrines of traditional denominationalism or theological training. No "ideal" nor "progressive" Christianity can reach one iota above that already demanded, and no future events can at the meanest application of the law given by the holy, infinite and omniscient God. Because our fathers were considered "good Christians" does not justify them, nor us, in using intoxicating drinks. Neither does a "well-regulated" polygamy, nor slavery with "royal treatment," nor theft, murder, covetousness, profanity, nor idolatry well regulated, become less sinful in time. The practices of to-day, if written in the language of the past, would sound just the same, mean the same, and be judged by the same law as when that law was first given. Therefore we say that sin could not be sin in any age if God's sanction stood in the written word. The commandments of God stand fast forever!'

Taking the article on "Second Commandment," in the Sabbath Recorder of July 23d, we make, in substance, the following deductions from the arguments and statements of the writer, who seeks to defend image making: That the having of two wives at the same time, "if the first did not object," was not forbidden; that involuntary servitude (except for crime), with "royal treatment," was not forbidden; that the use of intoxicating wine, at "wedding," was not forbidden; that "holy expediency" may qualify the law against "inherent, essential immorality." From all these we will agree, declare them to be "in the law which was given by the times commandments," and 3d, that there should be no judges of the law but the criminals. But, we provide by law for punishing for crimes committed; so we regulate a man in his future acts, and punish him for having sinned. If a man have a "heathen" or "pagan" marriage, we charge him for the support of the child, therefore never think thereby to justify the law; neither does God, by permitting man to sin, in any age, thereby sanction it in the face of his holy law. So we conclude that when any one says, 'We, in this enlightened age, need no such commandment as was once given by God to man," he makes himself wiser than God. Whosoever shall break one of the least of these commandments, and teach men so, shall be "called in the kingdom of heaven; but who soever shall do and teach them shall be called great in the kingdom of heaven." "A jealous God," like a jealous parent to discourage the approach of a rival that might lead away the affections of his beloved, therefore he will have us put away from our midst all that corrupts the thoughts and steals the time that ought to be given to the enlargement of the good and useful.

Think of it! Five thousand dollars for "lust!" Twenty thousand for a "statue life size!" One hundred thousand for a pedestal and appurtenances thereto, for a "goddess!" Could the "old heathen" have done more or better? Would one of them, if suddenly awak­ened in the presence of the images of our noble dead, or "lovely ideals" of "forms divine," be able to discover thereby any difference in our civilisation, moral perceptions, or Christian enlightenment, from that of his day, or the subject of idols? Why, to prevent the poor, ignorant fellow from sinning we would have to place every one of them, "For ornament and glory;" explain that he must be cited to history before he could be taught anything of them. Therefore the words of the prophets: Hab. 2: 19, 20, "Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach. Behold, it is profitable to all the earth; for all the earth keep silence before him." Is 44: 9, 10, "They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witness; they see not, nor know; that they may be ashamed. Who hath formed a god or molten a graven image, that is profitable for nothing?"

When we shall, each for himself, stand before the Judge of all the earth, to give an account for our deeds, we cannot say, in excuse for not obeying the Word of the Lord as we read it for ourselves (by God's grace), that some accredited minister of the church, or some very learned one in a school, has not meant "just what it says!" Let us take God's Word only, and man's cannot lead us astray. "Thy word is a lamp unto my feet and a light unto my path.”

Newton, Iowa, Oct. 24, 1893.

FEET WASHING.

A. B. PRENTICE.

In the Sabbath-school lesson of Oct. 17th, we have these words of Jesus: "If I then thy Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." John 13: 14, 15.

The duty here enjoined is clearly defined and positive. There can be no mistaking what is to be done; it is "to wash one another's feet." The obligation is imperative; "Ye ought." Nor have we any right to suppose that our Lord's words were limited to the twelve. They must apply to his followers in general for all time. But right here another question presents itself; is this "a religious rite to be observed in the church, or is it a personal service to be rendered those who are in need of it?" The answer to this question is not given, nor even suggested in the words which Jesus here uses. If then we find the answer we must look for it elsewhere in the Scriptures. There is but one
The DRIFT OF THEOLOGICAL OPINION.

The Christian Inquirer.

We had heard so much about the drift of theological opinion one day that we became quite worried with it, and at night to escape it altogether took down a volume nearly a hundred years old, and read several accounts of it, and in no way interested us, until we came to the following

"Nothing either great or small Remains for me to do.

That had not been the case, but the bolts were hurled at old Corison, and all had the power of Jesus' name" was cast out. "Rock of Ages" was dug up and "Father, forgive them," which the saints began to think that God had forgotten the world, and that the scepere dropped from the paralyzed hands of Christ. It was drift, drift.

Drift by and by men began to feel for the old rock of truth and found it there. It was covered with seaweed and drift, but it was there, where the eternal God put it with his own hand. Park Street Church rose on what the jolly sailors on the drift called "Brimestone Corner." Griffin, Dwight, Beecher, Wiener and Winslow were heard about, and Mr. Mosher, FRIENDLY FRENCH, the Watchman shook out their snowy pages, and the drift began to subside. Men wanted the Bible and old truth, and felt the world was made to have it. Unitarianism with its stolen churches and its stolen college began to sink away, and for half a century while all the evangelistic sects have been bounding forward, Unitarianism has made no advance, but has been dying of dry rot. And now we are in the sweep of another drift.

Higher Criticism, whatever that is, and New Theology, whatever that is, are opening gates, unlocking doors, and we get frightened.

But we had not really prove a help in the end, and New Theology may only show more clearly the anchorage of faith. The world was once submerged, but it was found afterward to be a firm bottom. It got into Boston. When anything is cast off, it has an effect. It may be said that it rests upon our religious rites or ordinance. We thought "with a" a theological drift. We thought, and that was saved only by the casting forth of trumpets, literary critics, and that our faith in the Bible is put on a firm basis and an unassailable position is occupied from which we cannot be dislodged. The trouble with this standpoint is that it admits as facts what is false, and that if it is a fact, then the divine parts of the Bible is to be made, who is to draw the line? The question is as to what thegenetic truth is, the essence of the Bible; and we accept the old testimony at all it is full of false statements in historical facts, which are not incidentally less essential, and the miracles are the emanation of the heated oriental mind; and the prophets were deceivers of the people; if the human history contained in the Bible is untrue, everything is made untrue from the standpoint of the Bible, which it is the only authority, concerning God? This is the point for which we are fighting, not to give the verse to the man, but to have the broad truthfulness and trustworthiness of the Bible, against a destructive criticism, which throws wide open the gate which would lead us down into a self-seeking rationalism."
MISSIONS.

The New York Tribune of November 7th, has the following from London, November 6th:

The sick one, whom the office awaits a response from. Poking to the utmost demand the adoption of adequate measures to punish the leaders in the recent outrages, and to secure a remuneration of trade in the Huan Province. Sir John Walsham, the British Minister in China, has been directed to give the Chinese Government until the end of the month to reply, when, failing satisfaction, the combined foreign fleet will establish Shanghai and other treaty ports on the Yang-tiee-king, and the Powers will take control of the customs of each port until the matter in dispute is arranged. The British admiral, who was at Nagasaki, two miles steaming distance from Shanghai, has been warned to hold the squadron in readiness.

PLEASANT GROVE CHURCH, SOUTH DAKOTA.

I have much the same to write as before. Our regular services have been well attended, and with fair interest. The Christian Endeavor Society occupied the evening after the Sabbath, and the meetings are so attended and conducted as to be a source of encouragement.

Several of the brethren have their threshing done, and the yield is quite as good as anticipated at the time of my former report. Early frosts, however, did much damage to the corn crop.

A union meeting of the churches in this State was held with us. There was a goodly number of the friends from Dell Rapids. We were cheered and encouraged by the presence of brethren Morton and Whitford. We had intended to have one sermon in Scandinavian, but Eld. King objected, saying that all could understand the American and few the Scandinavian, and he deemed the time too precious to be thus occupied. The sermons were good, the whole services interesting, and I trust all were mutually strengthened and encouraged.

Perhaps I ought to say that we have done something in the direction of furnishing the church. Through the kind assistance of Bro. L. C. Randolph we secured an organ at a cost, freight included, of the order of forty dollars. From the Presbyterians of Flandreau, who have been furnishing their pulpit, we secured a speaker's desk, twenty yards of good carpeting, a sofa, and two soft chairs. The desk and carpet show a little, but the pulpit is almost as good as new. All this cost us only twenty dollars. We are needing a parsonage very much, but do not see how we can build one until the church is paid for.

There are several good quarter-sections in the vicinity of the church, and we are very anxious that they shall be owned and occupied by Seventh-day Baptists. I think the opportunity for a good strong church is just as good here as they ever were at any point in the West.

D. K. DAVIS.

SAYRE, S. D.

FROM DR. SWINNEY.

SHANGHAI, Oct. 12, 1891.

It is a frequent thing in a sick room to find some friend putting or pinching the flesh of the sick one. This is done in a quick skillful way, being a very common practice both in this country and in Japan. We see something of the same in the open barber shops as we pass, where in finishing, the customer is struck quick sharp strokes upon the shoulders and back. Among the sick, it is greatly valued as a means of removing weariness, or of easing pain. The present practice of massage appears to be only a scientific outgrowth of this ancient custom.

In reference to this very subject a pleasing incident occurred only a few days ago. I was in my room busily occupied in writing when a faint knock came at my door. On opening it the smallest little girl in the school came to deliver a message. After standing in the center of the room in an undecided way for a while, she finally came sideways toward me with her finger in her mouth, asking in her quaint, lisp ing way, if I was not tired, and if I did not want her to tap on the back to rest me.

The reception was quite unexpected, yet she was evidently putting her whole heart in the petition, as her smiling face and sparkling eyes attested. Though not very weary, yet I sat perfectly quiet while her baby hands patted away in true Chinese style.

When I thanked her she went away beaming with joy; and I said to myself, the dear little girl is entering early in life into the right way in that she finds her greatest pleasure in striving to make others happy.

Another incident gives me joy. Recently by accident I heard a good word concerning my teacher's daughter, who teaches the day school in the city chapel.

I was there as usual in the little room dispensing medicine to the sick. In the interval between the groups of patients coming and going a poor neighboring woman with her baby in her arms, satuntered in. Being at leisure I invited her into my room, and in talking with her of our Lord and his love, she said, "Oh I know that, the teacher in there (pointing to the school) often tells me these things. My child goes there to school and when I go in to look after him, she frequently tells me of the doctrine." Quite often during my conversation with her, she made similar exclamations, and I was glad not only to feel that Mary was doing her best by the little children, but also to hear from one outside that she was striving to lead the mothers who came under her influence to true light.

Before the school was opened she told me her daily prayer to God was that he would give her some work to do for him, and I rejoice that she improves the opportunities given her in his service.

We who have walked in this path longer than she, know how hard it is to tell everyone, because we do not know who will lead away a little one, but the faith in God and who will not receive the message.

Mary has the following from London, November 6th:

China, has the following from London, November 6th:

Among the sick, it is a frequent thing in

Dr. Burdick is now in charge of the educational work of our Shanghai Mission. She has been upon the field about one year and a half, and for the first year gave her time to the study of the language. She reports having given her time since January, 1891, to study, and also to the school work. She speaks of having had some trouble in securing proper language teachers, and also some with references to getting native helpers. There has been much sickness, and during the latter part of the year in the school; and finally, upon the list of intercursions there came the threatening of riots, because of which it seemed well to remove the girls to their homes. "So," writes Miss Burdick, "the quarter, which has been so full of intercursions, does not even close properly and in order, but we will look forward to better success another year.

"On the fifth of June one of the little girls died, after an illness of two weeks. She was a very simple little girl in the school, a little more than two years. She knew the story of our Saviour, and I have had the most perfect confidence that she has gone to Him, for surely she had never rejected Him, and then we have the promise, 'Whatever ye shall ask in my name, He will give it you.' It was a great satisfaction to be able to give this child a Christian burial, from which all idolatrous ceremonies were entirely absent. The services were conducted in the little chapel. The girls had selected the hymns. Mr. Randolph read the beautiful words, 'Suffer little children to come unto me,' the other well-chosen prayer was assisted by the blind preacher, who, with Dau-Tung-Lan, spoke of the restoration and our precious hope of a hereafter.

Then the little girl was laid to rest in the Christian burial-ground near the mission. During the services six of the relatives listened with great interest and attention, and we had thought possible, and we most earnestly prayed that their thoughts might be directed to the one true God, our heavenly Father."

A little-day school has been opened during the year, being held in the city chapel. The beginning was a small one, but the number has increased. Miss Burdick spoke with pleasure of the opening of this school, and looks for
As for me, I was asked several times for lectures on temperance subjects, and my daughter goes on with her school with much earnestness, zeal and sacrifice. It is not much that I can tell you, but is it not a great privilege to serve the Lord as well as we can? No doubt, in His own good season, we will see fruits.

May God bless the Conference abundantly! We pray for that blessing, and recommend ourselves to the prayers of all.

Yours in Christ, G. VELTHUYSEN, Sr.

The pastor of the little Church at Rotterdam, F. J. Bakker, who also distributes a large amount of general religious and Sabbath literature in the city and among seamen, is aided, independently of the Board, by friends, principally at Milton Junction, Wis. (To be continued.)

WOMAN'S WORK.

We are all too prone to give God the last. We tarry until the cup overflows, and promise that we will give what runs over. Truly put for too many people.

LORD REAY states that in 1890 411,000 persons were relieved in India through the agency of the Dufferin Fund Medical Mission for Women. Thirty-eight hospitals are connected with this Association, employing forty women physicians, while two hundred and four young women have taken up the study of medicine under its auspices.

The Icelandic Lutheran congregation in Manitoba and the North-Western States recently celebrated the third hundred and fifteenth anniversary of the translation of the Scriptures into Icelandic.

"I TELL you what it is, gentlemen," said Wilberforce, the late Bishop of Oxford, turning round at a dull missionary meeting, "the church of England is being choked with dignity. What you want is to take off your neckties and shake the starch out of them."

It is discouraging work to teach civilization to Indians, but it is not so exhausting as to try to teach the same lesson to the tenement-house population of this country—The Indian's Friend.

THE China Missionary Medical Journal contains an interesting symposium on the subject of "Church's duty in relation to Missionary Medical Work." The articles are contributed by a number of prominent medical missionaries in China, and all alike emphasize the value of the work and the need of complete equipment in the matter of men and instruments, especially of hospitals, with a complete staff for each; also that they should be directly connected with evangelical work in the direct preaching of the gospel, and should be held strictly subsidiary to such preaching, and made to contribute to the conversion of men in every possible way.

CHINA has paid in full claims for damages by the Wesley mob which burnt the mission premises at Foochow on the 4th of Aug. Among other things, 5,000 taels (about $7,000) was awarded the foreign ladies and Sisters of Charity for the indignities they had suffered. But these ladies, through the British consul, return the money to the vice-roy to be distributed among the poor, and request that the culprits, condemned to branding with hot iron for participation in the mob, be spared this part of their punishment, and in such punishment would always mark them as criminals, and preclude all possibility of their reforming and leading better lives." Their noble request was granted, and the vice-roy issued placards informing the people of the kindness and generosity to their enemies shown by these Christian ladies, holding it up as an example for the Chinese.

MY EXPERIENCE.

Dear Sisters:—There was a time, and that not very long ago, when I had no interest in the organization of women except in our own local Benevolent Society; but as our attention has been called, from time to time, to special work which we as women have taken upon ourselves to do, it has broadened our views and we not only see the necessity but the beauty in united effort. Last fall, during the absence of our Treasurer, Mrs. Ingham, from her home, I consented to look after her part of the work in the Board, thinking there would not be much to do. I was judged by my own disinterestings. I attended the Board meetings, heard so many very interesting letters read, and learned how sure it is that many are working and saving that they might help on the Master's work, I came to know that this spirit of giving of our very own, and not through the husbands of our names, had been largely brought about by the kind but urgent words of our Board's Woman. While there were also letters of more unpleasant character, which, for the moment, were very depressing to the hearts of these women, they were an incentive to them to put forth greater efforts, and it is means to demonstrate the feelings of the sisterhood, and to accomplish more for him who said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." It has often occurred to me that it would possibly stimulate some other one not more interested than I was, to give expression to the claims which came to me, in the cause, as something that was definite as to the plans and workings of our women, organized. Since we women are united by organization in an effort to serve the Master, and have officers duly appointed to lead, to plan, to work with and for us, ought we not to show our loyalty to them and to the best interests of the cause, by doing what we can through them? It should make no difference to us in the matter of co-operation with them if the Board is located in the East or in the West. There is strength in unity, just as much for us in this work as in any other. It is my belief we ought to try to use the band of union by all our choicest efforts within our abilities.

MRS. M. J. CHAMBER, Milwaukie, Wis.

WOMAN'S BOARD.

Quarterly Report.

Balance on hand July 31, 1891.

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Expenses:

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<tr>
<td>Total</td>
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NET PROFIT $14,000.

H. O. R., NEILLIE R. INGHAM, Sec'y.

MILWAUKEE, Wis., November 1, 1891.

We rejoice very much in the visit of the dear brothers, Mr. Babcock and Dr. Whitford. It is always a blessing for us to have such visits.

We hope our chapel room will prove the prop-
BANK OF ENGLAND.

When I made up my mind to visit the bank and its celebrated vaults, I found that the matter was not so easy as some may imagine. A writer to the London edition of the New York Tribune described the same as being the most imposing building in London, it is exceedingly difficult to enter the portals of the bank. But accompanied by my banker friend, whose name is world-famous, and whose doings and sayings influence the exchange of two continents, the locked up treasures were opened to my wondering gaze. The first impression of being in the order department of a wholesale trading establishment. We are first introduced to the scales, or, as it is termed, the "grand balance." The scale is worked by hydraulic power, and is the most sensitive weighing machine in existence. The foundation column can be sunk to a depth of sixteen feet, so that not a jar can affect the balance. The manager sets the hydraulic power in motion by means of a small wheel, and then touches an ivory button at the side. Immediately the entire scale, weighing hundreds of pounds, sinks some seven inches, and is ready for weighing. With the money in place, every weight on each side of the scale is fitted with weights amounting to 400 ounces. When gold is to be weighed, the smaller weights on the right-hand side of the scale are placed on one of the two ledges. The gold is made up in 400-ounce bars, and the difference of one thousandth part of an ounce can be detected. The stamp added to the 400-ounce weights, another ivory button is touched, and the index jumps a distance of six inches. Think of it—six inches on the index! As a postscript sign! But the most wonderful incident was yet in store for me. "Supposing a bar contains more than this scale is two times as much as the manager, any other scale would go its limit and give no sign. Not this one, however, to prove this he adds one-quarter of an ounce more than the turnover which is placed on the other side. Here instead of the index moving, there is a pause of some few seconds and then an electric bell commences ringing. There is something terribly human about this mechanism, which declines to execute a task of which it is incapable. This is the only balance of its kind in the world. The maker has never constructed it.

There is also the room where the sovereigns and half sovereigns are weighed when sent in by dealers. Here the same process of weighing is followed, and a coin is, in all, weighed by the manager in the presence of the person who sends it. This is completely enclosed in glass. A long feeder, like a tube cut in half down its length, and made of brass, is set at an angle of forty-five degrees, and with a long rod of sovereigns. These turn as they slip down on to a circular movable plate, slightly larger than a Sovereign. For a moment the plate seems to be deciding upon the merits of that particular coin. Then, as if it had made up its mind conclusively, it deftly turns the coin to the right and left and then gives a metallic tone into a till below. But if the coin proves to be lighter than the standard weight, the delicate machine turns it to the right, and this is repeated. Again one is impressed with the "human" idea of a hand weighing the sovereigns. One can almost fancy the voice of the sovereign. There is more than a mere mechanical look about the momentary indecision of the scale; it is really rather that of an intelligent machine which will not make a decision for the rate of twenty-six minutes, and a day's weighing amounts to about one hundred thousand pounds sterling.

Along a passage we enter a large room—really a vault—which is surrounded from floor to ceiling by iron doors or safes, but the height is only by five feet wide. One of these is opened, and shows rows upon rows of gold coins, in bags of two thousand pounds each, all sealed and signed by hand. But after doing so for a moment I decide I will not carry it home. The dead weight is enormous. Another door is opened, and we are permitted to weigh the coins. The manager takes out a parcel of sovereigns or half sovereigns, and, bringing them to the scale, and saying: "Take hold," I do so, and am told I am holding one million pounds of sovereigns. I am not quite prepared to hold it longer, but they wanted it, so I put it back.

"This small safe contains eight million pounds of silver," continued the polite manager, "and if you are the greatest of the Bank of England and of the world. This small room at present holds eighty millions of pounds of silver." This was the way my agnostic friends are nearly gone. I am not yet with the atmosphere of bank notes. My senses are dulled with the oppressive aspect, and I am not delighted with the shiny plastering facade in the courtyard. Here are the quarters of the thirty-four guardsmen who nightly patrol the establishment. A double light from the dynamite scares away anyone from this place. The money is protected by this (the most famous of all), which is nearly half sovereigns are weighed when sent in by the merchants. The dead weight is about one hundred thousand. And as it deftly turns the coin to the right and left and then gives a metallic tone into a till below, there is a pause of some few seconds and then an electric bell commences ringing. There is something terribly human about this mechanism, which declines to execute a task of which it is incapable. This is the only balance of its kind in the world. The maker has never constructed it.
was keeping the wrong day. The latter thought troubled me much for, if true, there might have to be observed and keep the seventh day; but to this I was opposed on account of the trouble that would result, living as I was among Sunday-kapers. So I put those publications out of my sight, being suspicious that a thorough consideration of the subject would, on Bible authorship, convince me that it was the wrong day to keep, for the subject was new and interesting, and the thought kept coming that, perhaps I really am keeping the wrong day, and now my attention has been called to the subject and considering the great importance of it, evidently it is my duty to consider it, for how can I set in the Sabbath, as I have, and, considering the subject, and the change that would bring, I still delayed. But it, for the sake of the moral law (the ten commandments), soon show me more surprise appeared, this time so quoted or referred to. The seventh day, not only once was, but just now is, the day which was set on Friday and ending at that time on the seventh day (Ex. 31:17), till the-enth day (Mark 2:27, 28); the day of which the thought kept coming that, though I had no special reason for it, it had the appearance of the seventh day; that he was convicted by the Court of his daily vocation. He was good only as the Sabbath of the Lord their God. He is good, a court, competent to review and reverse the verdict and the judgment upon it; and it surely was not the intention of the fourteenth amendment to confer upon this court, or any other federal court, any degree whatever of the court of common law, in all cases in which the liberty of the person or of the press shall be concerned; but it is the belief of the legislature which passed the law that it is a part of the Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday-observances, but only in the sense that he had not himself be disturbed in the practice of his creed, which is quite a different thing from saying that in the course of daily labor, disconnected with his religion, just as much as other people's labor is disconnected with their religion, not being an acknowledged principle or tenet of religion by him, nowhere or anywhere whatever; that the laws made in aid, if you choose to say so, of the religion of other sects... The fourth commandment is without force in a foot of our common law. Belonging to it is not punishable by law, and certainly the first day of the week for the seventh as a part of the commandment has not been accepted, and appropriated, by the people, is not binding as such. The better part of the application of the Sabbath has been noted by every intelligent Adventist, who claims that this commandment is not a part of our common law than the doctrine of the Trinity or the Apostle's Creed.

The religion of Jesus Christ is so interwoven with the great and mighty law, the law of nature, in all its divisions. It is impossible for any man, or sect of men, to live among us and find exemption from its influences. Sunday-observance is a part of that religion that is impossible to rid our laws of, just as impossible as to abolish the custom we have of using the English language or of clothing ourselves with garments appropriate to our sex. The logic of personal liberty would allow, perhaps demand, a choice of garments, but the choice is denied. So civil or religious liberty, as the two terms are used, is a part of Sunday-observance. It is not altogether an individual matter of benefit from the rest, for each individual has the right to perform it, as each individual would answer as well as another, but it is the benefit to the population of a general and aggregate cessation from labor on a given day which the law would secure. So, the first religious liberty is a part of the custom is to no objection to it. Religion has put our race and people in the very front of all nations in everything that is humanly possible to make that race comfortable and useful in the world.

CHARACTER.

It is well for the young in the church to know that Christ lays great stress on character. While he wants his followers to do good he requires as well to be wise, as he has much of more importance than quantity. He wants the young to become full-statured men and women in him, to be filled with the fullness of Christ, to be Christ-like. Righteousness with God is of the same standard with that which the Christian is great and only great as he is good, and he is good only as the Lord Jesus perfectly sanctifies the heart and the life to the service of the redeemed and the Redeemer. A true character counts, and is potential in the estimate divine, and is not, and cannot be affected by mere glitter. — Standards.

SELF was the worst seed in Adam's apple. Toward God it is self-will, which is rebellion; toward man it is self-love, which is hardness of heart. To root out self, Christ came to be formed within.
THE SABBATH RECORDER.

L. A. PLATTS, D.D., EDITOR.
Madf F. BAILEY, Milton, Wis.; Woman's Work.
W. C. DAYLAND, D.D., Milton, Wis.; History and Biography.
REV. W. C. DALAND, Wesley, R. I., Young People's Work.
Jno. P. MINTER, Business Manager, Alfred Centre, N. Y.

THOUGHTS HIGH THOUGHTS AND IT IS WITH A SONG.
As heavy seeds have soft and silvery wings; Some favoring wind may waft it far away. To fill a barren waste with sweetest things.

President Harrison has issued the usual proclamation for thanksgiving service. It comes this year on the 8th of November.

It is said that the smallest church in the world is at St. Lawrence, near Ventnor, Isle of Wight. Its seating capacity is twelve.

A METHODIST paper inquires, "Why do some of our ministers and many of our people go to the markets on Sunday? The thing is wrong. Stop it." We might ask, Why do so many of our own people go to the post office on Sabbath evening? The thing is wrong, Brethren, don't do it.

R. M. King, the Sabbath-keeper in Tennessee whose case has now gone before the Supreme Court of the United States, on charge of violating the Sunday laws of that State by plowing in his field of corn, died last Saturday at Dyersburg, Tenn., that State. It is believed that the case will be pushed by the friends of King to its final test, it being now before the highest tribunal in the land. It is to be hoped, at least, that this will be done.

About the opening of the school year, perhaps early in September, the Yale Divinity Hall at New Haven, Conn., was considerably damaged by fire, and further by water in extinguishing the fire. Repairs are now going forward quite rapidly, and it is expected that it will be ready for use, by January first. Brother Bootha Davis, whose room was in the building, was ill in Western at the time of the fire. He is now in school again, and hopes to fully regain his health and strength.

One of the saddest mistakes a Christian can make is to think that the world is to be won for Christ by conformity to worldly standards of life and thought. "Come out from among them and be ye separate," is an imperative demand. A religion which puts no difference between its possessor and the worldling will not save him from the worldling's doom. The world needs to get upon higher planes of living, and if we as Christians are to have any part in bringing it there, we must first get upon that higher plane ourselves, and then lift up.

Lord Salisbury, in a recent lecture before the Chemical Society of London, said: "Astronomy is, in a great measure, the science of things so they probably were, geology is the science of things as they are at present." And the Electrical Engineer adds: "Electricity is the science of things as they probably will be," and, we add, the religion of Jesus Christ is the science of eternal verities,—of things past of things present, and of things to come. It has nothing to do with probabilities, in either sense.

It has just been discovered that a large syndicate in New York is engaged in smuggling Chinese into that city, and it is believed that many wholesale drug traffickers in the city are engaged in the business. The man who appears to be the agent for the syndicate is under arrest, and there is evidence that he has been delivering the poisonous drug to the city at the rate of 9,000 sacks per month. Statistics showing the comparatively small number of Chinese in the city and the considerable numbers of those who are known not to be victims of the opium habit, placed along side of this discovery of the enormous quantity of opium brought into the city, makes some startling suggestions as to the necessity of some bold move. We are becoming victims of this terrible evil habit. Is our metropolitan city to be cursed with this Oriental form of intemperance? And shall it become the pest house from which this terrible curse must be spread all over our land?

On the third page of this issue will be found a circular letter and an appeal concerning the reissue of some of our tracts. Let no one say that we are rushing into new publications when we are having a hard struggle to maintain those we already have. We are doing nothing of which we are ashamed. Some of our most valuable tracts are going out of print. Either they must be reissued or we must cease to supply the demand. The latter we cannot do. Now, the plan proposed for their reissue seems to the Board to be the best plan considering the cost, both of publication and distribution. There should be no hesitancy on the part of any family in the denomination to subscribe at once to the series, when the opportunity is offered by some local canvasser, and thus give the Board the necessary mailing list so that the tracts can be sent by the cheap postage rate, and give them at the same time a copy of the Dylan's plan moves the Detroit Free Press to suggest that he is going to read his own poems partly because that is the classical thing to do, and partly because it is the only way he can make absolutely sure of their being read with any profit to himself. The suggestion, although made from a pious motive, is a mistake. The Poems of Mr. Arnold to this country were of many of our people are not well informed concerning the issues that are stirring the religious world to-day, and consequently are not awake to the grand opportunities which the times have brought to our very doors, and to the grave responsibilities which these opportunities involve. We mention the case of the Sabbath Societies of the country. The interest in the work of our various publications to furnish the information which we all need to have. Such publications are the strongest allies which the pastors in any denomination can have. Will any fail to return the small favor which is asked.
by the vote of the managing Board of all our publishing interests? We trust not. Remember that each Board, or Board, is the custodian of its own funds, or that is impracticable or inconvenient, then some other Sabbath as near to that date as possible. The inspiration of a uniform service throughout the denomination on this subject is very desirable, but if any cannot join in it, then a service at some other time would be better than none at all. Have it, and let it be the very best we can give.

How many of our readers have read the October number of the Outlook? All who have not should not fail to do so. We owe it to ourselves as individuals, and to ourselves as a people to read our own paper. We are too much in the habit of saying that we know all about the Sabbath arguments and therefore we do not need to read. But do we know all about the current agitation of the Sunday question, and the way the doctrines we hold fit into the problems which are stirring the whole Christian church to-day? Could we, if asked to do so, give an intelligent statement of the relations of the Sabbath question to the social, the political or the religious thought and life of our country to-day? It is to be feared that not many of us could do so. And yet no question holds a more important place than that thought and life and do not this same Sabbath question. If we have the truth on that subject, as we are sure we have, that truth must, in some way, do its work in reforming at least the religious thought and life of our day and of our country. It is not sufficient that we believe that the seventh day is the Sabbath, or that we faithfully observe it, but on every possible phase of the great question we should be thoroughly posted, with a readiness and a zeal to do what we can to help solve the important questions that are continually coming up, and to settle them right. It is the aim of the Outlook to lead in this grand work of which every Seventh-day Baptist should be an intelligent and faithful supporter. The October number of that quarterly, it seems to us, is especially rich in material adapted to this end. The busy man will find plenty of short, fresh, ready-written articles, while the student will find plenty to occupy his thoughts in the longer and more elaborate ones. Get a copy and read it; keep posted; be always ready for work, and be doing something.

Dr. Patton or "W. C. T."

In the last issue of the Recorder, "W. C. T.," commented on the reported statements of Dr. Patton concerning the dogmas of future probation seems to endorse the sentiments expressed by the doctor's language. The quotation is as follows: "I am pretty sure, there is no doctrine put in jeopardy by the simple affirmation of this belief, as the strength of the argument seems to me that a man might go into the field entertaining this view and yet preach Jesus as earnestly, with all his might, and during all his life, to the heathen, as though he held the Church view. "We continually see men going into the other world imperfectly; they must not be imperfect when they reach there, and need some time for reformation and change."

If these quotations represent Dr. Patton correctly, and if he was in his right mind, his folly is without excuse. For a man of his ability and scholarship, believing as he has always done, that the opportunities of salvation are limited to this life, to give public expression to such sentiments is out of all reason and consistency. Is it a fact that a man without a motive can labor as "earnestly, with all his might, during all his life," as a man with a motive? If we really believe that after death we will, we must not preach with more earnestness, than we possibly could, if we believed that, failing in this life to secure salvation, there is certainly an opportunity in the future life to correct our mistakes in this? If such spiritual apathy exists so universally in Christendom as it is alleged it does, and matters so far as earnest labor is concerned, to lessen the motive? How does this theory agree with the Pauline teaching? "For we must all appear before the judgement seat of Christ; that each one may receive the things done in the body, whether it be good or bad. Now therefore the fear of the Lord we persuade men."

Or how does it comport with the teaching of the Lord Jesus Christ himself, in the parable of the rich man and the beggar? Luke 16:20-23. We should be very happy to hear an explanation of this passage from any of the advocates of the second probation dogma. Of course, we do not understand Dr. Patton to advocate the doctrine of the second probation; but we feel sorry that a man of his ability and standing should express himself so carelessly and unwisely. When he says, "We continually see men going out of the world imperfect; they must be imperfect when they reach there, and need some time for restoration and change," we are reminded of the simplicity of the good old Scotch woman when dying, the night being very stormy, she remarked when hearing the wind roar, "What a fearful night, to be flinging through the air." We are more astonished that a man like Dr. Patton should give expression to such childish ideas. And it is only the thought that the doctor is in his dotage that would lead us to excuse him for such folly. How can earnest teaching is from that of the great apostle to the Gentiles, who tells us that "we shall be changed in the twinkling of an eye." And if the living are to be changed at the appearing of Christ in so short a time, is there anything to forbid the thought that those who go before are changed as quickly as such a change? Do we not consider that it is to be the vile, corruptible bodies of the living that are to be so instantly prepared for the presence of the Lord, and it is the redeemed spirits of those who leave the world, we feel all the more the absurdity of such reasoning as is here attributed to this eminent divine.

Now, if Dr. Patton believes that the opportunities of securing salvation are limited to this life, one hopes we may see the inconsistency of his language given above. And how "W. C. T." can call his speech "a good one, and no man would need to be ashamed of it," is for him to explain. He says that Dr. Patton has said plainly and bluntly what Dr. Briggs has said in anguish. This shows that "W. C. T." misunderstands Dr. Patton's language to teach future probation whether he meant it or not, and it looks very much like an endorsement of the sentiments expressed by the language of Dr. Patton. It may be said that this endorsement is only concerning the doctor's views of progressive salvation; but it is remembered, that Dr. Patton was talking about future probation as well as progression. And we must not mix or confuse ideas. No one denies that there will be progression on the part of the saved. The issue is, will there be opportunity in the life to come for the growth of this life, unmeasured to secure the favor of God? The question is a fair one, and a very pertinent one. Let our answer be yes! or no! And let us under-stand each other; but let there be no uncertain sound given to the trumpet of the gospel. In conclusion, let us try to place the Recorder into more families the coming year than it has had the privilege of entering during its history.

THE ISANTI YEARLY MEETING.

The Yearty Meeting of the Scandinavian Seventh-day Baptist churches of Minnesota and Wisconsin was held with the Isanti Church, Isanti county, Minn., Nov. 6-8.

Eld. C. J. Sindall was chosen chairman of the meeting.

The meeting throughout was given to preaching and devotional services.

The introductory sermon was preached by C. J. Sindall on Sixth-day at 2 P. M., from 2 Cor. 5:20.

On Sixth-day at 7:30 P. M., Andrew Carlson preached from Mark 6:30-44.

Sabbath morning, after a short prayer-meeting, C. J. Sindall gave a warm and earnest sermon from 2 Peter 3:11-14.

On Sabbath afternoon at 2 o'clock an evangelist, Miss Amanda Gustafson, preached an excellent and eloquent sermon from the 14th Psalm, after which there was a conference meeting of an hour. The meeting was spiritual and tender. It was good to be there.


Sunday morning after a good prayer-meeting a fine sermon was preached by Gunnare Nau mann on the work of the Holy Spirit, from John 15:26-27.

Sunday afternoon at 2'o'clock C. J. Sindall preached a missionary sermon from Luke 19:41-44, which was followed by a missionary address by O. U. Whitford. A collection of $11.50 was taken up for missions.

Sunday evening at 7:30'o'clock two sermons, by Andrew Carlson and O. U. Whitford, were preached from Daniel 3:44, 45.

This service closed the Annual Meeting. The attendance was good and the weather fine. The interest was good throughout, and the meetings were spiritual, encouraging, and profitable. All the services were in the Swedish language except the missionary sermon by the writer of this report. Our Scandinavian brethren and sisters are the best, most attentive listeners I ever saw. They will listen to a sermon of an hour to an hour and a quarter in length with interest and unfailing attention. The elderly people could not speak the English very well and can understand a sermon better in the Swedish tongue, but the children and young people can speak and understand the English very well.

O. U. WHITFORD.

SPECIAL INDUCEMENT.

In order to introduce the Sabbath Recorder into new homes, we have decided to offer the following inducement for the price of one year's subscription, $2.00. This will give the paper free for the remainder of the present year. Would it not be a grand idea for each of our present subscribers to furnish one new subscriber at the price named, and thus help sow a double blessing? Let us make united efforts in this matter, and try to place the Recorder into more families the coming year than it has had the privilege of entering during its history.
TELL ME SOMETHING KIND.

If thou canst tell me something kind
That has been taught me, or
If thou canst tell me why then, dear.
How kindly light they seem.
When the eyes of child meet thee,
That adds to life's sweet dream.
If thou canst tell me of some one
Whom I have glanced to aid,
If thou canst tell me that some spot
I have that brighter made,
Then the light of life will have in
Accents fond and low,
The truth to treasure holy nor harm's,
But sets the heart aglow.
So come with light and warmth and cheer
And meet me every day.
Reflect to me the world's bright smiles,
And hide its frowns away.
Oh, how thou sorrow of thine own?
Have others injured thee?
Underneath as thou wilt, thou'll feel
My tender sympathy.

But if some cruel, heedless tongue
Has made the wound go sore,
With justice or injustice cursed
My errors, haste.
Before thou tell me what will bring
But shadows in my life,
God guides me in the way of love
To calm our secret strife!
If thou canst tell me something kind
That has been taught me, or
If thou canst tell me why then, dear.
How kindly light they seem.
When the eyes of child meet thee,
That adds to life's sweet dream.
If thou canst tell me of some one
Whom I have glanced to aid,
If thou canst tell me that some spot
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Reflect to me the world's bright smiles,
And hide its frowns away.
Oh, how thou sorrow of thine own?
Have others injured thee?
Underneath as thou wilt, thou'll feel
My tender sympathy.

Moses "by faith . . . endured, as seeing him, who is invisible." Faith then is that strange means whereof the unseen world is real to us and the secret powers and forces which move the outer world become known to us. The world is too apt to deny the secret unknown force. The work of the Spirit of God the world attributes to circumstances, to the human will, to the influence of men.

"The God of hope fill you with all joy," prayed the apostle Paul. It is a blessed fact that he is a God of hope. The world of hope may be unreal in one sense, but its influence in the present world is undeniable. It is hope which like an anchor to the soul, secure and steadfast, lifts us above the failures and disappointments of the present, and inspires us to the future by the inspiration it gives to the spirit. A cruel man is he who takes from the soul its hope. A giver of blessing is a friend or companion who in a time of doubt or despondency cheers by holding out the joys of hope. The more hope one has the better it is for him.

And love, the greatest of these heavenly graces, is often despised as the most unreal of all; while yet it is the most potent, the very essence of Deity itself, for "God is love." Love is the great sweetness of life, the one comfort of mankind, the one secret of all happiness. It is the spring of all our joy. The love of God to man is the only ground of our faith and hope. The love of man to God is the sure motive to right living and the attainment in this life of the divine ideal. The love of man for his fellows is the very essence of all true religion and morality. Verily it is the unseen realm of faith, hope, and love which pervading the outer world of seeming, confers upon it its own verity.

THE EYE OF THE ELECTRIC LIGHT.

Our nights in cities and large villages are being turned into day by the blaze of the electric lights. We welcome it to render the work of the policemen and night watchmen easier. Sin loves the covering of darkness. The night for dissipation. Sin and its forces are in league with darkness. Day for honest work and workers; night for criminals and carousers. The more hope one has the better it is for the world, the more evil one sees the more one desires light. Sin and its forces are in league with darkness. Day for honest work and workers; night for criminals and carousers.

Under the blaze of electric light the honest citizen breathes easier, and the courteous and carouser find it harder to ply their methods of madness. The electric light is a vigorous symbol to express the striking characteristics of the hour. A blaze of revealing light falls upon every human character. It is quite impossible for one to cover oneself. "There is nothing covered that shall not be revealed." The path we tread with light, and a hundred eyes watch and a hundred ears hear. The incidents and accidents of life are exposed to modern investigations. The unrestrained freedom of the home-life is blazoned on the street corners; the whispered secrets are proclaimed from the rooftops. There is a good and evil in this. The good is, it lesson's touchingness and carefulness; the evil is, it may mingle indiscriminately the evil and the good, and, indeed, warp the good into the evil. It gives little favor to mistakes or simplicity. It reckons little on previous good character. Turn on the electric light, whatever the consequences.

So runs the spirit of the age. We are not apologists. We would create no shield. We hide no crime or criminal. Those in high or low stations must feel the electric blaze about them, and live accordingly. Sin will come to the surface; it is of volcanic nature.

The electric light and investigations is making havoc with many a life from many an unexpected quarter. Startling surprises fall on eye and ear daily. The innocent heart aches and bleeds and dies for the guilty. Would that it may be shielded. In spite of tears and sadness, the action seems to us entirely real.

The world of faith, hope, and love is the real world of religion and virtue. It is the very essence of all goodness. The more one is familiar with the works of the engineers, the more one is moved from the spirit of the age to spur the flagging energies. Whatever light they seem, however light they seem, however dark the time, thou canst tell me something kind; thou canst lift my spirit up to the world's bright smiles, thou canst tell me something kind; thou canst lift my spirit up to the world's bright smiles, thou canst tell me something kind; thou canst tell me something kind; thou canst lift my spirit up to the world's bright smiles, thou canst tell me something kind; thou canst lift my spirit up to the world's bright smiles, thou canst tell me something kind; thou canst lift my spirit up to the world's bright smiles, thou canst tell me something kind; thou canst lift my spirit up to the world's bright smiles, thou canst tell me something kind; thou canst lift my spirit up to the world's bright smiles.

Never did sin look more hideous or righteousness more lovely. More light, teacher, in your class, and your boys will soon be walking manfully and nobly, in the path of obedience rather than not, they are only waiting for more light. The Light is the light of the world. It is His life you are teaching. Failure not in your faith. More light and power. Power waits on prayer. Prayer shall be your first business, and because it is second, you might as well use it as a machine, cry by the boys and girls grow up and go out and wander in the dark. O for more light in our churches! Why do the disciples and the other young men and women shut themselves out forever from the most honorable office to which God calls women, the high, hallowed, divine priesthood of maternity. There is nothing in which woman comes more into sympathy with the divine, than in becom­ ing the author of an immortal soul. When a man is born, women stand up on themselves and sacrifice which elevate, soften, refine and purify her own nature, all of which are expressed in the single word mother.

This use of the word chastity is an abuse of that honored name, and an affront to every

TAKING THE VEIL.

The papers tell us that on Tuesday, Aug. 25th, sixteen young women were accepted as novices at the Convent of the Third Order of St. Francis, and that forty-three others took the black veil and entered irreversibly upon their lives as nuns. Of course it was an announcement of much triumph, and not a little complacency on the part of the Roman Catholic hierarchy, under whose auspices this consecration took place.

To us the announcement causes inexpressible sadness. The action seems to us entirely re­ sponsible from the spirit of the age. We find nothing in the example of our Lord or his apostles, or in their teachings, to commend any such course. The prayer of our Lord was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." This is the divine order, and divine promises are at hand, prodigal with power. Work and workers; night for criminals and carousers.

The innocent will step out into the blazing light. We speak for the moral and spiritual electric blaze in our cities and villages, in our politics, in the schools and churches and homes, in society, everywhere. O spirit of the living God, intensify the light we already shed, and help us do our best to turn night into day. More light! - The Rev. H. C. Farrar, in the Golden Rule.

The Sabbath Recorder.
pure wife and matron. Is it only the nuns who are chaste? Is not a woman chaste who has not been defiled? Is it not in their purity, whom God has blessed with children, whom she has trained for earth and for heaven. Has not all history honored as a miracle of chasteness Lucretia, a wife and mother, who could not endure even involuntary bodily contamnation, and died in an enviable and divine agony of grief and shame?

In the vow of obedience, these misguided women put themselves absolutely under the control of their official religious superiors, of men having all the humane characteristics of imposture, ignorance, pride, love of tyranny and oppression and despotism. There are no limitations; it is absolute; there is nothing which the priest can demand of the nun that her vow does not oblige her to render. The natural result of this unlimited authority on the one hand, and of this absolute obedience, on the other, are what might be expected of human nature. But what they are is largely, which the priest can

**Temperance.**

—The money paid in one year for four glasses of beer a day would pay for a carriage.

—Another W. C. T. U. has been formed in the Bahamas on the Island of Abaco, the northernmost of the group.

—Maine's new liquor law now in force is the most severe one which that celebrated prohibition State has ever enacted. Experience has shown that in dealing with the liquor traffic that it is futile to dabble with it. It is a crime with no limitations; it is absolute; there is nothing which the priest can demand of the nun that her vow does not oblige her to render. The natural result of this unlimited authority on the one hand, and of this absolute obedience, on the other, are what might be expected of human nature. But what they are is largely, which the priest can

**Popular Science.**

As aluminum steamboat is now running on the Lake of the Woods, Michigan, about half a ton, or half the weight of an ordinary boat of the same size. The vessel carries eight persons, and with a two-cylinder water pump, a four-cylinder engine, easily makes six miles an hour.

The process of whitening sugar, remarks the Boston Globe, was never known until a man walked through a field of potatoes and found they were white. Her track was, of course, left in the pile of sugar, and when it was noticed that the spots where she had stepped were whiter than the rest, the process of bleaching sugar with clay was adopted.

**New Coloring Matter.**—It is said: Some Belgian manufacturers of glass and porcelain have recently introduced a new coloring matter, which can be fixed without the use of fire. In this process a mixture of two solutions, of which one consists of 100 parts of potassium and 30 parts of acetic acid, and the other of 15 parts of acetic acid in 100 parts of water. The second solution consists of 50 parts of borax dissolved in 100 parts of hot water and 20 parts of glycerine. Sixty parts of the first mixture are mixed with 50 parts of hydrochloric acid and 10 parts of sulphuric acid. After being allowed to remain in the bath for ten minutes, the objects are placed in clean water, when the color appears as clearly as when the objects are tied.

**Scientific American.**

**Missions and Carpets.**—In our endeavor to be consistent in the use of money to overcome the elementary laws of hygiene, and in no respect, perhaps, more so than in the superabundance of cur-
INTRODUCTION

After the events narrated in the last lesson, Jesus was taken before the Jewish Council, or anedrhm, over which the high priest presided as official head. A hastily and unfair trial followed, in which witnesses were hired to bear false testimony against Christ, who was adjudged guilty of blasphemy, and pronounced by the high priest to be deserving of death. He was taken before Pilate, the Roman governor, for sentence and execution of the sentence of murder against the Roman government as one who was accused to be king of the Jews. Pilate, on examination, found him to be the man he was supposed to release, but was met with the clamorous demand of Jewish priests and people, that Christ should be put to death, and the guilty Barabbas released. Thus follow events recorded in our present lesson.

EXPLANATORY NOTES

1. Pilate therefore took Jesus and scourged him. Pilate's act in scourging Jesus brings out in strong light his character as the weak ruler, in等候ing to the ruling times, and his deliberate purpose to compass, under the pretense of right and justice, the death of Christ. The greater power of the rule involves the greater responsibility, and its abuse the greater sin, and yet, Christ's crucifixion was the third highest act of sin.

2. Thou couldst have no power against me except it were given thee. Power is of God. Its bestowment is God's gift. Without personal prejudice or enmity, and with the instincts of a just judge, Pilate had sought, as near that date possible, upon the question of distributingtracts was taken from the table, and after discussion concerning postal rates, was referred back to the Committee with instructions to add a clause concerning the method of distribution. On motion, A. H. Lewis was added to this committee.

A communication was received from Lester C. Randolph accepting the position of contributing Editor to the Sabbath Recorder.

On motion, a sum not to exceed twelve dollars was appropriated to Bro. Randolph for such publications as he desired.

The Corresponding Secretary reported having had placed in the Anniversary Minutes a form remain the property of the Society.

Communications were read from L. A. Platts and O. W. Pearson concerning the interests of the Evangelii Budbarare.

On motion, five dollars was appropriated for an extra issue of said paper. It was voted that through Dr. Platts we request Bro. Pearson to continue as Editor of the Evangelii Budbarare, and also to engage in such missionary work as he may be able to do in his locality.

It was voted that the Agent be authorized to receive subscriptions from new subscribers for the Sabbath Recorder from date to Jan. 1, 1893 for two dollars

It was voted that all pastors be requested to preach on the first Sabbath in December, or as near that date as possible, upon the question of the necessity and duty of all our people taking our duties to their church plants.

A communication was received from A. E. Main concerning the need of pushing Sabbath reform work in the South-west, and suggesting that the Recorder review its column each number of the Outlook.

It was voted that a committee of three be appointed to consider the question of securing a room in New York City as head-quarters from which to issue certain of our publications. A. H. Lewis, J. F. Hubbard, and G. H. Babcock were appointed such committee.

IMPERFECT IN ORIGINAL

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Society met in regular session in the Seventh-day Adventist Church, Plattsfield, N. J., on Sunday, May 8, 191, at 2 P. M.

Chas. Potter, President, in the chair. There were present seventeen members and two visitors.

Prayer was offered by Rev. J. G. Burdick. Mr. B. last meeting was read.

The report of the committee on "Interests of the Outlook" was taken from the table. The committee desired to change the report in three points, recommending that the form remain the same; that it be The Sabbath Outlook, and the size sixteen pages per month.

Communications on this subject were read from L. A. Platts, G. H. Lyon, J. P. Hunting, O. U. Whitch, N. Wardner, H. D. Clarke, J. P. Mosher, W. T. Dickson, G. J. Crandall, E. H. Lewis, C. Latham Stillman, A. E. Main, and A. R. Crandall, all approving in general the plan of change.

On motion, the report embodying the changes as suggested was adopted. (See report as published in the Recorder, of October 22d.)

The questions of price, advertising and premiums for the Outlook were referred to the Committee on "Interests of the Outlook.

A report of committee on "Distribution of tracts and suggestions concerning future publications" was taken from the table, and after discussion concerning postal rates, was referred back to the Committee with instructions to add a clause concerning the method of distribution.

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IMPERFECT IN ORIGINAL
The mailing of printed matter abroad as requested by W. M. Jones was referred to A. H. Lewis with power.

J. A. Hubbard and J. M. Tresworth were appointed the auditing committee for the year.

The Treasurer presented his quarterly report, which was referred to the auditing committee, and upon their favorable report was adopted. He also reported cash on hand $7220. Bills due $717.69. Bills also ordered paid.

Bro. Main gave us some earnest words concerning the necessity of our awakening to the use of the opportunities opened to us in this country for furthering our work as evangelists and Sabbath reformers.

The Board adjourned after the reading and approval of the minutes.

A. L. TITTSWORTH, Sec. Sec.

THE RUSSIAN JEWS.

In the name of the anointed Saviour, the well-beloved Son of God, grace, mercy and peace to all that love him.

I have read in the SABBATH RECORDER and Pioneer People about the distressed Jews in Russia. I request, yes, I beg all Christians, who are not doing so, to pray to God in the name of Jesus of Nazareth that he provide for them. Would it not be a good petition therefore to ask in faith? John 14: 13, Matt. 7: 11. And, that works may accompany faith, cannot some plan be devised by Christians to aid them? I, though very poor, would like to do my part also?

Surely the suffering condition of those Jews appeals to every benevolent heart and pleads for immediate action. Though the difficulty be as a mountain so large and so high that our eye cannot fully grasp it, yet in the word of Him who created the universe and framed the heavens can be brought to bear upon it, it will be removed. Oh that Christians generally would give the matter careful consideration.

R. NEWTON.

FAYETTEVILLE, N.C., Nov. 2, 1891.

A SUGGESTION.

To the Editor of the SABBATH RECORDER:

By an article on the first page of your issue of October 8th, I understand the writer to agree with M. R. Vincent, that "it is better to affirm that the Bible contains the word of God instead of the Bible is the word of God."

Will not he, or some one else, tell us common people how, as we wander through its mazes, we can recognize the Word of God when we happen to run across it in the Bible? We are glad it is there, but what rule can we have for not missing it, or for not calling it man's word? We were taught that "all scripture is given by inspiration of God." 2 Tim. 3: 16.

Because each of the evangelists wrote only a part of the supercession on the cross, are we to believe that they were not impressed of God to write these words only:

Matt.—This is Jesus, the king of the Jews. Mark.—The king of the Jews. Luke.—This is Jesus of Nazareth, the king of the Jews. John.—Jesus of Nazareth, the king of the Jews.

All united give the complete superscription, "This is Jesus of Nazareth, The king of the Jews." C. T. GOLDING.

HOME NEWS.

New York.

ALFRED CENTER.—Several of our ministers have visited this place during the past few weeks. Among those were the Rev. J. G. Burdick, of New York; the Rev. E. A. Witter, who is on his journey from Rhode Island to Wisconsin, where he is to find his future home; the Rev. A. H. Lewis, who is doing some work with the theological class by way of reviewing the term's work in Ecclesiastical History; and the Rev. W. C. Daland, who is on a little trip for rest.—The winter term of Alfred University was opened on Wednesday, Nov. 11th, with the largest enrolment ever on the first day—182. The register on the second day rose to over 200, and still they come. s. s. s.

WISCONSIN.

MILTON.—President W. C. Whitford lectured in Whitewater, Nov. 14th, on some subject connected with his recent transatlantic ramblings. His topic for chapel talk last Thursday was "The European Home of the Pilgrim Fathers."—Milton is not least of recent years, a regular Lecture Course. Such an enterprise is now being agitated with the idea of making a few dollars to be expended in lighting our streets at night.—This matter of street-lighting is another thing in which Milton is interested, and the idea it went, I think in the dark, as it was brought forward at the first day—182. The register on the second day rose to over 200, and still they come. s. s. s.

"AVENGING NOT YOURSELVES." An Eastern story tells of the naughty favorite of an Oriental monarch who, as he was passing through a town, found a poor dervish or priest. The dervish did not make a move, but sat back in the town, who had assaulted him, for he knew the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by-and-by, and then I will repay him for it." Not long after, as he was walking in one of the streets of the city, saw a great crowd coming toward him. He hastened to see what the matter, and found to his astonishment, that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal street in a manner as to insult the populace. The dervish, seeing all this, hastily grabbed at the stone which he carried in his pocket, saying to himself: "The time for my revenge has come, and I will repay him for his insulting conduct." But, after considering a moment, he threw the stone away, saying, "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish, and if he is weak and wretched, then revenge is worse than foolish, it is mean and cruel. And in all cases it is forbidden and wicked."

The assailants of the truth of the Bible seem to proceed upon the assumption that as man had a hand in its production there must be an error in it. The question is, God's agency furnishing the security against it. Professor Sunday, of Oxford seems to go on the same assumption when he says in his new volume, "The Oracles of God," that "it should be proved that the Law, as we have it, was not written by Moses, or that the 110th Psalm was not written by David, or that the explanation of Christ's references to them under the erroneous names must lie in the fact that he . . . not only God but man." That is, God in the God-Man was no security, e. g., misquotation, Christ was as exposed to it as if he had been mere man. Even in God's Word we cannot tell where we may misread or be misled by some error due to the humanity of Christ: "Verily, verily I say unto you" notwithstanding!

The enormous mineral wealth of the State of Washington is now attracting the general attention of capitalists, both in this country and in Europe. The coal area alone, it is asserted, equals that of Pennsylvania. The value of the product mined last year is estimated at $4,000,000. The iron ore deposits are also very large. Large iron and steel works have been established at Kirkland and Tacoma. Gold and silver deposits in paying quantities have been discovered in several counties, also lead, copper, grani, limestone and marble.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.
FOUR HUNDRED MILLIONS OF SILVER!
WHAT DOES IT MEAN?
David A. Wells, in Harper's Weekly.

The Treasury of the United States has in store on the 1st of October, 1891, 348,341,198 silver dollars; $15,849,020 in the form of subsidiary notes; $49,579,235, trade dollars (bars), $28,394,390—total, $40,161,395, or in round numbers, $400,000,000.

The government, furthermore, is increasing this immense store by buying silver for every working-day of the year.

Now what does $400,000,000 worth of silver mean? Stated in figures, or expressed in words, it conveys to minds as ordinarily constituted no definite idea other than that of an incomprehensible something, endowed with certain possibilities—possibly for good, possibly for evil.

Yet silver is a physical entity, possessing the properties of length, breadth, thickness, capacity to occupy or fill space, and weight. Let us apply these properties to the $400,000,000, and note some of the results of such application.

Cointed into dollars, the product will weigh over 22,000,000 pounds avoirdupois, or 11,000 tons; and if its movement is desirable, will convey to minds as ordinarily constituted nothing else but something, endowed with certain properties which will enable them to carpet the earth with the equivalent of two-horse wagons carrying ten tons for every working-day of the year.

The question of whether or not there is a demand for so much money at one time, and what it can be employed for, is dependent on a knowledge of several facts.

1. What constitutes a true revival of religion in a church? How is it best promoted?
2. What is the new birth? J. Summerruble.
3. In our system of prosecutors best adapted to the development and extension of the church of Christ in the world? D. E. Masson.
4. What is the design and general plan of the epistle to the Hebrews? M. A. Whitford.
5. What is our duty as reformers in regard to the use of tobacco by ministers and church members? H. D. Charles.
6. A conference on the question, What can we do to increase the interest and foiithfulness of this conference? J. T. Davis.

THE SABBATH RECORDER.

[VAR. XLVII, No. 47.

A programme for a Young People's Hour, at Milton, Wis., Sunday, Nov. 29, 1891, has been arranged: 7 P.M.—Praise Services. 2:30 P.M.—Reports of Officers. 3:45 P.M.—Report of nominating Committee. 4:45 P.M.—A Free Service, for Youths.—How to use them. Conducted by President. (a) Lookout Committee. Dora Potter. (b) Prayer-meeting Committee. Hal M. Burdick. (c) Elders' Committee. E. B. Saunders. (d) Bible-school Committee. Marion Rose. (e) Missionary Committee. Lewis Babcock.

Each topic open for general discussion.

3:40 P.M.—The "Sunday Question" at Eau Claire, Chas. S. Sayers.

4:30 P.M.—Report of Committee on Resolutions.

THE COUNCIL. Revivals.—Copies of the minutes and reports of the Seventh-day Baptist Church, 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 now at 80 cents. No back numbers. Each minister's library is complete without it. A copy should be in every home. Address John P. Mothers, Ag'l, Alfred Centre, N. Y.

A COUNSEL and prayer-meeting of the New York Church, will be held at the house of Prof. Stephen Babcock, 245 W. 3 St., New York, on the eve of the third Sabbath in November. Communion Sabbath-day, Nov. 28th. Rev. L. E. Livemore is expected to preach, and will be in the ordination of Dr. E. S. Masson to the office of deacon.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washing street, at 2:40 P.M., Sabbath following the service of the Missionary Bureau held at 7.30 P.M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are occasionally invited to meet with us. Pastor's address. L. A. Platts.

The New York Seventh-day Baptist Church, holds services at the Union Mission Room, on the 4th floor, near the elevator, 71 M. A. Building, corner 14th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A.M., followed by the regular preaching services. Stranger are cordially welcomed, and anyone in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 246 West 4th street, between Charles and West 10th streets, New York.

1892.

HARPER'S WEEKLY.

HARPER'S WEEKLY. For the ensuing year will contain more attractive features, more fine illustrations, and a greater number of articles, of intense interest than will be found in any other periodical. Among these latter will be a series of articles on the art of drawing the cities of the world; a series of the finest illustrations. The Columbian Exposition, the Army and Navy, great public events; disasters on land and sea, and the doings of the celebrated people of the day will be described and illustrated in an attractive and timely manner. The Department of another space will continue under the direction of Dr. William Whitman. The best of modern writers will contribute short stories, and the most distinguished artists will make the illustrations. The editorial articles of Mr. George William Curtis will remain as an especial attraction.

HARPER'S WEEKLY.

The following are copyrighted features which will be continued throughout the year:


1. The most animated and feuilletonistic events of the times, including the life of Mr. Lincoln.

2. The greatest public events of the year, including the life of Mr. Lincoln.

3. The most animated and feuilletonistic events of the times, including the life of Mr. Lincoln.

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23. The most animated and feuilletonistic events of the times, including the life of Mr. Lincoln.

24. The greatest public events of the year, including the life of Mr. Lincoln.

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26. The greatest public events of the year, including the life of Mr. Lincoln.

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28. The greatest public events of the year, including the life of Mr. Lincoln.

29. The most animated and feuilletonistic events of the times, including the life of Mr. Lincoln.

30. The greatest public events of the year, including the life of Mr. Lincoln.

The volume of the Weekly will be the first number of the new series, and will contain full reports of the annual meetings of the universe, of the world, of the nation, and of the state. The volume will begin with the number current at the time of receipt, of order, the statesman shall be excluded, and the subscriptions for the sixth binding, shall be sold by mail, post-paid, or by express, free of postage (provided the subscription does not exceed one dollar per volume, or 75 cts. per volume). The volume of the Weekly, suitable for binding, will be sent to subscribers. Orders from subscribers for the number of copies of the Weekly. Subscriptions should be made by Post-office Money Order or Draft, to avond change of lines.

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Westerly, R. I.

N. DESHONG A CO, Jewellers.

P. F. PETTUS & CO., Wholesale and Retail Druggists.

[Headings and text follow, likely listing businesses and services available in the area.]

CHICAGO, ILL.

C. H. CLARK, President, Ashwab, C. A.

A. E. MATHER, Treasurer, Wachusett, B. T.

A. W. WOOD, Secretary, Wachusett, B. T.

MILTON COLLEGE, Milton, Wt.

Full Term opens Sept. 5, 1882.


[Further text follows, likely providing information about the college, its history, and enrollment details.]
The Sabbath Recorder

Baking Powder

ABSOLUTELY PURE


Interesting.

ALLOMNIUM. - At her home near Dodge Center, Minn., Nov. 12, 1888, Emma, daughter of Joel (1) and S. H. Alboom, aged 21 years, 6 months and 7 days.~~

Ello was born in Wisconsin, Feb. 10, 1868, brought to Minnesota when about two years old, and as a child was thrice married and bore her eleven weeks and days. She was the daughter of Hulbert and Emma (Brown) Alboom. Her mother died in 1881 and her father passed away in 1882. She was thrice married and bore her eleven weeks and days. She was the daughter of Hulbert and Emma (Brown) Alboom. Her mother died in 1881 and her father passed away in 1882. She was thrice married and bore her eleven weeks and days. She was the daughter of Hulbert and Emma (Brown) Alboom. Her mother died in 1881 and her father passed away in 1882. She was thrice married and bore her eleven weeks and days. She was the daughter of Hulbert and Emma (Brown) Alboom. Her mother died in 1881 and her father passed away in 1882.

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