The Sabbath Recorder.

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—Was there ever a more tragic or pathetic temperance story than that of the man who wrote that hopeful, confident article in October’s North American under the triumphant title, Drunkenness is curable—and almost before the readers of the next numbers of that magazine had it in their hands, was dead from a de­bauch? John F. Mines, an Episcopal minister, colonel in the army during the war, better known to many as a writer for the New York Evening Post, was a victim of alcoholism and went to Dwight, Ill., for the chloride of gold cure last spring. He came away cured, as he thought, and went about from early spring till fall with the joy and delight of a man who felt himself relieved of an awful disease and disgrace. He wrote for the North American the article we have referred to, and which we read entire.

—The proposition was that of two plain characteristics. It read exactly like the testimony of those who believe themselves to have been cured by faith. The literary quality was not like that of these testimonies, and there were lacking certain faith-cure stock phrases, but the faith­healer’s tone and spirit was in it. Then there was the characteristic self-confidence of the convert of hopeful temperament, the self-confi­dence which observing people dread to see exhibited, and which they have learned is very often the sign of a weak will that does not hold out through thick and thin. Paul’s words—“When I am weak then am I strong”—contain a fundamental principle. Self-confidence is the worst enemy of the penitent. We do not be­lieve that drunkenness is a disease of the will first of all, can ever be cured by any medicine until the drunkard has the true spirit of the penitent. We do not mean by this that he must have any stock experience, but that he must take no risks with temptation, that he must not put his trust in a drug nor in himself, but in the Eternal One whose law of righteousness has for its foundation-stone trust in himself.

—The Examiner heads an article on this case A Simple Keeley Cure. This seems hard­ly fair. To be sure Dr. Mines was the “star­patient” of the Keeley Institute, and his case had “unusual significance,” but it does not fol­low that because the most conspicuous “cure” proved no cure at all that the chlorides of gold treatment is a fraud, any more than it is true that, because in many a religious movement the most famous fail, therefore the movement is a failure. Dr. Keeley only claims 95 per cent as successful. If he has a cure that has a record of 95 per cent we hope nothing will be done to destroy confidence in it; though it is true the cure is open to the charge of charlatanism be­cause the complete system is kept a secret, and the thing is being worked hard for the money there is in it.

—The Seventh-Day Baptist students at the Baptist Theological Seminary of Morgan Park, Ill., have been invited to discuss the Sabbath question in the public Literary Society, Thursday evening, Dec. 10th. The proposition was that three of our members discuss the question with an equal number appointed from among the First-day students. This week the six debaters held a consultation to decide on the form in which the question should be stated. The Sabbatarians suggested that the Baptists make the affirmation that Sunday is the script­ural Christian Sabbath. It was a matter of some surprise to us that they promptly and frankly said they did not want to discuss that question. One said he believed that the keeping of the Sabbath was a voluntary matter. He had no desire to defend the sacredness of Sunday. If the Christian world observed Wednesday, he would follow the custom. “Now,” said they, “suppose you men affirm that Saturday is the scriptural Christian Sabbath.” The Sabbatarians answered that while they believed that to be true, they preferred not to take an aggres­sive side, as they were guests of the Seminary, and had not sought the discussion. The Baptists courteously acknowledged the point. It began to look as though the discussion might fail through, for lack of a question to discuss, when the suggestion was made and heartily ac­cepted that we have a Symposium on the Sab­bath question. Let the Baptists state the grounds on which they observe the first day of the week as Sabbath. Let the Seventh-day Baptists do the same for the seventh day. Let there be no judges, and let the discussion be in an open and friendly spirit. The object should not be to get at the truth.

—It may be of interest to state here that when Brother Livermore and Brother Dunn were in this Seminary several years ago, certain zealous but rash students challenged them to discuss the question: “Resolved, That Sunday is the scriptural Christian Sabbath.” The Sab­batarians won the debate. Since that time there has been a general change of base in the de­fense of Sunday-keeping. One brother told me the other night, and I think he voices a common opinion, that he used to be troubled on the Sab­bath question, but that he wasn’t any more. He believes that the Deaconess no longer any binding force. Said he, “The arguments for the transference of the Sabbath from the seventh to the first day of the week are pretty slim. If you will show me that the Sabbath is still bind­ing I will come with you.”

—Is response to the persistent pleading of the Jewish children a Sunday-school has been used by the ladies of the Chicago church and society. The school meets at the mission room on Wednesday afternoon of each week at four o’clock and has been enthusiastically patronized. The only serious drawback is a lack of teachers. We need more volunteers for the work and particularly an instructor in drawing, for which a number of the boys are especially eager. It is certainly of no small importance that these
children who, in a certain sense, are entrusted to our charge, should be trained to neatness and taste and habits of usefulness.

—Brother George W. Hills, of Milton Junction, has been vouchsafed by his church a vacation for missionary work; and he is devoting a portion of it to Sabbath reform work in Chicago. The plan of campaign at this writing has not been definitely settled upon, but will be shaped by circumstances. There are several centers of interest here on the Sabbath question, and Brother Hills will begin his work by house to house visitation.

—Sociability is one of the cardinal Christian virtues. Christian people could do vastly more for the cause if they would lay aside that well-bred indifference which is too often worn, and express a genuine kindly interest in the human souls with whom they are brought in contact. A small boy in the mission school the other day furnished an example of genuine, straight-forward, unadorned sociability, interesting to see. It is a time-honored custom among the boys and girls to linger by the door of the mission room after school, shake hands with the teachers and engage in general discussion. A good brother from Iowa, whom we will call Smith, was our guest that day. One of these youthful specimens, calling my attention to Mr. Smith, said, "Mr. Smith applied, whereupon the young conversationist addressed him in bland and affable tones: "How do you do, Mr. Smith? You are from the country, aren't you? I can always tell a farmer by the looks of him." Although this social effort was not entirely defeasible, this small boy standing on equal terms with those who regularly deal out social hypocrisy or in selfish indifference passed by on the other side.

—Sunday, Nov. 8th, was "Memorial Day" for Chicago anarchists; it being the fifth anniversary of the execution of the Haymarket murderers. The followers of the red flag extol these men as heroes, and on "Memorial Day" over two thousand persons went to Waldheim Cemetery to honor the memories and principles of their martyrs, and lay low the flag. On the following Wednesday evening a meeting for a similar purpose was held in Turner Hall. Henry Weissman, one of Most's disciples from New York, in the course of his harangue said in reference to Spies, "If he or any of his fellows threw that bomb, they did perfectly right. The stars and stripes have no place on our platform. But standing under our flag I declare these men did right to throw that bomb on Haymarket Square." At this point the ringing words of Inspector Hubbard were heard: "You say that the American flag has no place here and that you have no use for it. Now, if you really believe that, you can have it at once hostess to the American flag, I will as an officer of the law, disperse this meeting; and further, if I hear any more incendiary talk in this place tonight, the meeting shall be stopped." The flag was produced and spread across the stage and the meeting proceeded. The following day the American flag was unfurled in Grand Hall, which the police raided. Many people who were not anarchists and were innocent of any revolutionist designs, suffered the usual fate of those found in bad company. The labor unions have since vehemently protested against the action of the police, and the newspapers carrying political faith have not failed to make much political capital out of the incident. Many theatrical tears have been shed over the fact that Grief's daughter, who lay at the point of death died the night of the raid. It is not at all unlikely that the police may have been unnecessarily rough and that some injustice may have been done; but Grief's hand and saloon have been notorious in the past as a rendezvous of the anarchists. It is known that certain ones were expected to come to the meeting armed, and that revolutionary speech was indulged in. The calm judgment of the great majority of sober-minded people will be that our chief of police has been earnestly trying to do his duty and that he has succeeded remarkably well. Whatever wrong may have been done to innocent parties will be repaired as far as possible.

—What are you going to do with these anarchists? Chicago hung a few of the ring-leaders five years ago, and I suppose most law-abiding citizens throughout the country said "Amen," but do you know that these men are to-day glorified as martyrs by their followers? Although the word martyr is disregarded in its application to such men, dying under such circumstances, the anarchists have made the gallows their symbol and managed to gain some benighted sympathy for their cause. I believe that Parsons, Spies, and their companions met a righteous death, but it will take something more than a halter to cure the body politic of this festering sore. The question is not simply "How shall we keep the anarchists in subjection," but "How can we get the anarchy out of the minds of the anarchists?" We must remember two things. First, our industrial system works injustice to many. Second, these un-washed revolutionists are not simply lazy and hypocritical demagogues. Most of them have a blind, passionate belief in their cause. They are terribly ignorant. They see things in a distorted light. They need education more than anything else.

—There is a bitter discontent among the dregs of society which is not to be looked upon lightly. We think little of it in seasons of prosperity; but in "hard times" our great cities have more than once seen the teeth of the tiger when the angry roar of the mob was heard in the streets. This new and thriving nation will not escape the serious problem which confronts it in the conflict between the capital and the laborer. The mariner takes careful note of them. He knows that the web is as helpless as it were, but they were still without strength or moral purity, hence Jesus says, "Ye must be born again," When Adam left Paradise he had no power or ability to return. He had lost his union and fellowship with God, and was wholly in the power of the devil. This was his condition; if man is ever saved it must be by some power outside of himself and totally beyond his reach. "By grace ye are saved, through faith, and that not of yourselves—it is the gift of God." I fear that some do not realize how great things the Lord has done for his people that unless you change your condition, if man is ever saved it must be by some power outside of himself and totally beyond his reach. "By grace ye are saved, through faith, and that not of yourselves—it is the gift of God." I fear that some do not realize how great things the Lord has done for his people that unless you change your condition, if man is ever saved it must be by some power outside of himself and totally beyond his reach. "By grace ye are saved, through faith, and that not of yourselves—it is the gift of God." I fear that some do not realize how great things the Lord has done for his people that unless you change your condition, if man is ever saved it must be by some power outside of himself and totally beyond his reach. "By grace ye are saved, through faith, and that not of yourselves—it is the gift of God."
back to God and holiness, without which no man can see the Lord.

No doubt very much was done by Jesus Christ before he appeared incarnate among men, though neither branch of the great and glorious works of the Redeemer could be completed until the fullness of time, when Christ came in the flesh, yet the effects of his work extended from the fall of man to the end of time. Christ was the lamb slain from the foundation of the world, and from whom the seven spirits of God went out into all the earth. Rev. 5:5, 6. No doubt, the grace of God was presented to men in redemption in the beginning of creation, for then he was there with God (John 1:1), so that salvation was made possible before he assumed human nature. But it was necessary that Christ should come in human nature and make an open demonstration of his saving power and love. He showed the soul principalities and powers, he made a show of them openly. Col. 2:15. Two things were to be accomplished, viz. the devil was to be destroyed (not annihiliated) and his power over death abolished. Heb. 2:14, 2 Tim. 1:10. This destruction of the devil and of death was fully accomplished at Jesus' death as a sacrifice of salvation, which went into effect before the foundation of the world. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel." 2 Tim. 1:9, 10. The term abolish is the same as destroy in Heb. 2:14, and means to render inactive, inoperative, without effect.

The second thing to be done, having abolished death and destroyed the devil, was to set before the world the strongest possible motives to lead men to break off sinning, and love and obey God from whom they had, under the power of the devil, revolted. As man is constituted, there is no power that can so move the sinner to repentance and draw out his affections and twine them around another, as to know that one has voluntarily and disinterestedly suffered for him. The marks of a motive are seen, and sinners are set forth in the sufferings and death of Christ. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." This would have been useless without stripping death and the devil of their power, but now it is possible, and Jesus says, "I, if I be lifted up from the earth, will draw all men unto me." Surely we love God because he first loved us. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" Rom. 11:33.

SEAMEN'S MISSIONS.

ANNIE FRYER.

How can the grog-shops, saloons, and other places equally vile, frequented by seamen both in eastern and western cities, be abolished? This is a question to which many missionaries and philanthropists have tried to give an answer.

The only true answer was once given by a sailor who, in company with a few of his fellow-laborers, attended a general meeting of the W. O. T. U. of Shanghai. I shall always remember the earnest expression on his weather-beaten face as he turned to his sailors friends and said, "There is only one way to close these places, and that is for us not to patronize them. The proprietors will then be compelled to seek employment elsewhere." So the question which comes nearest to the friends of seamen is, How can we prevent them from visiting such evil haunts?

That these friends are bravely endeavoring to solve this enigma is evident from the seamen's missions found in various ports, the religious services held on ships in dock, the personal visits and helpful conversations, and the little meetings held especially for the sailors by missionaries on the homeward voyages. There is a seamen's mission in most of the principal eastern ports, but it is usually one against a hundred places of an opposite nature. Foreign residents aid missionaries in making these missions a success both by individual and cooperative work. In Shanghai the editors remain—and they are sometimes abundant—of church socials and other similar entertainments are, as a rule, sent to the Seamen's Mission.

One of the best representatives of seamen's missions is that of Yokohama, Japan. It is, or was in 1888, under the care of Mr. Austen, the seamen's chaplain, and receives the helpful cooperation of Mrs. Austen. The home of Mr. and Mrs. Austen is connected with the mission building, which ground consists of a pleasant reading-room supplied with tables, chairs, periodicals, etc., and a dining-hall where a sailor can get a good meal well served for twenty-five cents. But equally interesting are the dormitories upstairs. There is one large room leading into another so that one is a sailor and the other for officers. In the sailors' room are twenty single spring beds having very nice bedding. Hung over each bed is a card. On one is printed "The Hastings Bed;" on another "The Gloucester Bed," and so on, showing that the people of that particular town gave the money for this particular bed. An American lady visiting this dormitory a short time before our party, was so distressed at not finding a bed from an American city that she gave the money for one. In the hall connected with the dormitories are a large number of quilts and native mats so that extra beds can be made up when a berth is needed. Austen do not think anything is too good for the sailors, and are true friends to all those who visit Yokohama.

It was my privilege, during a brief stay in this port, to attend a short, impressive prayer-meeting held in the drawing-room at which a few sailors were present.

It is true the days of galley slaves are long past, but the life of a common sailor, even in these times, has many hardships, and his immediate neighbors are rarely of the kind to refine and elevate, while on shore many temptations are waiting eagerly to take away his manhood and give in return—a human wreck. Said a young American who had been ordered by his physician to take a voyage before the mast, "I always have much pleasure in amusing sailors, but I now believe that no one can realize how much until he has been for a time a sailor among sailors." It is impossible for us to know the amount of good which has been accomplished by seamen's missions. It is equally impossible to realize how much more remains to be done. The long winter evenings are fast approaching, and perhaps we can do or plan something that will cheer the hearts of some sailor laddie whose life is chiefly spent on the

A MINISTRY OF POWER FOR THE TIMES.

J. SPENCER KENNARD, D. D.

That was a triumphant hour for Savonaroa's when he stood once more in the grand pulpit of the Duomo, summoned there by the entreaties of Signor Donzani. From the exclusion into which he had been driven by disgust at the seeming failure of his gospel of reform, he came forth to the densely packed church, to confront the starving, hopeless, mutinous Florentines. Powerful armies besieged the city. Pestilence and famine were rampant; the richest and most_expectected vessels, with grain and men, were shut out by the Venetian fleet. Want and desperate were the only conditions. Atone to that miserable crowd Savonaroa spoke as a true ambassador of God. He cheered their hearts with promises of divine mercy, led them to penitence, that help might be at hand; no, the next day but one, while he was leading them in tearful procession of public humiliation through the streets, that.messengers galloping into the midst, with an olive branch in his hand, and proclaiming to the eager multitudes that the longlooked for ships, driven by tempest which scattered the blockade-ship, had swiftly entered the port of Leghorn with food and reinforcements! Then the multitudes, his former enemies, came as if by magic; they surged through the streets, "The Friar's preaching has saved us once again!" Then followed several years of peace, as even the Medicean despot disputed with the preacher the rule of Florence; Lorenzo throned in luxurious unrighteousness, Savonaroa, armed with the sceptre of truth, and dwelling with lo! the glory of God. And when, at length, the remorseful prince, on his death-bed, turning from that glittering confessor, summons to the proph- et" for consolation, he stud?rs? solemnly demanding that he, "Lorenzo the Magnificent," should surrender himself to God's mercy, his illustrious" he was in the last days paraded to the people of Florence, as the condition of absolution, we are filled with awe and admiration at the thought. "There," as he used to say, "is a man of power, a man for the times!"

Nearly four centuries have passed since that day, but human nature has not changed. Freedom, law, intelligence have wrought revolutions in society which in that day only poets dreamed of and which we least imagined. The grand pulpit and the "times" and the "people"—did they ever more need a ministry of power, a prophet spirit in the preacher? In these closing years of the nineteenth century, there are not social despotisms that need to be dethroned, glittering sensualities that need purging, a church that needs reformation and radicalism, the monopolists and saloonists, are they not in the field to-day as giant forces of evil? Are the boosted powers of the school and the press proving their ability to deal with these pernicious times? There is but one answer to these questions.
The times demand as imperatively as ever in human history a ministry of power.

But every now and then we hear a voice of quiet, timid protest, and the assumption is again in criticism, that the pulpit has lost its ancient power, has become at most a third-rate factor in sinners’ affairs, and, in effect, has seen its best days.

Twenty years ago a smart writer in the London Times asked, “Why this preaching? Why does the clergyman preach? What does he hope to accomplish? What is preaching for? What should a preacher do? Is preaching essentially what the pulpit is and was in the days of ancient power? Should he be unaided by other agencies in doing the work of the pulpit? Should the preacher be sustained by the means of the people? What does a right to an earned salary mean? Then assuredly know that in fact, his power is as much greater than that of the Savonarolas or the John Knoxes of the Renaissance that of a fashionable, professional botanist, the biologist and the statesman of these times, is greater than that of the alchemists, thesmaturists or the feudal lords of an age of ignorance and superstition.

Is he a physician of souls? Can he better operate on wakeful patients than on torpid ones. Is he an advocate? Can he better plead before an educated jury than a clownish one. If his appeal to man’s will, it is at least to one unfettered by fear or prejudice, it is to one unclouded by superstition; if to the heart, it is to one never more aching with unrest or hungry for reality and love.

The philosophy and the poet unite to declare that the times are barren of enthusiasm and ambition; and that a frivolous materialism is trampling out the torch of the soul in its desolate dells, from the midst of truth and in much trash in this dispendive view of things. It springs from a purblind skepticism which looks only at the material,-an age whose field of Christian activities, at least, shows divinest enthusiasm of a philanthropic character under the banner of the alms. But whatever of truth there be in the pessimist’s view of the times, it is all but a challenge to the best exercise of the preacher’s power. If nothing else, it is so utterly “without God and without hope,” if, according to these poets of despair, materialist curiosity has won at the altar of reality dais and scattered the sawdust on its starless path, then it is surely the fullness of time.

From the putting to death by a preacher, that the day which began weary years ago, and there never was a more fruitful field. He has obtained for his work, he has obtained for his church, he has obtained for the world’s greatest statesmen and princes the interested gaze of his contemporaries—Catholic, Protestant, and Jew. Nay, the beneficent and acknowledged forcefulness of a Moody among the masses, and a Phil- lips Brooks or a McLaren among the cultured, would prove that this strenuous, consecrated, materialistic age, not less than any former one, is thrown upon the church to tire and to bear on. For he cannot fail to the development of the preacher’s power, more hospitable to its exercise, more fruitful of enduring benefits, than any since the primitive age of Christianity; and if the contrary, as the alchemist, the statesman of these times, is greater than that of the alchemists, thesmaturists or the feudal lords of an age of ignorance and superstition.

The times demand as imperatively as ever in human history a ministry of power. He has obtained for his work, he has obtained for his church, he has obtained for the world’s greatest statesmen and princes the interested gaze of his contemporaries—Catholic, Protestant, and Jew. Nay, the beneficent and acknowledged forcefulness of a Moody among the masses, and a Philip.

The experimental to Honduras.

From Harper’s Weekly.

The experiment, directed from the Peabody Museum, which is already on the way to Honduras, will begin the work according to the letter and spirit of the agreement between Mr. Putnam and the authorities of the American school at Athens, which from its foundation has been an example of the highest scientific knowledge and accuracy. And the School of Classical Archaeology in Guatemala will give students from different institutions in the country an opportunity to supplement the use of archaeological study by original investigations.

As agreed to by all concerned, the material collected in the course of this expedition will be exhibited in the World’s Columbian Exposition, with such other collections as the Honduras and Guatemalan museums may contribute in the same way, as an appeal to the peoples of the world in aid of the comparative study of the ancient peoples of America which he has planned.

What of the day, do you ask?

What of the day, do you ask?

That the day which began weary years ago, speeds on to an issue sublime; and the King, whose coming draws hardly more out, is calm and patient.

That the day which began weary years ago, speeds on to an issue sublime; and the King, whose coming draws hardly more out, is calm and patient.

Will you labor and pray? Will you labor and pray?

It is those that do the commandments of God who have a right, to the tree of life. Practical goodness is the true test of a profession of faith. Practical goodness is the true test of a profession of faith.
SABATH REFORM.

AROUND THE WORLD.

To the Editor of the Sabbath Recorder.

Please let me say, through the Recorder, to all the young people, and all the old ones too, that all this talk of the "lost day," and in fact all the confusing nonsense about the "dividing line," and "reckoning back" to "correct time," in traveling around the world, has grown out of, and is kept up by, forgetting the plain word of God. If every one of you will open your Bibles at the first chapter of Genesis and read the 5th, 9th, 13th, 19th, 23rd, and 31st verses, you will find there the plain rule of God for keeping time, counting days, and knowing when the Sabbath comes, too, and for every place on the whole face of the earth, and for every time you come, to let you read all the time. Follow that rule—God's own rule—then go where you may on the earth there will be no confusion of time.

The law of the Lord does not need any amendment. To the law and to the testimony. Get thee behind me, O young people. There is a lot of nonsense about the Sabbath and the young people's time. It was said of the Waldenses, in the Middle Ages, that, "The Waldenses, as a body, are arising on the face of the earth, and there would seem to be no reason why they should refrain from doing this, for the reason that there is no confusion of time."

Now I can understand that so good a man as Auditor Couter should desire to retain a man of so active a conscience as Mr. Booth for a day or two in the week, and have him do some teaching on Sunday-school days. But he ought to be taught only for six days in the week, having Saturday for rest from teaching, there would be no reason why he should refrain from Sunday teaching, unless such as it is his duty to have six days of rest in the week, to lay up a store of life. It would be a pity if, all teachers—especially those who are real teachers—were shut off from Bible-teaching.

SUNDAY AND THE SALVATION ARMY.

Under the head of "How not to solve the Sunday question," the Christian Commonwealth, an English paper, of Sept. 17, 1891, makes the following plea against the sale of newspapers on Sunday, in which business it puts the Salvation Army as chief sinner:

The Continental Sunday has already come. Has it come to stay? The answer to this question is a religious one: If it is to be a religious one it must be a Sabbath one. Why is the Sabbath day a Sabbath day? It was said by Mr. Booth that, "Sunday is a religious day, and I can easily keep it a religious day.

I do not see why the Sunday School Times, which is a religious paper, and all the Christian teachers of the land, should deliberately and publicly be aiding in the selling of newspapers on Sunday, in the desire to make money.

The Blue Book shows this clerk has had his "conscientious convictions of duty" outraged for years by combined to work on Sunday and Thursday, a day or two in the week, and have him do some teaching there, unless the one who is teaching should be the one to take the time from his day's business as Mr. Booth. But the clerk has a conscientious objection to it, and he refuses to do such service, and he is right. It may be that Mr. Booth has a right to himself, or to the siding of the regulations which he has, but it is not the idea of the Clerk.

But the Sunday School Times, whose office is said to be in the hands of the Salvation Army, is not to be so influenced by such a course. It is the idea of the Clerk.

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THE SABBATH RECORDER.

[MISSESS.]

THE Hebrew Workmen's Club of London, has established an association for the colonization of Palestine, which is sending shiploads of people from London to Palestine, and providing them with funds with which to buy land and start a home.

FROM B. O. D. H. DAVIS.

Our reception by the churches has been most cordial. A more general interest has been aroused and a deeper sympathy secured in our special work.

The inquiry is repeatedly made, "When are you to return to China?" My usual reply has been, "It depends upon the support the people give to mission work."

It seems desirable, if the Board can do so, for them to state the probable time of our being returned. It would certainly be very grateful to us, and would aid us in our work and our plans and arrangements to know just what the opinion of the Board is regarding the matter. The Board allowing me to express an opinion, it seems to me, there being nothing to prevent, there would be no reserve of the foreign work and our efficiency in that work, would build up; and we shall return one year from this autumn, the most favorable time in the season to arrive in China. We shall then have been absent from the field one year and nine months. If we do not go about that time, another full year must of necessity be added to this, to make our absence from the work nearly three years. I express this as my candid opinion, the Board of course will act as they deem wise in the matter.

THE IOWA FIELD.

I cannot report any special advancement made during the past quarter, as I wish I could. In fact, I almost tire of making reports since they are so often characterized by so many senseless. I would desire to avoid. However I feel somewhat encouraged over the prospects on the Iowa field, for we are not only holding our own but also growing stronger to some extent. Since my last report I have been permitted to baptize two persons. One of them is of the Carlton Church, who are converts to the Sabbath movement and have received one member into the Grand Junction Church by letter. He soon received others into the last named church by letter. During the quarter I have kept up my regular appointments at Grand Junction, Marion, and Garvin, as in former times. I have, however, closed my labors at Marion, after having served them one-fourth of the time for a year, since our home church desired me to remain here three Sabbaths out of each four, the other Sabbath being spent at Grand Junction.

It is my design to give more attention hereafter to general missionary labor than has been possible or I would do, but during the next year or more this fall to special work in Palo Alto county, in north-western Iowa, where there is a favorable opening; also to hold a series of meetings in Pocahontas county. I have visited each of these points in the past, and now I desire to give them special work with reference to Sabbath doctrine.

I want to perform some labor, if possible, in Keokuk, where Bro. Leisler resides; also in Jasper Co., near the home of Bro. Goldberg. All of this work can be done with very little extra expense, and may result favorably. My earnest prayer is that the cause of our Master may be greatly blessed here in Iowa as well as elsewhere, and that I may accomplish more good during the coming quarter than I have during any quarter since coming to Iowa.

For the three months just ended, I reported 17 sermons, 9 prayer-meetings, 50 visits, 2 baptisms, 1 member received by letter, 1,574 pieces of tracts distributed. Your brother,

E. H. SOWELL.

GARNNAV, IOWA.

FROM O. S. MILLS.

The commencement of the third quarter found me at North Lorp, Neb., I having remained there after the close of the Association to assist in the revival meetings. From there I went to Dodge Centre, Minn. Our church at that place seems to be in a thriving condition. The Sabbath, occurring during the International Convention of Y. P. S. C. E., was spent in Minneapolis. The privilege of attending this very instructive and inspiring convention was highly esteemed.

Having spent about three weeks in Minnesota, where I greatly enjoyed visiting many relations and friends of my youth, I returned to Wheeling, where my wife met me. Thence we came to Fairmont and attended our State Convention of the Y. P. S. C. E. This, our first annual convention, was a very successful and showed rapid progress in C. E. work during the year. From there we returned home, arriving July 31st.

During the month I preached once, gave three short addresses, and led two C. E. prayer meetings.

The remainder of the quarter has been spent with the Ritchie and Congregational churches.

Since my return, I have canvassed the Ritchie Church and society for funds to repair our house of worship, which is in great need of repairs. Nearly fifty dollars, in money and pledges of labor, have been secured, and the house is to be repainted outside and in.

We are deeply concerned in regard to the future of this church. One deacon has recently moved to Salem, and another brother has sold his farm to a First-day man and is soon to move to California. These two families have been paying about one-third of the total expenses of the church, and their absence will be keenly felt by the members of the Ritchie and Sabbath-school.

Unless some outside of the church, who have been doing little or nothing, take hold of the work, we do not see how a pastor can be kept on this field another year.

Our usual Sabbath congregation is very largely young people and children, and we are earnestly praying and endeavoring that these may be led in wisdom's ways.

BECK, W. VA.

FROM F. F. JOHNSON.

Eld. Louis and myself have been to Bethel and learned that the contemplated debate between Elders Thurmond and Shaw is a failure. Eld. Thurmond does not propose to affirm that the first day of the week is the Sabbath from the fact that the people have already accepted it as such, and it needs no affirmation.

Some of his brethren about Crab orchard are doubting the Scripturalness of Sunday-keeping, and want the controversy settled.

I heard a Baptist minister state a sermon in Stone Fort not long since that the Sabbath was lost by Lydia was converted, was Sunday. I met him the next day and asked him if he would affirm what he had said in public discussion, and he promptly said he would not. What do you think of such consistency, or rather inconsistency? A few nights ago another Baptist minister at the same place gave a lecture on the first week of creation. He made an imposing Sabbath day was placed as the first day of the week and Sunday the seventh. He took the position that the first week was an indefinite period no one knew anything about. I got permission to answer him in the M. E. Church on a Sunday night to a very attentive congregation. I heard our new Methodist circuit rider preach here Sunday at noon, and, of course, as nearly all new preachers do, he had to give us a fling on the Sabbath question. In speaking of John's banishment on the Isle of Patmos, he said he did not forget Sunday; some people forget Sunday but John did not, but was in the spirit on the Lord's-day. Took him home with me and instructed him in the way more perfectly.

I notice in the American Baptist that a correspondent takes Bro. Harvey to task for stating that: "You had as well do away with Christ's Sermon on the Mount as to do away with the Ten Commandments." Bro. Harvey is editor of the Western Watchman, (Baptist) Louisville, Ky.

I do not wonder at so many thinking Christians kicking out of the harness when such stuff is thrown to them to swallow. The Baptist takes the ground that the law was done away in Christ.

The papal controversy, spoken of in my last, has abruptly closed. The Progress, Catholic, could not endure the exposure of the confessionalists. The following is the last we have on the Sabbath question in the controversy: "The Baptist declares that Sunday was established by the example of Christ and his apostles. But this is not even mentioned in the Bible. Sunday is not a scriptural institution. Therefore, according to the Baptist's logic, the observance of that day is antisciprtural. Again, Sunday is not a scriptural ordinance, where did the Baptist find out that it was established by Christ and the apostles? By tradition of course; that is, oral teaching handed down from the respondent takes Bro. Harvey to task for stating that: "You had as well do away with Christ's Sermon on the Mount as to do away with the Ten Commandments."
the South-Eastern, Eastern and Central Associations, as delegate, and in his own Association, he spoke weighty words for the cause of missions.

Bro. J. T. Davis, Alfred Centre, N. Y., reports 52 weeks with the church at Hornellsville, N. Y.; 86 sermons and addresses; congregations of about 30; 24 prayer-meetings; 50 visits; 5 additional; 26 families; and 27 resident church members. One of the greatest needs of our churches in cities and towns is that those who move into them from the village and country churches shall prove steadfastly and intelligently loyal to the truth as we hold it.

Bro. H. P. Bardlick, Alfred, N. Y., reports 5 weeks with the Hebrew Churches, Penn.; 26 sermons; 3 baptisms; 2 converts to the Sabbath. This was followed by volunteer labor, until the figures became 31 weeks; 51 sermons; 138 visits; and 13 baptisms.

(Woman's Work.

MUCH IN A NAME.

When some years ago the woman's organized work was established, and the associational secretaries, then called vice-presidents, were left to pursue, as to details, such methods as should seem to them best, I wrote to them the same as to the nominational work.

The letters, I wrote to them, were to inform us who are the secretaries, and tell us who are the women who can help in local work. There was no thought of the reading between the lines of that little history. Methods in good writing, or speaking, such methods as should pursue, as to details, such methods as should engage secretaries, informing secretaries who are them, I wrote to them, as to the nominational work. There was no thought of the reading between the lines of that little history. Methods in good writing, or speaking, such methods as should engage secretaries, informing secretaries who are helpful. There was no thought of the reading between the lines of that little history. Methods in good writing, or speaking, such methods as should engage secretaries, informing secretaries who are helpful.

Knowing that you will choose to drop the reading of this if you see any secondly or thirdly added thereto, we reserve until another time the saying of certain things with reference to the helpfulness of unity in method, and to the offenses the absentees. This is the operation, in just those things properly called methods.

THE SHANGHAI HOLIDAY BOX.

Dr. Phebe J. B. Wait, of New York City, takes the committee'ship of the Shanghai Holiday Box work. She gives at once proof of her interest in it by giving expression to her desire that the women shall be prompt and business-like in their part of the work. Her address is 412 Ninth Avenue. She desires all gifts for the box for 1892 to be sent to her not later than June 10th. Express charges on any packages must be prepaid. The box must needs be ready earlier than in previous years, since the Dr. leaves the city for the summer season, and must attend to it before she goes.

This notice is the beginning of a series of reminders by means of which it is hoped that an increased interest may be taken in this line of work. Some trustworthy authorities upon methods in good writing, or speaking, such methods as should engage secretaries, informing secretaries who are helpful.

Recently, -- see Recorder, Nov. 5, 1891 -- a request was made that local secretaries would inform us who are present at the correspondent secretaries, by means of the secretaries of the station in the church and society, of their response to this request. There are good reasons why this holiday box should be sent to the women of the churches in the country, in the city, and in the town society of each.

Just one other letter has been received in response to this request. This one comes from a country, one would say not remote from foreign members of the station in the church and society. A little later when you are likely to give more thoughtful look at it, a list of articles desirable for the box will be printed.

Just a word by way of emphasizing this little department of work. None need fear any inefficiency because of the care of it lies in the hands of a committee. It is not one of those cases of committee-ship which made Wm. Jay, or Hugh Price Hughes, cry out, "If the ark had been built by a committee, it would have been finished. It is a great work to do, but a good one, and wisely lies in the hands of a committee woman ready to follow her predecessor in efficient and thankful service.

Have you saved the man?

This good story is on the wing. A few years ago a homeward bound vessel was captured by the Japanese and carried to their coast. The lifeboat was launched, and away the men went, and were a long while at sea. Darkness came, but the people of it were not afraid. They were great so that the lifeboat might be guided on its return to shore. After a while they saw it returning, and a great, strong man, by the name of John Holden, threw himself into the water, cried aloud to the captain of the lifeboat, "Hi! hi! have you saved the men?" The captain answered, "Ay, ay, I have, and all hearts were filled with gladness.

But when they reached the coast it was found the men were not the "must not save him?" Because we were expecting a certain delegate, and we should all have perished if we had remained another five minutes attempting to save one man."

Then you will go back, you will go back to the rescue?" They said they had not the strength, the storm was too fierce.

Hoden threw himself on the sibarge and lifted up a prayer to God, louder than the storm, that God would put it into the hearts of some of those people to go to the rescue of this one man. When he had finished, six men volunteered to accompany him. They were preparing to start, when the good old mother of John Holden threw her arms around his neck and said, "John, you must not go. What can I do if you perish? You know your father was a sailor, and it is hoped that since your brother William left, we have never heard a word of him since. No doubt he, too, has perished. John, what shall I do if you perish?"

John said, "Mother, God has put it into my heart to go, and if I perish he will take care of you.

And away he went; and after a while the lifeboat returned, and when it neared the coast a voice was raised.

"Hi! Hi! John, have you saved the man?"

John answered in a trumpet voice, "Yes, we have saved the man; but this is MY brother WILLIAM WE HAVE SAVED." Every unsaved man in this world is our brother. Have we any responsibility?

ROUGH POINT.

I want to tell you of a deep reason I am learning as I sit at my windows where the breeze of Mrs. W. Vanderbilt, at Newport, and look off to the rocks, over which the blue sea is washing this summer morning. They are poor, they are hard. They have made me think of a definition of poverty that I heard some time since. "Poverty is not being able to give or receive." Rocks are poor; they neither give nor receive. There are rocky people hard people. I saw a woman who appeared to be impressed by these rocks do this morning. She was beautifully dressed, her diamonds were wonderful, her hands a picture her face would have been attractive if her skin was not so hard. Her husband evidently felt her hardness. He threw his arms around her, pressing, six as if they loved the rocks. They creep upon them so tenderly, and once in a while they break through to the surface that they are washed over them; but all makes no impression on them; they are rocks. They look just as dark and as forbidding after all that is lavished on them as before they are rocks still. They have made me think of a definition of poverty that I heard some time since. "Poverty is not being able to give or receive." Rocks are poor; they neither give nor receive. There are rocky people hard people. I saw a woman who appeared to be impressed by these rocks do this morning. She was beautifully dressed, her diamonds were wonderful, her hands a picture, her face would have been attractive if her skin was not so hard. Her husband evidently felt her hardness. He threw his arms around her, pressing, six as if they loved the rocks. They creep upon them so tenderly, and once in a while they break through to the surface that they are washed over them; but all makes no impression on them; they are rocks. They look just as dark and as forbidding after all that is lavished on them as before they are rocks still. 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It is officially announced that the Christian Statesman is about to be removed from Philadelphia to Pittsburg, where it is expected that it will receive a "stronger local support." By this we understand that the men who are the principal stockholders in the concern are chiefly residents of the latter city. It is also simultaneously announced that the Rev. W. F. Crafts is to assume the editorial management of the paper on its removal. The former editor, the Rev. Dr. Stevenson, is to continue writing, as before, "on the obligation of States as well as of individuals to obey and enforce the laws of Christian morality, and to recognize, as well as maintain, the Christian elements in our government that have always been there, and have not been hindered but rather produced and promoted civil liberty, religious liberty, and personal liberty. The paper is destined to be coöperate with the National Reform Association; it will also, as in the past, re-enforce all kindred organizations that advocate moral reforms from a Christian standpoint, especially the various Sabbath Associations and Rest Day Leagues, Law and Order Leagues, and other societies for the prevention of vice, the White Cross League, the Indian Rights Association, the Peace Society, the Woman's Christian Temperance Union, and other total abstinence societies, and the Reform Departments of the Young People's Christian Alliance and the Daughters, and also, as the best way to fight bad reading, the C. L. S. C. It will make a special and persistent fight not only against the Sunday opening of the World's Fair, but also against National rum selling there, and against a French rather than American standard for the Art Gallery. It will give recognition to the warfare against lotteries, not only in Louisiana, but also in Canada and elsewhere. These extracts from an "announcement," lying before me, will suffice to show the character of the work the Statesman has set itself. We shall be interested to note the progress of this gigantic undertaking. We shall especially watch for the demonstration of the proposition that the enforcement of Christian morality, by the State will tend to promote religious liberty! With many of the objects of the paper we have profound sympathy; but the idea that Christianity can be helped in its redeeming, saving work among men, by any attempt on the part of the State to enforce its precepts, is utterly at variance with the whole spirit and method of the gospel of Christ.

The case of the excommunicated Roman Catholic priest, Dr. Edward McGlynn, has again come to the surface. In the autumn of 1886, it will be remembered, Dr. McGlynn gave utterance to some views upon the economic question of the causes and remedy of poverty, with which the pope did not agree. He was
ordered to retract the offensive utterance, which he refused to do, on the ground that the subject was out of the pale of the church's teaching. The case was placed by the pope in the hands of the Sorbonne with authority to deal with the case as in his judgment it should deserve. In July, 1887, Dr. McGlynn was excommunicated, on the charge of using insulting language to the pope, and of holding the authority of the church in contempt. The Roman authorities still profess their readiness to show the beneficent principles of the law which they hold? The evident sympathy of the members of the church seemed to open to the pope. Schanck ordered to submit his religious faith and practice to the authority of the church in contempt. The pontiff and the whole propaganda of the church, he cruel.
Young People's Work.

WISHES.
BY JULIA MARKEY WHITNEY.

The horned owl sat in the sunshine bright, Winking, and trying to see slowly; "I wish," he said, "it was always light, For light's the thing for me!"
The bluebird sat in the sunshine bright, Whistling and singing with glee; "I wish," he said, "it was always light, For light's the thing for me!"

Horned owl! O bluebird bright! Things are as things ought to be; For sometimes right and sometimes light Suita every bird on the tree. -Selected.

HOW selfish and narrow we are! We wish our pleasure, we want our comfort, we desire our wishes gratified, and never think how different other people's wishes and desires may be.

If we like a car window open, we open it, and we are surprised that the fellow in the seat behind us frowns and winks as he turns up his collar and wipes the cinders from his eyes with his handkerchief. If we enjoy a better view of the platform of a concert-room by sitting on our overcoat, (or that of our escort) we are surprised that others do not.

If we are disappointed at the political situation, let us take comfort in the thought that some other fellow is happy at the same condition of things. If the weather is bad and you cannot attend to your business, think of your brother who deals in umbrellas and overcoats. Take heart and know that needs, tastes, wishes, hopes, fears, desires, and dreads, are different. And be thankful when things are as you think they ought to be.

PRACTICAL VALUE OF COMMITTEE WORK.
BY W. EDWARD P. WHITFORD.

"I consider committee work an adjacent to the church. It nourishes all the virtues, teaches forbearance, patience and a suppression of that everlasting 'I and me,' that great firm which so often stands in the way of harmony among women—and men."

Though the above quotation, when closely studied, is found to contain much irony, implying that the work of committees is often hindered by disagreements and jealousies, yet there are many branches of church work which can be carried on advantageously and successfully by committees, and this is found to be especially true in Christian Endeavor Societies.

In fact, one of the essentials of a Y. P. S. C. E. is that there shall be a Lookout Committee, and a Prayer-meeting Committee, and there are usually many other committees, the work of all of which is important. How shall the work of these be made more effective? The old proverb, "Practice makes perfect," which we are somewhat unwilling to apply to our Christian lives, is, I believe, no less true in our higher lives than in what we choose to call our every-day life. We ought to practice Christianity. One very good way for young people to do this is by earnest work on Christian Endeavor committees.

If a young person is too old to be in the executive committee, he is, by the rule that prevails, far stronger than any one who has never put forth his strength in any systematic way, so a young Christian will find that he is able to do better work in winning souls for Christ if he has taken upon himself the duties of the Christian Endeavor Society and its committees.

So much has been said, and so well said, upon the duties of chairmen of committees that I need not dwell on this point here. But granting that the chairman is alive, and is willing to do all that he can to make the work of his committee effective, he can not do it all. The others must put in practice their Christianity.

But as we go down the line of the committee members we often find the names of those who are troubled with the disease, lack of interest. Lack of interest is the one thing that causes "Stre suggested to them to take them up and to do your share in carrying them out. If the chairman seems at a loss as to how to carry on the work, devise ways and means—you yourself and suggest them at committee meeting. If you are the fifth member, remember that the fifth can do a fifth of the work.

There is nothing like a feeling of responsibility to awaken zeal in any undertaking, and anything that will give us a more lively sense of our obligation to Christ should be welcomed. This is why we should all publicly profess the name of Christ. This is the reason why all young Christians should join the church. This is why we should accept any religious duty thrust upon us. If you are on the lookout committee, do you not feel an increase of interest in the salvation of souls? The very fact that you have been chosen by your society for this committee makes you feel that there is something for you to do.

In conclusion, let me say, you have no idea how much you will enjoy religion until you profees it. You have no idea how much you will rejoice in testifying for Christ until you practice it. You have no idea of the pleasure in earnest Christian committee work until you have tried it.

FACTORYVILLE, Pa.

EXPLANATIONS.
Children's questions are frequently posers to questioners, one naturally gains experience in the practice of answering. What does 'influence' mean? "Oh, mamma," asked one young question-asker, "Does 'dispensary' mean?" asked one young question-asker. "It means doing without for a time. We can dispense with that paper, I think, while you eat your luncheon."

Oh, mamma, please! I want to finish this story.

Now those explanations are there to stay. And what if the words mean, and understand the people's wishes and desires more clearly than all the dictionary definitions in the world could teach her. —Harper's Bazar.

MEMORY is not to sit in the seat of judgment, as it recalls the lives of dear ones who have entered into rest. Nor can a loving mind remember faults or failings, as it looks back over the shining pathway of a completed life. The beautiful record of Austin Phelps emphasizes this truth in the presbyter words of her father's memoir. Quoting the maxim, "Say nothing but good concerning the dead," she adds: "On the whole, we may find this rather a noble specimen of human philosophy, and which one we need never be ashamed to respect. The writer of this maxim does not always necessary to call attention to defects in the character she has sought to portray. Whatever such existed, it has been referred to as that which one might seek for them; nor is it in the power of his daughter to recall them." A life looked back upon by a loving eye is sure to seem a faultless life.—Sunday School Times.

JENNY LIND'S TRIBUTE TO PAYNE.
No American poet ever received a more enviable compliment than the one paid to John Howard Payne by Jenny Lind on his last visit to his native land. It was in the great National Hall in the city of Washington, where the most distinguished and accomplished poetess of the Republic was assembled. The matchless singer entered the vast throng with her most exquisite melodies, "Casta Diva," the "Flute Song," the "Bird Song," and the "Greeting to America." But the great feature of the occasion seemed to be an act of interaction, which placed her face toward the part of the auditorium where John Howard Payne was sitting, and sang "Home, Sweet Home," with such pathos and power, that a wind of excitement and enthusiasm swept through the vast audience. Webster himself lost all control, and one might readily imagine that Payne thrilled with capture at this unexpected and magnificent rendition of his own immortal lyric.—New England Magazine.
SABBATH SCHOOL

INTERNATIONAL LESSONS, 1891.

FOURTH QUARTER.

Dec. 17. Review.

LESSON XI.—CHRIST RISEN.

For Sabbath-day, Dec. 12, 1891.

SCRIPTURE LESSON.—John 20:1-16.

INTRODUCTION.—After the death of Christ, Joseph of Arimathea, a man of wealth and influence, a member of the Sanhedrim and a believer in Christ, went to Pilate and obtained of him the body of Jesus. Nicodemus, he who came to Jesus by night, brought a hundred pounds of myrrh and aloes, to be used in preparing the body of Jesus for its supposed last resting place. Together they took the body and wrapped it in fine linen, using the fragrant spices according to the custom of their people, especially according to the custom in the burial of those who were of influential position. The body, when prepared, was deposited in the new tomb of Joseph, in which, as yet, man had never lain. It was made secure by placing a large stone before the entrance. The Jewish mind, in those days, was very little attuned to the words of Christ, remembered that he had said, “After three days I will rise again,” and for this reason obtained a guard of Roman soldiers to watch and protect the tomb until the three days were past. But this, like many another human scheme to thwart the divine plan was destroyed to disappointment, for an angel of the Lord came down to destroy that guard and roll away the stone. Our lesson therefore opens with the stone rolled away and Christ risen.

EXPLANATION.—‘‘V. 1. The first day of the week” In scriptural usage the solar days of the week are described by their relation to the Sabbath, the crowning day of the week. Beginning to count for the week on the day after the Sabbath and with the succeeding Sabbath, we have six solar days between the two Sabbaths, and hence the term Sabbath is used to describe the solar day on which the resurrection occurred. The expression translated “the first day of the week,” but really means one day after or from the Sabbath. “Cometh Mary Magdalene.” See Luke 8: 2. Early while it was yet dark, unto the sepulchre, Peter saith to John the more wealthy, “We will go into the sepulchre.” Then he attended the school taught by Daniel Webster in Kansas, while it was yet day... John 11:15.” Mary Magdalene came early in the morning, was it not, for I am not yet descended to my Father.” Various are the suggestions offered in the way of explanation of these words, but perhaps the best is to be found in the thought that Christ, by them, seeks to war Mary against Sadducean materialism, and the making of the presence of the physical body, not yet identified, the basis of hope and confidence in Christ in his Lord and Redeemer, but rather to trust in him, the divine Lord, who had the power to lay down his physical body and take it up again. This view supposes Christ’s words are equivalent to saying, Do not make the touch of this physical body the test of the presence of your living Lord. “V. 18,” Mary Magdalene came not at first day of the week, but the day that Christ had risen, to them with joyful tidings that Jesus has risen from the dead, that she has seen and talked with him, and has come with the Master’s message to the other disciples. The apex of miraculous resurrection and the loss of the body of Jesus, finds the greater compensation in the privilege of being the first to meet and talk with the risen, living Lord.

EDUCATION.

-HARVARD UNIVERSITY has 2,933 students this year.

-KING OOM II., of Sweden, has given a fine library to the town of New Sweden, Me.

-The magnitude of the Chahtaqua movement is hard to estimate, of which it is said, that in order to pursue a three years’ course, contains the names of 15,000 students.

-John B. Stevens, Sr., the oldest resident of Dover, is 98 years old. In his boyhood he attended the school taught by Daniel Webster in Cornish, Me, and was undoubtedly the last surviving pupil of Mr. Webster.

-Omaha College is rejoicing over the final settlement of the estate of the late Wm. B. Spooner, of Boston, by which the college is to receive over $91,000. The bequest was made ten years ago, but by the terms of the will, no interest was to be paid until the death of the donor. It is a large bequest in a day of small expectations of an increase in value. The University of Kansas is given an equal amount.

-As the closing of the session of the Central Ohio "Pochens" Association recently, a resolution was unanimously adopted to the effect that the 1,000 teachers present unite with others in a request that a suitable building be erected and provided at the coming World’s Fair in Chicago for an exhibit of approved school appliances, and for actual practice in the various trades by qualified instructors, to the end that American educational development may be made known to visitors from foreign nations.

-INTERMEDIATE TRAINING OF WOMEN.—The woman who has been trained will be necessarily a pedagogue of overpowering force in the family; the better her training the better her balance; the better her understanding of her household’s needs, and her ability to meet them, the better will she know how to retain and increase the affection once secured, and to use her own home as a tents." Beauty will still be beauty, charm will still be charm, and scaldematic honors cannot strip women of either; and the love that is attracted by them, when accompa­ nied by fitness and the power of intellect, will return home and await future developments. v. 11. "But Mary stood without the sepulchre, weeping." Mary, it seem, was the first to go, and news to the disciples had returned again to the sepulchre, remaining there after the departure of the disciples. "As she wept, she stooped down and looked into the sepulchre." Like many another troubled one who looks with tear-stained eyes into the tomb of the loved one, she finds herself in the presence of ministering angels. See v. 12. v. 13. The angel therefore says, "Wilt thou not understand?" She suggests that angels may be touched with feelings of compassionate sympathy for those who anxiously seek their Lord that they may render some possible ministry. v. 14. "She used herself again to ask him." Not that she had new found. v. 15, The Word. v. 16. "Wilt thou not, for I am not yet ascended to my Father.” Various are the suggestions offered in the way of explanation of these words, but perhaps the best is to be found in the thought that Christ, by them, seeks to warn Mary against Sadducean materialism, and the making of the presence of the physical body, not yet identified, the basis of hope and confidence in Christ in his Lord and Redeemer, but rather to trust in him, the divine Lord, who had the power to lay down his physical body and take it up again. This view supposes Christ’s words are equivalent to saying, Do not make the touch of this physical body the test of the presence of your living Lord. "V. 18,” Mary Magdalene came not at first day of the week, but the day that Christ had risen, to them with joyful tidings that Jesus has risen from the dead, that she has seen and talked with him, and has come with the Master’s message to the other disciples. The apex of miraculous resurrection and the loss of the body of Jesus, finds the greater compensation in the privilege of being the first to meet and talk with the risen, living Lord.

TEMPERANCE.

-Secretaries Blain and Proctor neither smoke or permit smoking in their departments.

-An English paper, from statistics taken from the press of the United Kingdom, reports the records of the abolition of drunkenness, since January 1, 1891, to January 1, 1901, to be 3,001.

-As a result of the Democratic victory in Iowa, and the hope that the prohibition law will soon be repealed, the Union Stock Yard Company of Chicago has given an equal amount. It was the case of a man who bluntly acknowledged that he had been cured by the celerity of gold oatmeal and that he had been sober ever since. Now, I am tired of it," he continued. “I had rather have the fun of getting drunk and fooling the doctor, than of staying sober. When he proceeded to fill up, boasting of the pledge. These dirty-faced, unembittered little Arabs came to the platform, and when it was a pledge was made that they would all sign. Prayer was offered, and the audience cheered the poor little boys as they went out again to a street life, so filled with dangers and temptations for the year.

-In the next few years drunkenness has been looked upon as an evil not curable, except by the exertion of magnificence will power on the part of the person who is punished in the evil. Here is to the claim that drunkenness is a disease susceptible of cure by medical treatment, but I saw a case yesterday, If I was the physician in charge, would call for a good, sound, personal thrashing of the patient. It was the case of a man who bluntly acknowledged that he had been cured by the celerity of gold oatmeal and that he had been sober ever since. Now, I am tired of it," he continued. “I had rather have the fun of getting drunk and fooling the doctor, than of staying sober. When he proceeded to fill up, boasting of his smartness.

-A whisky drinker will commit murder only under the direct excitement of liquor; a beer drinker is capable of it in cold blood. He is more secure from the charge of crime, for it is insured us that a large proportion of murders, deliberately planned and executed without passion or malice, with no other motive than the acquisition of property or motives of trifling value are perpetrated by beer-drinkers. We believe, further, that the hereditary evils of beer-drinking exceed those proceeding from ardent spirits—first, because the latter are more directly and without paroxysmal interruptions which admit of some recuperation; secondly, because beer-drinking is practiced by both sexes more generally the spirit-drinking; and, thirdly, because the animating tendency is more uniform, and the vicious result are more generally transmuted.
May the memory of her sweet life be an inspiration to us always. May we strive to reflect the image of Christ as she did.

"A woman that feareth the Lord she shall be praised. Surely it shall be said of her: "Many daughter have done virtuously, but thou excellest them all."

As a Sabbath-school, we deeply mourn our loss, and mingle our tears of sympathy with the sorrowing ones in her home circle.

A WORD FOR OUR THEOLOGICAL DEPARTMENT.

A brother in the ministry said to me while as Conference, "I do not think we appreciate the value of a college training." No matter what were his reasons for so thinking. Perhaps because I lack the depth of thought and have not the style of writing and delivery that is exhibited by the more cultured and scholarly. Nevertheless I determined to speak a word to one department in our University which is worthy of more thought than has yet been given it, especially by the people who sit in the pews. There have been men among us who have insisted that our churches should first ascertain whether the candidate for a pastoral were a college graduate or not. I do not think this is true. Is he qualified for the position, and can he preach well, and is he consecrated to the work, no matter whether he received his training at college or in his study at home? The education is quite needful, and the fact that not a few of our most successful pastors never received a diploma is evidence that an education for the ministry can be obtained outside of college halls, and furthermore if God calls a man to the ministry, as he does, who has no opportunity to pursue a classical or other college course, yet by other means he acquires himself the value and has the needed qualifications, by all means bid him God-speed and open the doors for his entrance upon his work. But if it be practicable for him to avail himself of the helps a college and theological department afford, he ought in justice to himself, and because he will the sooner be prepared for his work, enter upon such a course of discipline.

Theology is said to be the science which treats of God, and of his government in the world, of man's relations and obligations to him, of the mediation of Christ, the future state, and the discipline necessary for the enjoyment of heaven. To attain the knowledge of all this, there is an investigation of the evidence both of natural and revealed religion, etc. Now, the office of the Christian minister involves the instruction of his hearers in this science of theology. It involves the unfolding of the sense, a knowledge of God's will as revealed in the Scriptures. In our theological school are teachers of many years' experience, acquainted with church history, pastoral and systematic theology, and with all the phases of theological controversy,—men who, from a rich and ripe experience, can furnish helps to the student who could not, during the time spent in college, learn all this if he were dependent wholly upon his own observation and such helps as he might find in the mere reading of books. Given time he could, but in the class and under the tuition of Christian scholars he is able to gain full measure of that which otherwise so much needed in the beginning of his public work.

Our churches, and all Christian Sabbath-keepers owe our department of theology at Alfred University a debt of gratitude both for what it has done for those who have studied there and for those who have been stimulated to greater effort in their ministry because of seeing the need of a higher education. Christian ministers deprived of the direct benefits of class study have put forth more effort in their studies because of the fact that college students would stand before the people in contrast. It is unnecessary to dwell upon the fact of our indebtedness to this department. But it is crippled, and therefore criticised because it cannot do more than it does for our young men entering the ministry. Crippled for lack of endowments. It needs $50,000, which the man or men bestowing that sum or more would be instrumental in doing Christ and his truth more good than can be estimated in dollars and cents. I make this feeble plea in behalf of our school and our noble teachers and students. May the Lord open the hearts of some brother or brethren to speedily remember it with their means.

H. D. CLARKE.

INDEPENDENCE, N. Y., Nov. 20, 1891.

SPECIAL INDUCEMENT.

In order to introduce the SABBATH RECORDER into new homes, we have decided to offer the paper from now until Jan. 1, 1898, for the price of one year's subscription, $2.00. This will give one year's service for the price of only six months.

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 to stow 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.

Home News.

New York.

First Alfred.—Thanksgiving day was observed by this church with public services, the pastor, Dr. Williams, preaching the sermon. On the evening following, the Ladies' Evangelical Society held their annual public session, well attended. Mr. S. E. Davis, who has been conducting a series of temperance meetings in Binghamton, is spending his Thanksgiving vacation here. Mr. Davis is working under the auspices of the Good Templars of this State.

Second Alfred.—The people of this church have completed the basement of their house of worship, by putting in heater, etc. On Thanksgiving day and on the succeeding Sunday, Thanksgiving services were held as usual at the church. In connection with the usual service of scripture reading, singing and sermon, D. E. Livemore read an original poem and Mabel Clarke gave a recitation. At the last special service of the Endeavor Society Bro.
Livermore, who had been appointed to represent the Society at the State Convention held at Utica, but who failed to attend, gave interesting accounts of the same gleaned from other sources, and laid before the Massachusetts Christian Endeavor Society the startling death of Elwin Sanders, of Lincoln, who, was caught in the machinery at Wilcox's Mills and almost instantly killed, and the sad news of the death of Rev. Henry D. Maxson, of Menomonie, Wis., who, after preaching at Evan Clary on Sunday night, retired in good health and was found in the morning in a sleep of death, having apparently died from hemorrhage of the brain. Our Christian Endeavor Society has also suffered lately in the first death since its organization, in the loss of one of its earnest and conscientious members. It seemed proper to pay some tribute to so worthy a man, in following his wishes, which is tenderly given by the Society: Since our Heavenly Father in wisdom and mercy has called away our sister, Mary L. Burdick, taking from our Society a faithful helper, from our church a conscientious member, and from her a beloved daughter, we trust that we may tenderly bow in submission to the divine will and add he was our testimony to her faithfulness and worth, requires that such men should go, home from the world. Mr. Burdick was a large society worker, and of money that has sometimes resulted from ill-advised and impracticable schemes has seriously blighted the prestige and influence which the title of missionary name. Religious zeal and fervor, without judgment or common sense, are like the leaves that dash against our rock-bound coast. There is a good deal of noise and spray, but scant result.

New Market.—In mentioning the pastorates of the Piscataway Seventh-day Baptist Church in the Recorder of October 22d, we omitted to note that there have been two occasions of joint or co-pastorates. The first was in 1795 to 1797, Rev. Nathan Rogers and Rev. Henry McLaughery were made pastors "on equal footing." The second instance was during the pastorate of Eld. Gilton Woodin (1868), when Eld. J. W. Woodin was a conversational pastor and was also called to be a pastor "on equal footing with Eld. Woodin."—Our Y. P. S. C. E. sent delegates to the State Convention held in Newark, Oct. 23-25, and the delegates made a very full and interesting report of the Convention, at our regular monthly meeting, Nov. 7th. —Our pulpit has been supplied for the past two weeks by Rev. Dr. Maxson, of Motschen, and Rev. Mr. Martine, of Dunellen, the pastor being temporarily suspended from service by an accident which happened on the 10th inst. But from present appearances he will soon be able to resume his duties.

ECONOMY AS RELATED TO MISSIONARIES.

Of no less moment than the choice of fields for missionary operations and the occupation of strategic points in those fields is the choice of men and women properly qualified for missionary service. The Holy Spirit has set us an example in setting men to work to which he called them Barnabas and Saul, the most eminent men in the Christian Church of that day. It is true economy to send such men—men of natural ability, of good vigorous health, of well-disciplined minds, of approved Christian character and consecration to Christ and his kingdom.

Such men will command the respect and respect of people, and will be listened to. They will master the language, the religious thought, the sentiment and life of the native people. They will be listened to and the mistakes of good men lacking in tact and executive ability are always costly, and nowhere more so than in the missionary field. The notion that anybody will do for a missionary is rank heresy, and has stood in the way of the progress of the kingdom of God the world over. It is true that God is pleased sometimes to choose the things that are not confounded, but it was not his method in beginning the missionary work.

Horace Mann was wont to say that "the dearest thing on God's earth is a cheap schoolmaster. How much more true is this of the missionary who is called to lay the foundations of Christian institutions for the welfare of millions! But such men are not always to be had, and certainly, because of the price of labor, When the church comes to realize the situation, when our youth hear at the family altar, from the lips of their home instructors and seminaries, of the grand opportunity before them, they will be forthcoming. When Prof. Park said to Stoddard after one of his impassioned sermons for missionaries, "Almost thou persuadest me to go," Stoddard replied, "If you were to go, you would draw a third of the stars of heaven after you." True economy, attaining the end at the least possible expense, requires that such men should go, at least, in sufficient numbers to guide and give character to the work at every point. They can do and of money that has sometimes resulted from ill-advised and impracticable schemes has seriously blighted the prestige and influence which the title of missionary name. Religious zeal and fervor, without judgment or common sense, are like the leaves that dash against our rock-bound coast. There is a good deal of noise and spray, but scant result.

If it is true economy to have the best men and women for the foreign missionary work, it is no less true economy to give them such material and moral support as will leave their hands and hearts free to do their best. It is poor economy to impose upon missionaries gratuitous sacrifices, and send them to the field at great expense, the necessity of manual labor for their own subsistence where native service can be had at a trifle. It is a great economy that a missionary does not have to do any thing that he can get a native to do, and to give his time and strength to do what the native cannot do.—N. G. Clarke.

THE STAYING POWER.

If you will look into the oldest book of biographies on the globe, you will find that the men who have conquered the strongest temptations have had not only the courage of their convictions, but have had the indwelling power of God. Joseph, spurning a tremendous temptation, was afraid to speak the word with which God stood beside him. The greatest temptation that Christ ever met was the temptation to sin, and yet he was able to resist. The answer to the question: What is the power of God? is, that God will never forsake his child; he will never leave him; he will always be with him. If you are ever tempted to sin, remember that the One who is called Christ is the power that can help you. If you are ever tempted to sin, remember that the One who is called Christ is the power that can help you.

Endeavor Meeting, Nov. 7th. —The publishing in the following testimony to the faithfulness and worth, requires that such men should go, home from the world. Mr. Burdick was a large society worker, and of money that has sometimes resulted from ill-advised and impracticable schemes has seriously blighted the prestige and influence which the title of missionary name. Religious zeal and fervor, without judgment or common sense, are like the leaves that dash against our rock-bound coast. There is a good deal of noise and spray, but scant result.

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Walls and ceilings are white-washed, the furniture is scanty and ornamental, and ornaments are few. A large portrait of the Emperor William in a blue and gold frame hung on the front wall, and photographs of various members of the Bismarck family, and of several of the Prince's colleagues, completed the only art specimens that the castle contains.

Its grounds are extensive and beautiful, dense woods, a winding river and handsome shrubbery combine to give it this effect. They were, in former years, open to the public; but the flowers and trees were so mutilated by visitors in quest of "souvenirs," the Prince decided that it was found necessary to close the gates.

The life at the castle is one of rural simplicity; possessing but few neighbors, its inmates rely for entertainment upon music, and the guests with whom the house is always crowded.

Extensive entertaining is also the rule at Varniz, and at the ancestral home of "Schenkhausen," the two other estates of the Ex-Chancellor.

The Woman's Home Missionary Society of the Methodist Episcopal Church has received a donation of the beautiful village of the Wisconsin Valley, among the Navajos, and has secured the services of two consecrated, experienced women, who are now on the mission. A mission building will be erected at once.

SPECIAL NOTICES.

The Treasurer of the General Conference would like to call the attention of the churches to a very important part of the Minutes just published. See page 9. Early action will greatly oblige. WILLIAM C. WERTH, A. B., 68th st. 46th street, New York City. November 22, 1891.

Will those who take the Youth's Companion send to me the Christmas number as soon as they are issued, that I may have it for the Christmas holiday? Mrs. J. G. BURDICK, 245 W. 4th st., New York City.

The next Semi-Annual Meeting of the Seventh-day Baptist churches of Berlin, Marquette, and Coloma, Wisconsin, will be held with the church at Berlin, commencing on the evening before the second Sabbath in December, 1891. Ed. G. W. Hilles has been invited to preach the introductory discourses. Ed. H. B. B. B., alternate.

 Sister Elders Wardner, Ames, and McLearn, and Nellie Hill, Julia Love, Isabelle Crandall, and Brother G. B. Shaw were requested to prepare papers for this meeting.

A cordial invitation is extended to all who can and will come. H. F. CLARK, Clerk.

The annual meeting of the Ministerial Conference of the Western Association will convene at Niles, N. Y., Dec. 29th and 30th. The following programme has been prepared:

1. Introductory Sermon. G. W. Burdick.
5. What is the design and general plan of the epistle to the Hebrews? M. B. Keely, Jr.
6. What are the rules in regard to the use of tobacco by ministers and church members? H. D. Clarke.
7. A conference on the question, What can we do to increase the interest and faithfulness of this conference? J. T. Davis, Pastor.
9. What is the source of the trouble concerning the conversion of the Jews? J. M. CARMAN.

MARTIN SHERDALL, Sec.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 20-25, 1890, bound in cloth, can be had at the offices of the "Sabbath Recorder." They are on sale nowhere else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, A. G., Alfred Centre, N. Y.

CHICAGO SEVENTH-DAY BAPTIST CHURCH holds regular Sabbath services in the lecture room of the Chicago Seventh-day Baptist Church, corner of Clark and Washington streets at 2:45. Directions from the Mission. The School Sabbath-meets at 1:30 P. M. at Clark's Pacific Garden Mission. Strangers are especially invited to attend. Invitations are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and E. P. Petersen, Morgan Park, Ill.

This Seventh-day Baptist Church of Horsemillville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:45. Directions from the Mission. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. ALFRED CENTER, N. Y.

This New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10:30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city especially invited to attend the service. Pastor's address: Rev. G. J. BURDICK, 245 W. 4th street, between Charles and West 26th streets, New York.

BEST OF REPUBLICAN NEWSPAPERS.

The Tribune for 1892.

R. E. W. G. WORNE, H. T. MURPHY, and W. B. W. MURPHY.

The Republican party, triumphant in 1891, wherever national issues were at stake, resolutely and bravely, the fight for Progressives and Republies, has been fought, and the fight is ended.

During 1892, R. E. W. G. Worne, of Montana, will commence his canvass for the highest office in the land, and will be supported by the Republican party in all the states of the Union.

The Tribune, a prominent Republican paper to supplement your local paper during the coming campaign, is now in the hands of the printer, and will be sent to every subscriber in the United States.

HOW TO SUCCEED IN LIFE.

The Tribune will also continue the series of articles to Young Men and Women, passed by men who, beginning life themselves, have won place in the world. These articles, while written for the present generation, will be as valuable to them as they were written for the predecessors of the present generation.

VITAL TOPICS OF THE DAY.

Many social contributions will be made from men and women of all parts of the country, and the views of men and women who are at the head of the day's questions, will be presented in the Tribune.
The Sabbath Recorder

Dec. 3, 1861

Vol. XXVIII

783

The Sabbath Recorder

Business Directory.

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M. S. Ratner, 118 Liberty St., N. Y.

E. D. Hinckley, President. R. H. Hoag, Secretary. 300 Broadway, N. Y.

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By a thorough knowledge of the natural laws which govern the operations of intelligence and physical properties of well-selected Cocoa. Mr. Epp's Cocoa is specially prepared for a particular climate and subject and is scientifically prepared to resist all the inclement weather and is the most delicious and wholesome beverage which may be made by any other hands, and to the use of such mixture of clays, that a constitution may be gradually enlivened and strengthened, and the body kept in a most healthy state. It is the first of its kind in the world, and is a great blessing to mankind, and the foreign market.

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EPPS'S COCOA.

New York City.
Higgest of all in Leveming Power.—U. S. Gov't Report, Aug. 17, 1895.

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The little folks will be sure to hail it with

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ldren whose ages range from five to nine.

A year's subscription will make the very

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Taxes December number of Babylight is

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numbers have been. It is full of pretty

pictures, and of merry jingles and little

stories. Babylight is sure to be loved

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cents a year; 5 cents a copy. Published

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The Pansy for December is now ready;

it is necessary for us to read all the

stories to know why it is wholesome for

children. It is the same with the tins

and the magazine published by this firm.

Our plan is to please, and we are de
desired of finding many and elevat-

ing stories from the able pen of Pansy.

It is full of beautiful illustrations and

we are sure that the young folks who

read it will feel better, stronger and

happier for their association with such

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lishers, Boston.

"Toys, New and Old, with some Notes

on Christmas Shopping" and "The Selection

of Gifts for Young Children," are the

subjects for which this December num-

ber of Babylight is suited. In addition,

there are medical articles, by well-

known authorities, on "Billions in

Children," "Nursery Ventilation and

Warming," and "The Care of Delicate

Children." Young mothers will be par-

ticularly interested in "A Novel Infants

Dress," described by the inventor, Dr.

F. S. Parsons; while an authentic ac-

count of "The Little Folks in the White

House," gives the inside stories of the

McKee children, will appeal to an even

larger audience than that which turns

"Bookends as its nursery guide. The

"Nursery Table" presents a profusion

of desserts, and the "Mother Parlia-

ment," a number of useful hints as to

the rather onerous duty of "Day after

Christmas," to make pleasing a large

choice of books for children, etc.

The medical editor gives advice concerning

"Prostrating Ears," "The Possible Cause

of Persistent Crying," "The Most Rational

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Notice.

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