TRUST NOT IN THE WORLD.

When prosperity smiles at your door
There are many friends to share the gain,
But if misfortune's lot you deplore
The world will not help you to bear it.

If your life has good cheer, pass it on,
Your neighbor is likely to need it
Though when health and wealth leave you forlorn
His example will hearken.

The audience that listens entranced
To flattery's eloquent sounding
Yet may swear at a plain truth advanced
With logic's unvarnished propounding.

Upon no human friendship depending
In the cause of right to sustain you,
Let your own sense of justice defend,
And the God you serve will sustain you.

Give the best that you can as you go,
Expert sought however deserving;
Only trusting, in joy or in sorrow
Your faith in His promise preserving.

CAROLINA, N. I.

—It is a noticeable thing that the Revision uses the preposition in a great many places where the A. V. has through or by. The casual reader would not be likely to notice the change, but it makes a difference in the passages which is very significant. For the sake of an illustration of this difference, we will take a passage on sanctification about which we have recently written. John 17: 17 reads in the A. V., Sanctify them in the truth. We know very well what through means, it is by means of or by, but let us see what in means.

When we say we live in the air or a fish lives in water we mean a great deal more than that we live in or on those objects; we mean that the air is the necessary elemental condition in which we live and outside of which we cannot live. A man dies in the water because he is out of his element. God has prepared for him a certain thing we call the atmosphere, and being in it is absolutely necessary to his life. In this sense it is the necessary element of sanctification.

—To help make this plain, just let us think for a moment how much importance people attach nowadays to pure air, and those who are wise in that they have fresh, pure, out-door air as much as they can get. They are waking up to the fact that they must live as much as possible in the necessary element of health. The only reason some people are sick is because the element in which they pass their lives is polluted and poisoned. Fresh air children go into the country poor and sickly and return well and strong, and largely because they live for a while in the atmosphere as God makes it. Other things being equal, one's health depends upon how closely he comes to living in the element—the element God made for men to be well and strong in.

—We think we can all now see the deep significance of in the passage Sanctify them in the truth. The truth is the necessary element condition in which people are to grow well and whole in life, and outside of which element they cannot grow to be well and whole in life. And what the truth is we are told—it is what God says. It is easy to poison our element by bad reading or bad companions and bad living, but he who lives in the element of what God says will certainly grow well and whole in life. How simple and plain this seems, but it is the very wisest and deepest philosophy of life and there is no truth we Christians would better think of now and then.

—We judge from the report of the Baptist Ministers' Meeting of New York that Dr. Munhall's book was, as he expressed it, that "any Higher Critics, received unqualified commendation, at which we must say we are astonished. If the Baptist ministers of New York allow that book to represent them it is a shame. We are not speaking now with reference to the merits of the cause against Higher Criticism. The book shows the man's ignorance; think of a man writing a book on The Higher Criticism who could write such a sentence as the following: "Those Higher Critics, who by proper literary and historical tests are trying . . . to ascertain the exact text of the Holy Scriptures I bid God speed." Or this: "Then some German critics taught that the entire Pentateuch was a sort of crazy quilt arrangement of a lot of Post Mosaic documents that Moses found lying around loose and put together. We never heard of a Higher Critic making a more ridiculous claim than this man makes. Just think of Moses finding and putting together a lot of Post Mosaic documents! This man may be a great evangelist, he must be for he says so himself, but he certainly is not the man to write on the Higher Criticism. A man who knows something and knows what he is talking about will be read if he writes upon the subject of the Higher Criticism, but it is a pity that Dr. Munhall's book should go out to the world with the apparent sanction of the Baptist ministers of New York.

W. C. TITSWORTH.

Sisco, Fla.

—Our thoughtful editor, Brother Platts, suggested some months ago that the contributed editorials to the Sabbath Recorder be followed in each case by the name of the writer. The purpose was, as he expressed it, "that any reader who wishes may call you to account, without writing to me on the supposition that I am personally responsible for what may seem to be sympathy with Andover and Union Seminary heresies, Western booms," etc. Touched by the gentle hint, we have endeavored to temper our Western enthusiasm. After some weeks of silence on this point, it has burst forth to new life, stimulated by the words of genial Dr. Field, of the New York Evangelist, who made a visit to our city a few weeks ago. After reaching home he sat down and said: "I give up that idea. Chicago is to inherit the earth. Not content with the World's Fair, she is reaching out her long arms as if to take in the world itself. The population of Chicago is made up largely of the most emphasizing men of the East. In this sense it is a city of picked men—full of the spirit that at once conceives and executes great enterprises. From its position at the point to which converge a hundred tributary streams, it has become the great reservoir into which are poured the harvests of thousands of square miles as well as the cattle of a thousand prairies. Here the atmosphere is too full of life, the breezes from the prairies and the lakes are too bracing to permit one to sink down into listless languor and doze away existence. From this multitude of strong arms and energies which is very significant. For the sake of Revision, Sanctify. them.

Alfred F. Platts.

—The book shows the man's ignorance; think of a man writing a book on The Higher Criticism who could write such a sentence as the following: "Those Higher Critics, who by proper literary and historical tests are trying . . . to ascertain the exact text of the Holy Scriptures I bid God speed." Or this: "Then some German critics taught that the entire Pentateuch was a sort of crazy quilt arrangement of a lot of Post Mosaic documents that Moses found lying around loose and put together. We never heard of a Higher Critic making a more ridiculous claim than this man makes. Just think of Moses finding and putting together a lot of Post Mosaic documents! This man may be a great evangelist, he must be for he says so himself, but he certainly is not the man to write on the Higher Criticism. A man who knows something and knows what he is talking about will be read if he writes upon the subject of the Higher Criticism, but it is a pity that Dr. Munhall's book should go out to the world with the apparent sanction of the Baptist ministers of New York.

ALFRED F. PLATTS.
blandly, looking down at the reader, "Did you ever travel in Germany?" The man in the seat had not, and expressed his opinion that it was none of the stranger's business whether he had or not. "Indeed," said the tall man with unruffled composure, and even more sweetly than before, "Delightful place to travel; lovely scenery—and they'll let you in now." The victim of the witicism started as though shot, and hastily rearranged his luggage, while the passengers roared with delight.

The Ethics class at the Baptist Seminary recently discussed monopolies, and one suggestion was that the Standard Oil Trust is to be condemned. It was a hard question. How could a Baptist, much more, a professor in the coming University—condemn the trust which has made a fortune for its president and given him the power to originate a great Baptist University, and endow it solitarily? The professor's answer was that whether a trust is a blessing or a curse depends on the man who controls it. He was inclined to think that the Standard Oil Trust has been a blessing. However that may be, it seems to be pretty clear that wherever right or wrong in this case, trusts are always dangerous. Human nature is such that the power to sway the price of a commodity will be used almost invariably for personal ends. The Standard Oil Trust claims that it has reduced the price of oil to the consumer 20 per cent. I very seriously doubt it. Certain it is that it has created a dozen immense fortunes and has prevented the accumulation of perhaps hundreds of competence, in itself a very serious thing. Certain it is that it has used not wholly honest methods to attain its ends, and make itself supreme. Trusts are opposed to the genius of our republican institutions, and most people are glad that the particular trust under consideration, in accordance with a decision of the Ohio Supreme Court declaring its illegality, has surrendered. It has gone through the form of laying aside its character as a trust by resolving itself into the component companies of which it was made up. But let us remember that the change is merely one of form. There will be no actual difference in the companies' methods of business. The Trust wears a different name, and is to be looked on as the Anthracite Coal Trust and National Cordage Trust are now the only great monopolies having a formal existence on American soil, yet combination is becoming more and more a part of modern economic life. It has come to stay. The great question which faces the Christian economist is—can some lemon be infused into this mighty movement which shall prevent its abuse and transform it into a blessing to all classes of the human race?

The Morgan Panel, III

OUR LAND AND OUR DAY

By the REV. A. E. MAIN.

Almost every day brings a new reason, or emphasizes old ones, for multiplying many times our efforts in evangelical and Sabbath reform work, and in all endeavors that make for righteousness. For it is not in material greatness and power, but in righteousness, that our country must find its welfare in the measure that it seeks to direct events that did not die out.

The chief purpose of this series of articles is to seek to direct earnest attention to our national resources and possibilities, and to some of the dangers that imperil the nation's power for good in the world, and even its existence; and to inquire as to the way of safety.

The psalmist of Israel called upon the people to praise the Lord for the innumerable blessings that face the Christian economist—is—can some lemon be infused into this mighty movement which shall prevent its abuse and transform it into a blessing to all classes of the human race?

The Nineteenth Century.

As some mountain peak o'er-towers the lowly foot hills, so the present century outshines all others. In science, in literature, in politics, the world has never been more free to seek and break down, and to overthrow and to destroy, and to afflict. May it be our nation's united cry to the Lord, "Where is the genius of our republican institutions? What shall those good people think of traveling sixty miles an hour instead of six!

It is reported, in illustration of rapid traveling,—but with how much accuracy we will not know,—New York times men leave on their office desks messages at forty miles an hour.

Have gone over to Europe for a few days; will be back soon. Or, Have run out to San Francisco; will return shortly; take a seat.

But there are higher evidences of progress than those. Men, communities, and nations used to be isolated, and strangers to one another. This resulted in mutual ignorance, suspicious and frequent wars, and hindered healthful and extended intercourse so necessary to real progress.

Now, the solidarity of nations is more and more recognized; their intercourse is becoming increasingly apparent; and, if one sufferer, all suffer with it; if one is honored, all ought to rejoice.

The idea of individual liberty, above the freedom of class or nation, has become the possession of men. The citizen does not exist for the State; but the government is of the people, by the people, for the people.

Slavery has existed from the earliest times until the present century; but within the present century this degrading institution has been well-nigh practically destroyed in all Christian communities, in Britain, in France, in Scotland, Sweden, Denmark, the Netherlands, in British, French and Spanish colonies, and in North and South America. In 1843 over 12,000,000 people were set free in the East Indian
possessions of Great Britain; and 1803 was the
date of Lincoln's immortal emancipation
proclamation.

If woman does not yet possess all the rights
that the Maker of all would have give her,
there has at any rate been great progress. For
only eighty years ago, it was not very uncom-
mon for Englishmen to sell their wives into
servitude. In 1814, one John Hall sold his
wife, "a well-looking woman," at auction, for
$6.00. The rope by which she was led bringing,
and, in one corner of the room, there were at least thirty-nine recorded in-
stances of wives exposed for public sale, like
cattle.

Human life is valued far more highly than it
was a hundred years ago. The English law
recognized 200 capital offenses. For example
to injure Westminister Bridge, appear disregard
on a public road, cut down young trees, shoot
to bats, steal properly valued at five shillings,
steal anything from a bleach-field, write a
threatening letter to extort money, were crimes
for which you were hanged. And, in our own
time, there are at least thirty-nine recorded in-
stances of sorrows exposed for public sale, like
cattle.

Our folly and weakness; and

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.

of influence, whether of joy or sorrow,
with most of us it is

infirmities.
It is like water to a fevered man. It is like arms of strength to one who swoons. To be indifferent to one in grief is the easiest sin, and one of the saddest. We are not to be deceived by quiet looks and profound reticence.

"A face may be full of light
Over a heart that's breaking."

It is but little we can do to help those who grieve, but not to do the little thing that we can. If we do not pray for them and show our respectful sympathy, the grief may be unbearable.

There are a thousand other times in life when sympathy bears the fruit of joy; indeed, it always does. Many things that are burdensome may give weak hearts a repose of soul; they may become full of tenderness.

Many pains of mind exist only because the soul feels upon itself. The Christian, of all men, is to

"Minister to minds distressed,
Fling from its weight its rotted sorrow,
Raise out the hidden troubles of the brain."

To sympathize with others does not foster others' sorrows. It melts them, it warms them away. It leads the befriended soul to befriend yet another, and thus forget itself.

Another fruit of sympathy is peace. Peace, first for the sufferer, then for the co-sufferer. There are a thousand griefs which are known only to the griever, and which cannot be wholly removed. There are griefs that give strength, and repose of soul to the heart which feels another strong and gentle heart near it. The word is full of people who bear and must bear these burdens. People who are by nature doubters and harassed by doubt. People who struggle for a livelihood, and forever see the wolf near the door. People who are sick with loneliness, or sick of themselves, or in despair at trying in vain to live the higher life. These people move quietly about their work, suffering and giving grace. There are no great ecstatics of spiritual triumph in store for these people, but they can be helped to lead lives that are grounded in peace. They need some strong, sensitive soul near, to image to itself their pain and respect it. How beautiful a thing is consideration for others! How often might we comfort a soul, not so much by saying something as by refraining from saying something; by touching people at the point of sympathy, and not of irritation.

Another fruit of sympathy is goodness, for sympathy carries its own type, and from the hopeful heart comes brave endeavor. If we have learned to hunger after the beauty of holiness we shall by our sympathy rouse the same hunger in other souls. And he that hungereth after righteousness shall be filled.

Then a fourth fruit is wisdom; for whether or not you are wise, you will always desire a reason for the truth. Sympathy is unselshaf, and produces unselfishness; and only from the branch of unselfishness can real wisdom grow. This is the secret of all teaching. The teacher is no "master," he is a pedagogue, one who by interesting means of his thoughts leads us out to think for ourselves, to love the truth and to be willing to yield when we are wrong. The truest teacher, whether in pulpit, or recreation room, or elsewhere, is he who teaches in love, explaining patiently, listening humbly to learn from his pupil, arousing thought. The father who loves his child, the older brother who loves his brother, this is the type of the true teacher. In this Christ is the world's great teacher, for he always loves it and leads it.
SABBATH REFORM.

FROM SABBATH-KEEPERS.

Such good letters come to us from the lone and isolated Sabbath-keepers, we think others besides ourselves will be interested in reading them. Words of commendation, words full of encouragement from those who are deprived of Sabbath privileges, ought to make us contented with our lot. Let us remember these "lonely ones" in our prayer.

I like the Sabbath Outlook well, and being a Sabbath-keeper, I believe in it too, and though I find much of the contents rather heavy reading myself, I give it or lead it to some one who we know Saturday for Sunday; for we have to do what we can to help on the good work. I hope that the Lord will bless you abundantly in your endeavors to benefit your fellow-men by giving them a knowledge of the true Sabbath. I believe your papers are doing a great deal of good with those who have never heard of H. M. in the same or in other Sabbath papers.

Which is to be done, as it is not reported that the Council disagreed of the committee's decision.

It is a Touchstone of Sublime Sunday with its own aspersion. The Minneapolis Council has used a false exegesis exactly as Christian men have taught it to. Few passages are quoted often by Christian ministers who desire to overthrow the Sabbath, those passages are here turned against Sunday with such withering effect, with such powerful journal in the cry against opening the Epiphanies on Sunday, and the Minneapolis Common Council quoting scripture against Sunday, the "American Sabbath" is being boomeranged rather rudely.—The Sabbath Outlook, April, 1892.

NEW DEFENDERS.

A little paper under the modest and suggestive name of The Cottage Pulpit, published in a Southern city, comes to our table this morning. In the leading editorial, after reference to some business matters, the Editor says:

So much for the business changes. Another matter, pertaining to the editorial journal, I will not escape the critical eye of the reader who remembers the character of the editor's articles and selections in the initial number printed last July. Henceforth The Cottage Pulpit will not be neutral on one, at least, of the great religious issues of the day. Its influence and editorial weight, whatever that is now, or in the providence of God shall develop in the future, will be thrown with a wholeheartedness of soul and a fearless energy and steadfastness of purpose, upon the side of the weak and few in numbers, but strong in faith and works, the true and the real, and not to the Lord's-day, but to the Lord's-day and the Sabbath.

"Remember the Seventh-day to keep it holy." The Cottage Pulpit will, in other words, be an advocate of the true and only Sabbath, that is the Lord's-day, and begin with set of Sunday on our ordina Friday, and after running its course of a "night and day," as it did in the days of all through the ages, and will to the end of time, close with the next set of the sun. From sunset to sunset is the ordination of day and night, and established it in the beginning, and while not disposed to stickle for this change in the other and working days of the week as we have received them from pagan papal Rome, and will continue to honor as religious days, and as we may, and shall find them, at least for the present, we are well persuaded in our own minds that the mission of Protestant Christianity is to make the world "Lord's-day." Martin Luther and his contemporaries of the 16th century shall have its crowning glory in the restoration of the true Sabbath as the "Church in the Wilderness" had it; the Sabbath as David and Hanne, and all the holy kings of Israel, had it; the Sabbath as Isaiah and Daniel, and all the prophets, had it; the Sabbath as the Christian Jesus and his apostles had it; the Sabbath as the Christians of the 1st century, and even to the end of the 50 and to the beginning of the reign of "that wicked," of whom Paul speaks, and Jesus, had it; and finally, the Sabbath as a few, that faithful few in all the ages from that day to this, who have kept it, and who will keep it, and live, and die for it, and so will, with them. If any of our former kind friends and patrons drop us or our paper on this account we have no complaint to make or apology to offer. We are in the line of God's work.

So far as we can judge from a somewhat careful reading of the rest of the paper, its teaching is what would be called the orthodox Baptist teaching. It is an additional evidence of the truth of the Spirit-asaffect of the New Testament, and that we thought of this generation upon this important question of the Sabbath, that this paper should come out in this manner. We welcome the Pulpt to this good fight for God's pure and only Sabbath; and we assure its editor of our satisfaction in its use and wish that all persons who are called by the name of the Lord Jesus Christ, and who are a part of the inheritance of the church in the wilderness, and that we will, with them. If any of our former kind friends and patrons drop us or our paper on this account we have no complaint to make or apology to offer. We are in the line of God's work.
REV. J. F. SHAW writes: "Our Fouke community is moving on nicely and smoothly at present."

From the first general census of British India in 1872, to the second in 1891, the native Christians increased over 50 per cent, while the general population had increased less than 7 per cent.

A husband and wife, Presbyterians, propose to pass over to their Board of Foreign Missions the property they possess, $100,000, provided the Board will pay them $2,000 each year, during the rest of their lives, and use the $100,000 in the field at once.

The Hindu, the leading organ of the Madras native community, makes the remarkable confession that the Christian missionaries of a foreign religion are doing a great work in elevating the lower castes of society, people whom the highest Hindu classes have done their best to degrade.

A friend of Miss Mary F. Bailey, a Congregational woman of Chicago, who met Miss Bates M. A. Velthuyseu in the Chicago Training School, desires to pay for the keeping of one girl in our Shanghai Mission School. We appreciate this Christian courtesy and good-will, and commend the example to Seventh-day Baptists everywhere.

The Missions Secretary is engaged in the good work, as he thinks, of collecting sets of denominational reports for public libraries that have asked for them; and he would be glad to receive minutes of the various Associations of any date, and of the Conference and Societies previous to 1880. To complete valuable sets for Bro. Velthuyseu the Secretary now needs 1807, 1808, 1809, 1810, and 1813, of Conference, and 1845 and 1846 of the Missionary Society.

For the great work that God hath wrought through Bro. Huffman, our missionary evangelist, in the Western Association, many hearts will be full of gratitude. What a blessed future there is before the new converts and the reclaimed ones, if well organized and wisely led, they will become whole-hearted and faithful workers for Christ and the church. As a rule, churches that are spoken of as small and dying, need not die. The reviving, sanctifying power of the Holy Spirit of God will come if sought for according to scriptural ways.

The author, E. P. Tawing, M. D., Ph. D., 156 St. Mark's Ave, Brooklyn, N. Y., has our thanks for a copy of his "Ex Oriente: Studies of Oriental Life and Thought." This is one of the most interesting and instructive books we have read in a long time. The "Studies" are those of an observing student, and possess depth, attractiveness, and power. The following headings and subheadings will suggest the scope of the book:

- Anticlastic thought as a historic evolution;
- The anatomy of national life; Influence of climate; National individuality; Oriental impermeability; Oriental mysticism; The oriental home; Religion in the East; Religion a regnant power; Language, literature and art; Industrial arts; The rejuvenescence of the East; The proclamation of God's Word; Educational methods; Medical missions; Practical prob.

This book would furnish excellent material for lectures or talks by pastors. Price 50 cents. Address the author.

OUR MISSIONARY SOCIETY.

The Sixteenth Annual Meeting was held at Alfred, N. Y., in September, 1868:

Several important matters were adopted, of the following import: The late treaty between European powers and China, and other favorable indications in that empire, call loudly upon the Society to prosecute vigorously the work of the Church. The laborers on that field should be increased by at least two, as soon as possible. On account of the number of Sabbath-keepers in Minnesota and Kansas, the Society ought to make vigorous efforts to establish a mission in each of these fields. Having learned of a work of grace and of conversions to the Sabbath, in Thetford, Greens Co., Mich., that locality was recommended to the favorable consideration of the Board. And ministers were requested to read the Annual Report to the congregations in the Sabbath, and to ask for a missionary collection.

Two resolutions were laid upon the table, the second for future consideration. One recommended the Board to withdraw the Palestine Mission and transfer the efforts from that field to China; the other proposed to amend the Constitution of the Society so that the President, Corresponding Secretary, and Treasurer, should be elected for three years; theRecording Secretary and Directors for two years, and the Vice-presidents and Auditors for one year.

The Auditor's Report showed a balance, the previous years $1,000,000.22 and the current, $2,000,500.57; a distribution of $3,003,054; and a balance on hand of $4,441.27.

The Treasurer, Mr. A. D. Titsworth, having announced that he could not continue in that office, the Society adopted a minute expressing a cordial appreciation of his efficient services, and regretting the necessity that induced him to retire.

It was voted to so amend the Constitution of the Society as to require a majority of the members of the Board for a quorum; to recommend the Board to employ the Corresponding Secretary, or some other person, to address the free circulars, attend Associations, etc., for the purpose of forwarding the interests of the Society; and that the next annual meeting open with the report of the Board, instead of the usual sermon.

There had been a falling off in contributions from the churches, and the Treasurer often advanced from his own funds in order to maintain the credit of the Society. The Board have had trebling solicitude for their missions, sometimes fearing that they would be compelled to suspend some of them, or see them fall for want of support.

The Annual Report mentions several causes of diminished receipts. The financial affairs of the country were in an embarrased condition. Most people make offerings from their surplus funds, and not so as to lessen their comfort. Some insisted that certain invested funds of the Society should first be used up; but the Board maintained that that was their dependence for meeting deficiencies, and essential to continued operations. Some withheld contributions, it was feared, from lack of missionary spirit. At certain points the Board have more than once desired to send $2,000 to $3,000 each year; but while over $4,000 were needed. But the Board, men of faith and courage, felt that missions in China and the West were the work of God, and must go forward. And it is interesting to note that the Bountiful Providence of God has increased the generosity of the people by means of circles, letters, articles in the Recorder, and the personal attendance of some one at the Associations.

FIFTY DOLLARS had been appropriated for the church of North Kingston, R. I., for six months; but the Board was unable to grant further aid.

A mission at Coloma, Wis., had been sustained for two years by the joint efforts of the Society and the North-Western Association; and the missionary reported six additions to the church by letter and two by letter and word. The missionary in Iowa, L. A. Davis, we suppose, reported the baptism of twenty-nine persons, and thirty-seven additions to the church, ten of these being converts to the Sabbath. The village of Welton as "full of discourses upon the subject of the Sabbath, but the Methodists refused the use of the school-house. Their clasic leader "thought Eld. Davis had more religion than to preach on that subject at such a time as this." "In this he is mistaken," writes Elder Davis, "for the people here like to observe obedience to all the commands of the great God. When the warm season comes I shall make an appointment, either in some grove, or on one of these wide prairies, and press these things home, if some house cannot be obtained for the purpose.

The Corresponding Secretary of the North-Western Association had written to the Board in regard to the establishment of missions in Minnesota and Kansas, saying, "The importance of the new States and Territories, west, as a center of operations, is increasing. A reasonable and judicious outlay in that direction could, no doubt, be turned to better account at this time than anywhere else in the world." And the spirit of the Board is shown in these words: "The lack of men and means has prevented the Board from occupying these fields. Are there not young men in the ministry who are willing to break away from the small circles in which they move, and go forth to a larger field and a more successful service? Our praying is, not for a field for the laborers of the harvest that the harvest may be gathered in. The fuller occupancy of the West is a subject of importance for your consideration at this time. There is no field of greater promise. There is none that has higher claims upon us."
It seems to me that one of the blackest spots a man can put on his heart, comes from his un­
tiring efforts to bring such a struggler for life and character back to physical, financial, moral and spiritual ruin. Most of my sessions lately have been in revival meetings, conducted by some evangelist. Calls in this direction, and to start and conduct such meetings are far beyond my ability to comply with, had I nothing else on hand. I remember my offer to the Board, but see no place to drop the present much­needed work, though I reserved a place when I accepted this.

The following from the Avoca Advance will show how our work is estimated by others: "Dr. Burdick, of Alfred, has been holding some tempestu­rous meetings here at North Cohocton, and we hope with lasting benefits. Large numbers have signed the pledge. . . . Dr. Burdick is seventy-two years old, his hair and whiskers are as white as snow; yet when he stands on the rostrum preaching temperance, he is as enthusiastic and earnest as a young man. He firmly and clearly drives home his argument with telling effect. When it is ready for its work, Do not lack His arguments were not harsh, neither as en­
augh to meet the requirements for the services of needed­

assumptions, Mrs. 

exams, and her arm is 

soul, but in 1892 she has not been back there, so the little visit was 

were to express his sentiments, there­

lack 

The Doctor is enthusiastic in her work; and for this 

time they will do for work done 

lack is the work, the land is sparsely settled and it is very 

assistance by inquiry of 

REBECCA was given to 

homes which belonged to 

whatis more nearly 

a sad necessity. For several months she has been very 

the house which belonged to 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

and be with her mother, and under Dr. 

the family occupying filled, so the number has been somewhat re­

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.

most of my sermons lately doing good, but be preparing 

assistance by inquiry of 

sisters, and their places have not yet been 

asked many questions, quently reminded.
We begin this week the publication of a series of articles under the general heading, "Our Land and Our Day," written by Bro. Main. The material for the series the writer says in a note to us, has been obtained chiefly from Dr. Joseph Strong's stirring book, "The Outlook in America." The whole is published by the Baker Taylor Company, New York, for the American Home Missionary Society.

We begin this week the publication of some brief outline suggestions on the weekly prayer-meeting topics of the Y. P. S. E. As these topics follow very nearly the leading thoughts of the Sabbath-school lessons, and as Bro. H. D. Clarke, who has charge of the Sabbath-school department, has kindly consented to prepare them, it has seemed best to put them in connection with the Sabbath-school lesson, rather than on the Young People's page. This arrangement is made after a full correspondence with Bro. Clarke and Bro. Daland, and with the hearty approval of both brethren. We hope that our young people who use these topics, and we hope they are many, will find much in these outlines to awaken thought and quicken the spirit of devotion. Older people may read them too, if they will.

The teetotaling Indians, from Philadelphia, with supplies for the Russian sufferers has been received at Libau on the Baltic; the Missouri, from New York, with the generous shipment of the Western farmers and millers is on the way, and a third vessel will follow soon. An official reception was tendered the officers of the Indiana Missionary Society.

It is reported that the Pabst Brewing Company has recently purchased a stick of fir timber in the State of Washington, measuring fifty-one inches square and one hundred and eleven feet long, for which $8,500 is paid, the same to be reserved and made into liquor counters to be used on the Exposition grounds in 1893. This looks as though they expected to make some money by reason of the "big show." Meanwhile, it is said that the liquor dealers of the city are about to cast their influence with the Fair authorities in the Fair on Sunday, in order that the enormous crowds of visitors remaining in the city on that day, and who are not attracted to the churches, may be drawn into their nets. Thus it would almost seem as if the liquor men, in the Fair and out of it, had come to see that this great exhibition was being gotten up for their especial benefit. The shame of it is that there seems not to be sufficient independent, united sentiment in the country against this nefarious wickedness, to prevent this thing, Sunday and weekdays, in the Fair and out of it, alike.

Rev. C. H. Parkerhurst, of New York, has the most vigorous attack upon the municipal authorities of that city for the way in which they have shut their eyes to the existence and filthy crimes of saloons, gambling dens, and brothels. His sermon on Sunday, March 18th, was not only a masterly indictment of these crimes, but was also a most masterful argument, with facts and documents, of the case against these official criminals. Public sentiment is being deeply stirred, and Dr. Parkerhurst deserve the cordial thanks and hearty sympathy and support of all good citizens everywhere in this system of wholesale sin, this very evil, intrenched in the very heart and power of the municipal government of a great city, he has undertaken no small task; he has attacked an enemy which will stoop to almost any kind of meanesse to screen itself and to blacken the name of Jesus. He has found for it, Dr. Parkerhurst ought to be made to feel that in this Horculean task he has the backing of the Christian sentiment of the whole city and country.

It is stated that the Mils revival meetings, just closed, in Cincinnati, Ohio, were most remarkable. Three thousand large business houses were closed one day to give their employees an opportunity to attend, and a large per cent of these were Catholics and Jews. The political campaign demonstrations last fall, when McKinley and Campbell were opposing candidates for the governorship of the State, were completely overshadowed in enthusiasm by the throngs who crowded the Music Hall during the latter part of this religious campaign. Over seventy thousand all denominations and creeds joined heartily and harmoniously in the work. Not less than eight thousand names were received of persons who desired to become Christians. These names were received on cards on which the persons expressed their preference as to church relations, and these were passed to the pastors or committees of the churches indicated. Thus it would seem that at the close of the Evangelist's meetings the work is properly only just begun. This, it seems to us, is one of the most commendable features of this man's work,—the putting of others at work.

Bro. H. P. Grace, of Marion, Kansas, has been canvassing for the Sabbath Outlook in that region and thus reports his labors: "Inched the Outlook in the physical sense and I'm also making a <<Outlook." From about one-fourth to one-third refuse to have anything to do with the paper. Some so-called Baptists are among the ones that stoutly refuse, though there are some. Of course the Outlook is received by the people and meets with nearly all kinds of people here in canvassing for a copy of this kind—that hold all sorts of views, and no views at all; and very often the latter class are the ones that receive the paper most readily. Some have pronounced the paper good. I take a good deal of pains to explain our views as I go along, in fact I am driving face to face with all, and are not to have any of the Outlook is doing a good work. I think some here are almost persuaded to accept the Sabbath. Somehow I am inclined to believe God's cause is going to go forward here, though we have been through a week of pretty hard struggle, and we yet hope that day is at last beginning to break, and that we will be permitted to see greater things, if we are only faithful."

Bro. Ellis Dilley, of Alto Pass, Ill., died at his home last September, at an advanced age. He was a devout student of his Bible, and a conscientious follower of its teachings as the Spirit of God gave him light. Recently a member of his family found among his papers one written but a few days before his death and addressed to the Sabbath Recorder. It was a series of Bible questions to which he desired answers. Of course, he has passed beyond the reach of any answers which may be given to his questions, but they may stimulate others to think and avert the destruction of their own. They are as follows:

1. Is it certain that the Jews' passage always came in the spring of the year, say about the time of our March or April?

2. In the fulfillment of the promise made by the angel to Zacharias, would not the birth of John the Baptist occur about the first week in January?

3. Was not the birth of our Saviour six months later, which would bring it during the first week in July? Read Luke, first chapter.

4. If this calculation be right, are we not deceiving our children in teaching them to think the Christmas time is in the month of December? If so, they are. If not, they are deceiving the children by lending our influence to, the popular notions concerning the Christmas time?

5. If we see the true light by reading the Bible on this, or any other subject, ought we not to teach it to our children and others, rather than to join hands with Roman Catholics in worshipping the truth of the sight of men, by covering it with the traditions of men?

Few persons are aware of the extent to which the opium habit is being formed. Speaking of this, the Book of the Week says: "On the whole, the moralist considers it certain that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. Competition is partly responsible for this. The patient demands immediate relief from pain, and will get another physician unless this demand is met. Against his better judgment perhaps, the physician gives the Opium which brings unconsciousness of pain, and thus the patient becomes aware of the use of the drug. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself. It is held that during the last ten years there has been over 20 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part is a astonishing and alarming. Opinion has become the "main sheet anchor" of many physicians. It is prescribed for the patient's many times more often than for the patient himself.
THE SABBATH RECORDER.

THE SABBATH RECORDER.

August 20, 1892.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

THE SABBATH RECORDER.
Young People's Work.

SYMPOSIUM

On the Sabbath question. By students in the Theological Seminary at Morgan Park, Ill., Feb. 1, 1892.

FOURTH ADDRESS.*

Why I Keep Sunday as the Sabbath.

Before beginning my preparation for this symposium, I thought the first day of the week holy because I thought I had a right to do so. Now, as the result of such a preparation, I shall continue to regard sacred the Lord's day because I know it is my right and duty.

My colleague who preceded me on this plat, four years ago, felt the needs, inherent in man, of a weekly day of rest, for which needs we believe God has made provision in the institution of the Sabbath, or rest-day. My colleague, who is to follow, will present the reasons for a change from the seventh to the first day, in the infancy of the Christian Church. It is my purpose, however, to show that while the divine law pertaining to the observance of the Sabbath is binding as to the seventh part of time, it never intended to be binding as respecting any one particular portion of the seven divisions of the day.

In support of my position I urge four considerations:

1. No specific day can be inferred from the origin of the law. In Gen. 2:3 (R. V.) we are told, "God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." That this period which God blessed and hallowed was not one of our days of twenty-four hours is very evident from the fact that the other six days have been proven by science to be periods of many thousand years. Therefore from this passage of Scripture it cannot be known that among the days of our present calendar week Saturday is to be regarded as more intrinsically holy than any of the other six. Observe the only lesson to be taught is that God's example is to be followed by man; after six days' labor he is to spend one day in rest and divine worship.

2. We have no evidence that our Saturday was the patriarchal or pre-Mosaic Sabbath. While there is abundant evidence that Sabbath-observance is co-extensive with the human race, and the records of all the most ancient nations show traces of a septenary division of time and a weekly day of rest, yet history affirms that the order has undergone many changes among the various peoples of the earth. But to confine ourselves to Scripture, we find here strong indications that the day of the Sabbath was changed under the old dispensation. After an almost absolute silence concerning the subject, embracing a period of several thousand years, the historian relates Act. 16:22, that on the sixth day the people gathered twice as much bread as usual. In this certainly there is nothing strange, but we are told that "all the rulers of the congregation came and told Moses." What did they tell Moses? Surely not that the people had prepared on the Sabbath, a day of rest, but that there was no preparation for the Sabbath, for that was considered by all a sacred obligation; but in all probability the new Sabbath instituted in the wilderness after the liberation from Egyptian bondage was on a different day of the week from that observed before the captivity. The reason for this is perfectly obvious. The first Sabbath had been kept holy in the midst of idolatrous creation. The second Sabbath, in addition, commemorated the freedom from the yoke of Pharaoh, as is stated in Deut. 5:15, and was, no doubt, on the seventh day after the departure from Egypt. This change of the day will account for all the rulers of the congregation came and told Moses. Not being accustomed to the new order of things they were under the impression that the old Sabbath was to be observed. But Moses, by an explicit command, settled the matter and gave the two-fold reason for the observance of the new day of rest.

3. From a priori reasoning we would say that God does not act and never has enjoined upon man that which is impossible. It is impossible for all parts of the world to keep the same day holy; therefore God has not commanded it. History records many instances of actual mistakes made on the part of people who have been commanded to observe the first day of the week as the Sabbath. Some years ago an English vessel, sailing to the westward, landed on Pitcairn Island and found that the Sunday of the inhabitants was the same as their own. Saturday is the Sabbath of the inhabitants of this island traveled eastward from their former homes and they thus had gained time, while the ship, in going toward the west, had lost according to the uniform calendar. Thus, by no fault of either party, there was one day's difference of time between them, and the Sabbath of the one was not the same in point of time as that of the other. Their faith was the same, their mode of worship the same, and in the light of common sense and the gospel of Christ we would say that neither party was guilty of breaking the fourth commandment. God foresaw how his children would be scattered over the entire surface of the earth, some going toward the east, others toward the west. Knowing, therefore, the utter impossibility of keeping intact to the end of time and in all places the same day every seventh day, beginning with the creation of the world, he did not place the stress upon a particular day as the Sabbath but rather a particular portion of time, viz., one-seventh.

4. But even though the fourth commandment be construed as discriminating in favor of a specific day, the successful claims that we of the new dispensation are bound by it. On the contrary, we know that the letter of the law was done away in the person of Christ. If we are to keep the Mosaic law of the Sabbath as contained in the Decalogue, then we must observe it (1) as to the day, (2) as to the duties, and (3) as to penalties for non-observance; for there is no authority for discarding the last two phases of the law more than the first. Not only so, but we must also accept the other nine commandments as literally binding and attach to each the Mosaic penalties for non-observance. We must put to death our disobedient children (Deut. 21:18-21), and those who curse. Lev. 24:14. Thus it may be seen to what absurdity one is led who attempts to adhere to the letter of the Old Testament law.

No, my friends, God has never commanded the impossible nor the ridiculous. He instituted the Sabbath, not because there is anything peculiarly sacred inherent in the seventh day of the week more than the first or second or third, but to meet the needs of man's body, mind, and soul; because after six days of labor and anxiety you and I require one day for rest and divine worship. "The Sabbath was made for man, and not man for the Sabbath."—Jesu's. If any duties could be given with equal importance to the observance of the Sabbath, they would be divisions of the religious duties, which are the blessings of this world.

The Sabbath was made for man, and not man for the Sabbath. Those duties which have been enjoined as essential in the initiation of the Sabbath, and deliverance from bondage adequate to effect its change and emphasis, then surely are the resurrection of Jesus Christ, which so far transcends all other events in this world, besides no less a monument than the universal homage of a devoted church.

C. W. BRIMSTAD.

The Attitude of Readiness.

By Mr. P. E. Peterson.

The other evening, as our Glee Club was practicing a rather difficult piece of music, our leader had occasion to emphasize the importance of what he called the "attitude of readiness" to the securing of the best effects in music. Each singer must be ready—the breath taken, the tone in mind—a few seconds before hand that he may take his part at the right moment, without seeming effort, and without break in harmony or time.

As our singing-master was telling this to us he thought came to me how much it would mean if we could learn to cultivate as we ought this same spirit in all our acts as well as in our singing. "The attitude of readiness"—it was his way of the inexperienced apprentice to the top of his profession; it enables the student to climb by swift strides the heights of knowledge; it is but another name for that decisiveness whereby men of business are enabled to give the right turn to their affairs at the right moment and lend them on to fortune. But it is for us who would serve Christ best to cultivate this "attitude of readiness" most; that with what skill men have wrought in wool and stone we may work as winners of souls; that what heights men have reached in worldly knowledge we may attain unto in wisdom from on high, being filled with the Spirit; that as men have amassed colossal fortunes of the treasures of this world so we may lay up greater fortunes of the unsearchable riches of Christ, even the unspeakable gifts of his love.

"The attitude of readiness"—ready to speak a kind word, to do a kind act, to leave unspoken a unkind word, and not to do a unkind act; ready to give full credit for benefits received; ready to see that other people have difficulties to meet as well as ourselves; ready to sympathize, to think kindly, to forgive freely; think of others' wants and ways to help; as ready to chop and split that wood as to skate on the ice, and to wash those dishes as to play on the organ; ready to do your duty, though unappreciated; ready to forego a pleasure for the sake of doing good; ready to bear responsibility; take the brunt, be ready at all times, "Here Lord send me;" ready to stand and wait; ready to trust where you cannot see, to rely most on God when you feel most weak; ready to let the Spirit cleanse that unclean heart and drive away that cloud of impure thoughts; ready, my boy, to be a gentleman, and, my young lady, to be a gentlewoman; ready, one and all, to give yourselves to Christ.

Cultivate the "attitude of readiness." Learn to wait on the Lord that we may be ready to take our parts at the right moment, without seeming effort, and without break in the harmony or time. Then will Christ be seen in its best effects; then shall we see the glorious dawn of a brighter day—brighter for us and brighter for the world now lying in darkness.
The Sabbath Recorder.

WORDS OF SYMPATHY.

New Market, N. J., March 5, 1892.

To our Pastor and his family.

What a relief! We desire to express our sincere love and sympathy to you in the loss of your beloved daughter, Corinne.

While yours is the greater loss, we feel that we have lost one of our most faithful workers, one who did with her might whatever her hand found to do.

We shall miss her presence among us, but her work is not ended, for her influence will be with us always, and her message, urging us all to be faithful, has already inspired us with more of the spirit of the Master whom she loved so dearly.

"Not to the strong is the battle, Not to the swift is the race, Yet to the true and the faithful Victory is promised through grace."

Yours in loving remembrance, The Young People's Society of Christian Endeavor.

W. R. Larkin, Pres.

MAMIE TYNEDALE, Sec. Sec.

OUR FORUM.

"...Crizes, lorn, and his apostles twelve, He taught, and first he believed himself."

I want to put in just a brief plea for justice. Tremblingly I write it, because it may seem to one who did with her heart...""There is a God who listens."

It is so with every average man, and the rank and file of our denomination is made up of many pastors...""In the name of the Lord our God, we write."

LESSON I.—THE WAY OF THE RIGHTEOUS.

For Sabbath-day, April 2, 1892.

SABBATH SCHOOL.

INTRODUCTORY.—The book of Psalms was the hymn book of the Hebrew Church. In the Hebrew it is entitled "Book of Hymns" or "Praises." By divine authority David appointed the singing of Psalms by a select company of skilled persons in the solemn worship of God. The Psalms...""A character nearest to God's goodness and love, and under the play of the sun's..."

TEMPER HARMONY.—In the name of the Lord our God, we write."

CHRISTIAN ENDAVOR TOPICS.

(For week beginning March 25th.)

HAPPINESS OF THE GODLY.—Psalm 1, Josh. 1: 8; 1 Thess. 2: 13.

Very much of God's word is written in the language of metaphor and comparison. The language of the inspired writers was often borrowed from the objects and scenery surrounding them. He perfectly adopted this mode of expression. There is great pleasure and delight for a sanctified imagination, in meditating in these rich passages.

In this first Psalm we read of the way of the righteous, and the way of the ungodly. Let us, as Christians, meditate on the way of these two. Therefore we are warned against going that way. But consider the blessing and happiness of the Christian Endeavorer who is in the way of the righteous, and delights in the law of the Lord. The practice of religion is often spoken of as "eating" and "drinking" the statutes of the commandments of the Lord. It is a high way,—the high way of King Immanuel. If we are sincere Christians we are walking in that.

church is, in many respects, what its pastor is, and especially are young people easily influenced in this way.

But one word to my friends among the young people. Let us not delude ourselves with think that because we are trying in this point we may. There is more in that way for our faithful patient endeavor, and perhaps in that way we may inspire him.

A.

TUESDAY.


April 3. The King in Zion. ....... Psal. 2: 1-6.


April 5. The Prayer of the Penitent. ....... Psal. 32: 1-6.


June 11. The Day of Lion. ....... Psal. 91: 1-16.


NOTES.—V. 1. "Blessed." Very pleasing to the palate.

Happiness of the Godly.—Psalm 1, Josh. 1: 8; 1 Thess. 2: 13.

Very much of God's word is written in the language of metaphor and comparison. The language of the inspired writers was often borrowed from the objects and scenery surrounding them. He perfectly adopted this mode of expression. There is great pleasure and delight for a sanctified imagination, in meditating in these rich passages. In this first Psalm we read of the way of the righteous, and the way of the ungodly. Let us, as Christians, meditate on the way of these two. Therefore we are warned against going that way. But consider the blessing and happiness of the Christian Endeavorer who is in the way of the righteous, and delights in the law of the Lord. The practice of religion is often spoken of as "eating" and "drinking" the statutes of the commandments of the Lord. It is a high way,—the high way of King Immanuel. If we are sincere Christians we are walking in that.
way. Journeying toward home, heaven. Obeying God makes a journey pleasant. "Her ways are pleasantness, and all her paths peace." The way lies through green pastures, the sky is clear, no clouds of guilt interpose, no exposure to storms of divine wrath. May we not with Paul delight in the law of God after the inward man, and with David love the commandments above gold, yes, above much fine gold? In the word of the Lord are treasures of comfort, peace, light, joy and glory,—treasures which enrich us for time and eternity. We must, to inherit the blessing, be intimately conversant with the word of God, for meditating in the word is associated with truth to the spiritual mind. Let us emulate the character whose "delight is in the law of the Lord."

Scriptural References:
3. All is well with the righteous. Isa. 3:10. Matt. 11: 28-30.
7. Other promises. Ps. 5: 12; 37: 35; 112: 1-3; 64: 10.

Second Quarter, 1892.

—and what a good lesson with which to begin it.

—If our "delight is in the law of the Lord," and in it we "meditate day and night," how faithful we will be in studying each lesson of this quarter. The Home Readings will furnish "delight," so will the Golden Text, and lesson notes.

—If we are in "the way of the righteous," and "the Lord knoweth,"—we will remember the Sabbath-day to keep it holy; and the Lord's house, to be therein; the Scriptures, to search them; prayer, to engage in; the pastor, to listen to his words (Heb. 13: 7); and every day to do something for Jesus, Eph. 6: 7.

—Delay is not always failure. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." How long must patience be exercised? As long as opportunity is given to sow the seeds of truth. "We know not the seasons that in their course are to bring the great harvest of the souls." We know that "the Lord is not slack concerning his promises, as some men count slackness."

—that which often seems to be delay is only a test of faithfulness, and a more thorough preparation for the final issue. Could you, teacher and pupil, look at the end, from the beginning, you would certainly discern that not one earnest effort has been wasted, and that seasons of quiet have been times of solemn preparation, and your many disappointments have contributed to the grand consummation; and that, before you are ready to say, "All the labor is vain," you might have substituted this: "My work is with Jehovah, and my reward with God."

—Blackboard exercises, or an outline with an illustration, when not too long, are always appropriate. Does some one in the school talk lightly about them, or undervalue them? No matter. Do not take a moment's time to discuss the question. Go on with your work. Its helpfulfulness has been too long tested and known to now be abandoned. Just a picture and a text on the blackboard without any "talk on it," will teach the children a valuable lesson, and cause them to long remember it.

HOME NEWS

New York.

First Alfred.—Last Sabbath, March 19th, was review day in our Sabbath-school, and the quarter's lessons were reviewed by classes, each one of the eleven classes in the main school taking one lesson. In the primary school a general review was had, and Mrs. D. H. Davis gave a very interesting talk to the children about Miss Davis' work among the children in Shanghai. In the main and primary schools interesting and instructive papers were read, bringing out the history, doctrine, etc., of the quarter's study. Prof. E. H. Lewis is our Superintendent, and O. S. Rogers has general charge of the primary school. We have recently received so many dollars' worth of books to our library, and the eagerness with which they are taken shows that they are appreciated. —We have had—are still having— an old-fashioned Alleluya winter. Since the last of December, with the exception of about one week, we have had fine sleighing, and from present indications are likely to have until April, at least. There is, at this date, March 30th, probably not less than three feet of snow in the woods and fields.

Wisconsin.

Walworth.—Walworth young people are earnestly striving to glorify Christ and the Church. Recently six associate members have become active members, and two new associates have been received. They have pledged to general missions $19.60, to salary of J. L. Huffman $31.50, to the Morgan Park Student Mission $39.50, and to the Tract Society work $55.00. Some union meetings have been held with First-day people, and on the first of March Evangelist G. D. Potter, of Massachusetts, came. The result is a quite general awakening.

Iowa.

Garwin.—After enjoying mild weather nearly all of the time during winter, March brought snow and freezing rain which has visited this country for many years. During the night of the 5th a strong wind began blowing from the north-west, which continued to increase during the next day, and in the afternoon was accompanied by snow. By the middle of the afternoon the wind was blowing a furious gale, driving the falling snow in blinding sheets, which at times rendered it impossible to see more than a few rods in any direction. By night the thermomenter indicated 6 degrees above zero, and the fierce storm still increasing, whirling and tossing the snow and driving it through every crack and crevice. In this way the storm continued during the night and did not abate till near noon on the 10th. Some damage from the storm is reported here in town, but not of a serious character. The chimney of J. D. Van Horn's new house was blown down upon the roof, doing some damage, a large pane of plate glass in one of our store windows was blown in, corn-crits and out-houses were blown over, stable unroofed, and other small damage was done. One family in town, fearing their home would be blown away, left it in the worst of the storm and took shelter where they felt more secure. —The one topic of conversation in Iowa at the present time is "The Gatch bill," which has passed in our Senate and will soon come up in the lower House. The Gatch bill is a high license, local option bull, which was gotten up and presented by Senator Gatch, as a substitute for our present prohibitory law. Senator Gatch was elected as a Prohibitionist Republican, but not a hard one, and his present action is causing many of his own party to denounce him as false to the party, and we think the criticisms are just. —Bro. W. H. Ingham, of Milton, Wis., was with us last Sabbath and in the afternoon addressed our Y. P. S. C. E. giving us encouragement and cheer.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, March 13, 1892, at 2 P. M.

There were present eighteen members and two absentees.

Prayer was offered by Dr. A. H. Lewis, and minutes of last meeting were read.

The committee on mailing Sabbath Outlook reported having properly entered the same for mailing at the New York City post-office.

The committee on article for publication on Sabbath school papers were read, and presented correspondence from the Business Agent, after which, at the request of the committee, a general discussion was given to the question of collecting overdue subscriptions to the TRACT SOCIETY.

The committee on displaying signs at the New York office reported that the name of the Society had been placed on the four tablets at the entrances to the Bible House, and on the door of room 100. The name of J. G. Burdick also appears on the door.

Correspondence was read from Mrs. Win. C. Kuypert, W. C. Daland, L. A. Flatts and W. C. Whitford.

It was voted that the delegates from the Eastern Association take charge of the Tract Society's hour at the Western Association.

A. H. Lewis and J. G. Burdick gave a summary of the work of the New York office for the past month, which showed a marked increase in correspondence and in number of requests for Sabbath literature.

The arrangement of topics for the monthly editions of Sabbath Reform Library was referred to A. H. Lewis and J. G. Burdick.

The size of tract* Pro and Con," to be published in German, was referred to the committee having its publication in charge.

The disposition of funds received at the New York office was referred to the committee on editorial rooms.

The Treasurer reported cash on hand $8753.27 and bills due $1,116.14. Bills were ordered paid.

On motion it was voted that the Corresponding Secretary draw up a resolution expressing the sympathy of the Board for the medical accidents in Littleworth in his failing health, and for his family in the great sorrow that seems to be overshadowing them. Rev. A. E. Main led in a fervent prayer, remembering especially at the throne of grace Bro. Titworth and his family.

After the reading and approval of the minutes the Board adjourned.

[ Вот, полная версия текста на английском языке отредактирована.]
THE INDUSTRIAL CHRISTIAN ALLIANCE OF NEW YORK.

Two men—wicked, terribly so—were converted in the Florence Mission. Walking on the street one night and seeing the homeless and friendless condition of the men walking about the street, one said, "What have I done?" In answer to the question, something said: "An industrial home." Just south of Washington Square is such a home for homeless men, with a room-factory in an adjoining building. It is a cheery, good home for men who, "crushed" by drink, desire to reform. Touching were the testimonies given by these men to what God had done for them in giving them such a home.

The work in the home—cooking, washing, etc.—is done by men. The room-factory turns out about twenty dozen brooms daily, and they are good Christian brooms. A Bible-class and prayer-meeting is held nightly at the home. Men converted in the Mission who have no homes are sent here, not to live on charity, but to be self-respecting men by earning their own living. The object of this factory is to teach the men to seek their own livelihood, who are willing to work. A man too lazy to work is a hopeless case. After a time in the home, places are found where permanent employment shall enable the man to feel, for himself, self-respect and self-worth. It is hoped that in this way and effect it will continue to give good results in the future as it has done during the past year.

The first annual public session of the Society was held in the M. E. church, Washington Square and 4th street, Tuesday evening, March 1, 1892. Among the speakers were Dr. R. S. McArtur, for the M. E. church, and others. Dr. A. H. Lewis was one of the incorporators of the Society, and by invitation addressed the Society at the above mentioned anniversary, being obliged by the lateness of the hour, to speak briefly. Through the courtesy of Dr. Lewis, we are enabled to give a very full synopsis of his very brief speech. He said:

"When Christ was on earth he treated men so as to awaken self-respect in them. God always appeals to that element in man's nature. Even he could not lift a man if self-respect be less than the same power that was present in him. The appeal which it makes to man's self-respect embraces all sides of man's life, physical, mental, moral, spiritual. The brightest future of this "Industrial Alliance" movement is that it proposes to apply the gospel of Christ to the immediate wants of unfortunate and fallen men, soul and body alike. The problems of the present time, which confront Christianity, are not so much what men ought to think, by way of deeds, as what ought to do and to be. The closing years of the nineteenth century call loudly for this spirituality. This decade will be memorable as a time of great unrest in theological thought. Creed revision and Higher Criticism, among the Presbyterians; the Woman-Suffrage question among the Methodists; undervalued men in Episcopal pulpits; Open or Close communion among the Baptists; similar questions of a "doctrinal" nature will be remembered in connection with these years. But when the history of the next century has been fully written, this year will be marked with a bold step forward, in the Christian Industrial Alliance, for applying the redeeming gospel of Christ to the bodies as well as to the souls of men, was founded. As missions for carrying spiritual good to fallen men and women have grown with surprising rapidity within the past fifty years, so I believe such Alliances as this will increase until the city will be thickly dotted with them fifty years hence. There is more practical healing for poverty, drunkenness and crime, and more that will solve the various problems connected with pauperism in great cities in such movements as this than in anything else, the reality of the subjective thinker, of the objective thing thought, and of the absolute cause,—the might, wisdom, right are self-improving, intuitive, when clearly thought are surely known. He who doubts himself is either morally, voluntarily unsound, or is mentally feeble. And the world is surely not going to be marked by any act of truth.

All truths of the first kind, as those of the Bible, are clearly known, others but imperfectly. Books in hand, within convenient reach of the man to feel, for himself, self-respect and self-worth is in case. After a time in the home, places are found where permanent employment shall enable the man to feel, for himself, self-respect and self-worth.

Some truths of the second kind also are surely and exactly known, others but imperfectly. Of sure and exact truths are day and night, changes of seasons, and phenomena and things in general; but our philosophy of them is to a great extent not sure and exact. The Supreme Being, the Creation, the Science exists, as a subject of thought, to be sought out and found exact truths; but the supposed truths of science change. Truths have been imperfectly known, many are so yet.

1. Some are approximate truths.
2. Some apparent, and
3. Some symbolic or representative.

For examples:
1. There are some scores of material elements.
2. There is a difference between properties and forces; the sun rises, God foresees, foredetermines; 3. Love is living, warm, hatred destructively burning; heaven is above, hell below, and sins below.

Most disputes and many blindling mistakes arise from lack of careful discrimination of these various kinds or degrees of truth. Some people appear not to care whether their thoughts are true or not change any kind. Lazy or lying! Which? And what to themselves shall be the result of this carelessness?

If we carefully examine the truthfulness of our truths we shall be able to verify know some things, and shall not blindly disable ourselves for seeing other truths more truly; we shall avoid much foolish self-conceit and hurtful disputes, and shall be better fitted for the unclouded truth of heaven. How much do we know? Do we discriminate between our imperfect and the perfect truth?

J. P. HUNTING.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., March 19, 1892.

Mrs. Burnett's books are all in a pure tone and written with wonderful power and insight. Like many another genius, she is quite humorous and possessed of foibles. One of these is to carry with her what she frankly says to her intimate friends is her "back-ground," meaning the fact that she is an accomplished artist in color, richness and general tone to produce a desired effect when it is spread for her upon a suitable seat. Thus aesthetically enthroned, she receives her admirers. But nevertheless she is a very sensible, domestic lady as well as the most well-known anti-philanthropic...

Tailor made apparel is an easy transition from an aesthetic fad, and fashionable readers may be pleased to learn that top costs for ladies are the very latest. This garment for spring wear is made of tan colored whip cord or finely worsted wool.

The Industrial Alliance is encouraged by the large number of female supporters. The ladies do much shopping and marketing in this city, and are the most shrewd and practical of all women in the choice of their garments. The ladies of Washington are under obligation to wear pockets in which to carry their change, not simply for convenience, but to preserve the dignity of the women's garment. The tie-back is shocking; the purse is ridiculous. The ladies do much shopping and marketing in this city, and are the most shrewd and practical of all women in the choice of their garments. The ladies of Washington are under obligation to wear pockets in which to carry their change, not simply for convenience, but to preserve the dignity of the women's garment. The tie-back is shocking; the purse is ridiculous.

"Tell your Emperor that when your Emperor that when the honour of Russia and France is suggested as a measure of defence. Such a possible alliance gives special interest to the danger lines of Europe. France is deeply incensed against Germany, and austria. Germany is ruled by an unflinfl, imperialist, bossy, young Emperor, and arming. Russia, crafty and threatening, is arming.

On the Behring Sea question there seems to be a real unanimity of feeling on the part of the powers, with no "Jingoism." Few believe in the probability of war under any visible contingency, yet there are many speculations as to what might be. An alliance with Russia and France is suggested as a measure of defence. Such a possible alliance gives special interest to the danger lines of European affairs. It is widely incensed against Germany, and it is arming. Germany is ruled by an unflinfl, imperialist, bossy, young Emperor, and arming. Russia, crafty and threatening, is arming.

Mr. Burnett's books are all in a pure tone and written with wonderful power and insight. Like many another genius, she is quite humorous and possessed of foibles. One of these is to carry with her what she frankly says to her intimate friends is her "back-ground," meaning the fact that she is an accomplished artist in color, richness and general tone to produce a desired effect when it is spread for her upon a suitable seat. Thus aesthetically enthroned, she receives her admirers. But nevertheless she is a very sensible, domestic lady as well as the most well-known anti-philanthropic...

Tailor made apparel is an easy transition from an aesthetic fad, and fashionable readers may be pleased to learn that top costs for ladies are the very latest. This garment for spring wear is made of tan colored whip cord or finely worsted wool.
THE SATURDAY RECORD.

POPULAR SCIENCE.

LONGEVITY OF BIRDS.—It is a well known fact that birds enjoy much longer terms of life than do mammals, and that it is not uncommon for them to live to the patriarchal age of 700 years, and that the average life of a raven was 240 years. How far this was correct was recently determined by Governor Flower with reference to the liquor bill before the New York Legislature: “You received last night all the communications of liquor dealers who claimed to have received positive assurance from the lawmakers of the Democratic party that your pretensions for personal power are not to be taken lightly, and that a vote at the polls, on the 2nd and 3rd of July, will be a danger to your political existence.”

1 Special notices.

27. The Rev. J. H. Wallis leaving from London, England, to Germany, desires his correspondent to send him the addresses of the friends of the Baptist cause in that kingdom.

28. The Treasurer of the General Conference wishes to express his readiness to receive and forward any contributions of money which our people wish to make for the suffering Jews in Russia. One such contribution has already been received.

29. William C. Whitford, 41 East 66th St., N. Y. City.

30. E. J. Bakker having moved from Katendrecht to Molendrecht, 7, Rinalingen, near Rotterdam, Holland, desires his correspondent to address him at the latter place.

31. Priests and patricians of the American Sabbath Tract Society will meet, New York City, are invited to call at the Society’s headquarters, Room 100, Bible House, Office hours from 9 A.M. to 5 P.M. Special appointment made if desired. Elevator, 8th St. entrance.

32. Seventh-day Baptists in Providence, R. I., hold regular service every Sabbath, in Room 5, at 98 Wayteon street, Bible-school at 5 o’clock, P. M., followed by preaching or praise services in the lecture room of the Y.M.C.A. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

33. American Sabbath Tract Society, Trust De- partment, New York City, and Editorial Rooms of Sabbath Outlook—“Select Libraries,” and Bible-school books a specialty. We can furnish single books at retail, price, post paid, for use in further information.

Address, Room 100, Bible House, New York City.

34. On and after the 30th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broad Street Railway Station. The Piner’s Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1855.

35. Corcoran’s Illustrations.—Copies of the minutes and reports of the Seventh-day Baptist Church held in Chicago, Oct. 23-25, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister should be without it. A copy should be in every home.

Address, John P. Mooser, A. G, Alfred Centre, N. Y.

36. The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Missouri Baptist Church, corner of 4th and Washington Streets at 2.45 P.M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Old, Clark’s Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor’s addresses: L. C. Randolph and F. E. Peterson, Morgan Hall, Ill.

37. The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Seventh-day Baptist church, corner of Genesee and Washington Streets at 2.45 P.M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Old, Clark’s Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor’s addresses: J. T. Davis, Pastor.

ADDRESS, Room 100, Bible House, New York City.

37. The New York Seventh-day Baptist Church holds regular Sabbath services in the Boy’s Prayer-meeting room on the ground floor, 100 Broad Street, New York City.

38. Seventh-day Baptists in Providence, R. I., hold regular service every Sabbath, in Room 5, at 98 Wayteon street, Bible-school at 5 o’clock, P. M., followed by preaching or praise services in the lecture room of the Y.M.C.A. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

Address, Room 100, Bible House, New York City.

39. On and after the 30th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broad Street Railway Station. The Piner’s Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1855.

35. Corcoran’s Illustrations.—Copies of the minutes and reports of the Seventh-day Baptist Church held in Chicago, Oct. 23-25, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister should be without it. A copy should be in every home.

Address, John P. Mooser, A. G, Alfred Centre, N. Y.

36. The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Missouri Baptist Church, corner of 4th and Washington Streets at 2.45 P.M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Old, Clark’s Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor’s addresses: L. C. Randolph and F. E. Peterson, Morgan Hall, Ill.

37. The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Seventh-day Baptist church, corner of Genesee and Washington Streets at 2.45 P.M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Old, Clark’s Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor’s addresses: J. T. Davis, Pastor.

ADDRESS, Room 100, Bible House, New York City.
The Sabbath Recorder.

March 24, 1889.

191.

ELBERT HOLLAND
Proprietors

This Institution is published absolutely
independent and is sustained by subscrip-
tions from all its readers. The business
of the Board is conducted by

W. E. Blais, President, N. Y.

This is the seventh "FRESH BAPTIST MISSIONARY
SOCIETY.

Mr. J. Clarke, President, Ashaway, R. I.

A. E. Hale, Corresponding Secretary, Ashaway, R. I.

ALFRED C. COWEN, Treasurer, Westerly, R. I.

This book is sold for the benefit of the Sabbath Socie-
ty and the Missionary Society.

W. C. WHITFORD. \n
The Washington

Sabbath Recorder.


This book is sold for the benefit of the Sabbath Socie-
ty and the Missionary Society.

R. W. COOK, D. D. ALFRED CENTRE, DEPUTY.

This book is sold for the benefit of the Sabbath Socie-
ty and the Missionary Society.

I. B. PLATTER, President, Alfred Centre, N. Y.

This book is sold for the benefit of the Sabbath Socie-
ty and the Missionary Society.

ALFRED CENTRE, N. Y.

This book is sold for the benefit of the Sabbath Socie-
ty and the Missionary Society.

W. L. Lewis, Secretary, Alfred Centre, N. Y.

This book is sold for the benefit of the Sabbath Socie-
ty and the Missionary Society.

A. E. KENT, Treasurer, Alfred Centre, N. Y.

Young men's Executive Board of the general confer-
ence.

J. A. PLATTER, President, Alfred Centre, N. Y.

Sabbath School Board of general conference.

J. A. PLATTER, President, Alfred Centre, N. Y.

ALFRED CENTRE, N. Y.

Young men's Board of the general conference.

W. C. WHITFORD, Treasurer, Bradley, N. Y.

SABBATH SCHOOL BOARD OF GENERAL CONFERENCE.

J. A. Platter, President, Alfred Centre, N. Y.

W. C. WHITFORD, Treasurer, Bradley, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

J. A. PLATTER, President, Alfred Centre, N. Y.

New York City.

THE BABBICO & WILCOX CO.

Finest Water-ice Shave Holders.

J. L. ABERNANT, Proprietor.

New York City.

JOHN S. T Images.

New York City.

THE BABBICO & WILCOX CO.

Finest Water-ice Shave Holders.

J. L. ABERNANT, Proprietor.

New York City.

JOHN S. T Images.

New York City.

CHAS. POTTER, J. A. Co.

PRINTING PRESSES.

C. POTTER, Jr., H. W. FISE, J. M. TWEATHER, D. R. TWEATHER.

Flithfield, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.

J. W. HALE, Proprietor.

Stratford, Conn.

New York City.
Daniel Lothrop, of the D. Lothrop publishing company, of Boston, Mass., is dead. The National League of Musicians has adopted an insurance scheme drafted by a special committee. The government of Spain, acting in accord with other European powers, has decided to expel foreign agitators from the country. A rumor is current to the effect that there is an intention to overturn the new French cabinet and create a ministerial crisis. Nicholas Crook, the author of "Kathleen Mavourneen" and other popular and famous poems, is dead. The Industrial Science Association of New Brunswick, Nova Scotia and Prince Edward Island. Two cases of sudden blindness resulting from the grip have occurred at Victoria, B.C., recently, the sufferers being well known persons, a lady and a boy. The American Institute of Science at Tarento, Italy, number 216. The leader is sixty years old and has served several terms in the gallery. Many of the members of the society are yet in hiding. A letter was received the other day at the M. E. church, Tarento, from Mr. White, stating that he has purchased a number of postcards, bearing a $5 Confederate note, and asking, if it was still valid, that it be redeemed and the value transmitted to him by a money order. The first result of the passage of the anti-free pass bill by the Massachusetts Legislature, was shown in an appropriation bill reported by the finance committee a few days afterwards, which recommends the appropriation of $18,700 for travel expenses of members of the House and $3,000 for the Senators. It has been learned, semi-officially, that the telegraph lines have been made for a re-establishment of full diplomatic relations between the United States and Italy as existed before the New Orleans incident. It is expected that the appointment of the American minister to the United States will be announced in a short time. It is not unlikely that the telegraph lines will be restored to their former position. MARRIED. West-Chichester,—At Lebanonville, N. Y., March 11, 1892, Mr. Frank M. Stevens and Miss Florence Cloudsley, of Chichester, N. H.—At Georgetown, N. Y., March 11, 1892, Mr. Basil J. Gillies and Miss Ada H. Shattuck, of New York. Baking Powder ABSOLUTELY PURE. Highest of all in Leavening Power.—Latest U. S. Gov't Report. Baking Powder Makes an every-day convenience of an old-time luxury. Pure and wholesome. Prepared with scrupulous care. Highest average of 75% of actual leavening power. Each package makes two large pies. Avoid imitations—and insist on having the NICE SUCH brand. MERRILL & SOULE, Syracuse, N. Y.