The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVIII. No. 4 Whole No. 2466

FIFTH-DAY, JAN. 28, 1892

Terms: $2 00 in Advance.

For the Sabbath Recorder

THIRTY-SIXTH LIMING.

By Miss S. S. W. Dixon.

Three small, strong, truly, truly,
That wind shrill, shaking. But
The streets are screeching, screeching, screeching,
As at a dream in the sky.

Those flowers drop, falling; falling;
But petals are falling, falling.
But an eye was mind only,/ Shade.
And a lingering sadness was healed.

A wound face lies in its abounding.
Two tired old hands are at rest.
But rest means are creature.
To hearts that loved "mother" the best.

Oh! there is a sorrow so hopeless,
That every one can never mention.
God's infinite mercy is suspense.
And my cold little sheets are in the cage.

The Congregationalists are our authority for saying that the Boston Public Library has dropped Puck, and will soon drop Judge, from their list of papers because the caricatures of public men in them lead the young to form very wrong impressions. We believe they are right. We do not believe it is right to put before any child a caricature of President Harrison such as has become stock matter in Puck. Respectable journals should be aould be a constant teaching in the education of every child. It is only a step from contempt for the President to contempt for the Presidency.

For years, at least for a long time, there have been stories afoot about the Chinese Sunday schools of New York City, which, if true, would furnish reason enough for closing these schools as nuisances. Only those who prefer to believe evil rather than good paid much attention to these, but we are glad to see that the matter has been investigated by men above suspicion and the stories are shown to be entirely without foundation. The Chinese are good people, and the good name of Chinese mission teachers, and Chinese scholars as well, is established. The majority of the teachers are mature ladies and gentlemen; it is not true that every Chinaman insists on having a teacher by himself and that teacher a young and pretty woman, nor is it true that the pupils belong to the low "Coolie" class; they belong to the second best class of Chinese society; and it is also true that many of these men have become faithful members of churches in New York and Brooklyn.

A Jew becomes a Christian is reported to be doing a great work among his brethren in New York City. The New York Observer says of this work: "Since we have been engaged in publishing religious intelligence we have never recorded a more remarkable work." He is a young man from Russian Poland, and his name is Yona Laub. The building, holding six hundred, in which he gathers his concurrence, is full, and crowds attend at the door. The audiences appear to be mostly composed of angry Jews who attend to dispute and quarrel, but such is the power of the man that they are drawn to hear him and are held by him. So say the papers. Can't some of the New York friends see what there is in this? The meetings are held on Rivington Street, in the De Witt Memorial Church.

On the 19th of December last a colored man named C. B. Unceis was ordained in the Cathedral at Baltimore, by Cardinal Gibbons, to the Roman Catholic priesthood. The first colored man ordained thus in this country, though he is the third priest of the colored race in the Catholic Church of this country. This is significant. It means that this church is not preparing itself for work among the Negroes, it is long ago prepared and is now very actively at work among them. A thing not worthy of note, if it be true as reported, is that this young priest celebrated mass for the first time in a building in which, at the beginning of the war, a noisy meeting was held in favor of the separation of Maryland and Mr. Lincoln was denounced for calling on Maryland for her quota of troops for the suppression of the Rebellion.

There was a convention of the Apostolate of the Press held in New York City, Jan. 6-7, 1892. This was a gathering of prominent Catholic priests from all parts of the country and from Canada, to organize a missionary campaign among non-Catholics and among the education of every child. It is held under the auspices of the Paulist Fathers of New York, and among the best-known speakers and writers of papers were Professor W. C. Robinson, of Yale University Law School, George Parsons Lathrop and Richard Malcolm Johnson. A committee was appointed to get a free and fair exposition of Catholic views before the public, and it is very likely that at no distant day the Catholics will use the press to try to make Catholics of us all.

That great results sometimes come from little and altogether unexpected causes has seemed likely to have another illustration in the relations of France with the Papal Church. An impulsive French pilgrim in Rome raised a shout which brought on him the officers of the Italian government. The French Minister of Religion issued a circular asking the bishops to abstain from further pilgrimages to Rome, to which circular the archbishop of Aix replied in an insulting manner, and was fined by the government, after trial. The papal church in France is not a State church, as is the Established Church in England, but has treaty relations with the government through an instrument called the Concordat, by which the bishops and priests are appointed and supported by the Republic. Matters went so far that a bill, providing for abolishing the Concordat, was introduced into the French Chamber of Deputies, but the government has had an arrangement made with the Pope by means of which it has received all it has demanded, and there will probably be peace for awhile. Two things are plain: (1) that, as we have said before, the Pope wishes to be on good terms with the French Republic, even at the sacrifice of peace with many in the church; and (2) unless the Pope keeps on good terms with the government the church is very likely to have to support itself, as it does in this country, an event which many people think cannot be long put off in any case. Meanwhile there are rumors of trouble between the church and government going out in the country.

The articles in the Ladies' Home Journal about the use of wine in modern society are attracting a good deal of attention, as they deserve. The testimony seems to be that society drinks wine of a different quality, substituting the light for the heavy, and a great deal less in quantity. It seems also to be true that there is coming to be a strong social reason for self-restraint; for, whereas not so very many years ago it was not made much of if a guest drank too much at dinner, now such a thing rarely happens. But it is not so "good form." Mineral waters are coming into very common use, and a great many substitute these for liquors. This is all in line with the reform in social habits of the past fifty years, and it certainly looks as if a believer in total abstinence would have reason to think that good time coming is still coming through long on the way, and will be here at no very distant day. We certainly believe there are those living who will see the time when it will not be "good form," to say the least, for any person to offer his guest any kind of intoxicating liquor at his dinner table. In connection with this we note that a number of men in Philadelphia have taken a pledge, and wear a badge to show it, that they will neither treat anyone to intoxicating drinks nor be treated with them by anyone. How much drinking would stop if treating would!

W. C. Titcomb.

SIOUX FALLS.

Preparation are on foot for starting a Trust Society depositary in Chicago. If begun, it will be in a modest way and with great expense as is practicable. A central room has been secured at a very moderate rent which can be fitted up to serve admirably for the meetings of the Chicago Church as well as for the depository office, and thus the rent will be reduced. The Milton Y. P. C. E. has already pledged $25 for a depository, and the Walworth Society is canvassing for funds to support this work and Brother Hoffman's. If it is worth while to distribute Sabbath literature at all, it is worth while to have a branch office of our publishing house in Chicago. And if a branch office is ever needed in Chicago, it surely is needed now. The door of opportunity is open. Great things may grow out of this small beginning.

The annual entertainment of the Chicago mission school passed off pleasantly. Nearly one hundred boys and girls were present who had been more or less regular attendants during the year. The exercises were of a varied character,—from the "piece" of the small boy who assured us that he was "a doin' in California as big as any man," to the piano duet played by a girl in her teens with her
teacher, Miss Covesy. A boy of twelve brought out an enthusiastic encore from his young companions by playing a somewhat difficult piece in a really creditable manner. Most of the recitations were given in a clear, full voice and could have been heard of any street. Being nothing but a depression in the average mission schooler's head, and then you should have heard them sing "Welcome the Beautiful Day," and "Throw out the Life Line." The presents were distributed to the deep satisfaction of the children, and the late Miss Velton sent us a large box of picture scrap books as well as a quantity of pop corn and hickory nuts, for which kindness the school gave a rousing vote of thanks.

People throughout the denomination seem much interested in the Chicago mission school. It may be partly because it is a novelty and because the sharp speeches and curious actions of the children make entertaining stories. But there is a better reason than that. This is one of the kinds of work which is included in Christ's words when he said, "Suffer little children to come unto me." I am sure he made no distinctions. Our duty to the neglected children is all the greater, because most of them have no home training. We have learned to grow up in a Christian world, but not in homes. God calls us to help them noble men and women. I look into their eyes sparkling with mischief on the surface and see through them immortal souls with the possibilities of splendid character, and I feel as if for ever having doubted the importance of the work. It is the Lord's own cause and I am proud and glad to have a share in it. If Christ ate with publicans and sinners, I will sing with the children of "Sheenies" and saloon-keepers.

—The man who has, perhaps, the widest reputation in America has signed the pledge. A boy of fifteen, who has the ten words, and worships idols and saints.

—And he added no more. (God means everything for a blessing, it is sin that makes the curse. "Thus saith the Lord, as the new wine is forced into old bottles with a shew of wine, so shall a new wine be forced into old bottles.") So we may find a blessing in the little cluster of God's Word. This we might very naturally infer from its connection. It is connected with one of the grandest scenes earth ever knew. God had just given the ten words and Moses says, "and he added no more." Was God's holy law perfect? "The law of the Lord is perfect, converting the soul." If then the law of God is perfect, to add or take from it would make it imperfect. A perfect moral law must be in perfect harmony with man's nature. And the ten commandments are God's thought, and hence the law of man, the creature, is the law of God, the creator. The seat of obedience or disobedience is in the mind, the thought. It is very true, as Dr. Williams says, that the seat of temptation is in the mind, the thought. Temptation is not external, it is in the thought. When a man tempted? James says, "when he is drawn away by his own lust and enticed." The Psalmist speaks of their tempting God in their heart. Of course that would tempt God. We have said as the Lord Jesus Christ "was in the form of God and the express image of his person," so the moral law contained in the ten words is the express image of his moral character; it is the rule to which God and all holy beings conform. Conformity to this law constitutes holiness whether it be men, angels or God. "He added no more." I was about to say he might have continued to add until it would have become quite uncertain whether no one could comply with it at all, and it would be an instance of a blessing. Nine would not do; eleven would be too much. Some talk of the eleventh, the new commandment, but it is all contained in the ten. The Roman Church has left out one and split the tenth in two as so as to have the ten, and worship idols and saints.

There is nothing arbitrary in the law of God. It is not the willning or the nilling of any being; it grows out of the nature and relations of moral beings. These will cover all the relations that exist between man and God and between man and his Creator. Four commands grow out of the relation of man to God, and six grow out of the relation of man to man. All law must have appropriate sanction. God did not make it wicked to steal because he said thou shalt not steal, but he said thou shalt not steal because he knew it was wicked; and so of all the law of God; so we see that moral law began with the beginning of man as a moral being. Moral law is the law of relation. It binds man to his God and it binds him to his fellow man. God's law is the sum of the means of justification and salvation, but the law that was to be our life and salvation, transgressed, subjected the transgressor to everlasting ruin. Where temptation began, there sin began, on the inside; and worked out and finally controlled and ruled us and the whole man. Here "one taste of the forbidden tree brought death into our world, and all our woes." Satan began within and worked out, there sin began and spread out. It is wonderful and yet it is just like God in the great and glorious plan of salvation, that the Lord Jesus Christ, in saving the soul begins just where Satan began its ruin. Jesus began in the mind or heart of the soul. He did not work to organize a church, or society, that would have done no good; but he began in the hearts of men by planting the truths of the gospel in the minds of a few followers. The seeds of the kingdom of God were planted in the minds of a few honest, sound-minded men. Had he chosen worse men the learned doctors of the law they would have begun to philosophize upon the truths sown in their hearts, and perhaps, like some of the doctors of later times, would have had a theology of their own, and the seeds of error would have been planted and the gospel have been rejected at the beginning. But no, Jesus chose sound, unselfish men whose only ambition would be to know and teach as they received it from Jesus. Notice, Jesus chose young men; he did not choose gray-haired old men; he chose boys as he would have gone to catch fish. I do not know how Jesus could have honored the faces of those old men more than in choosing their sons to be his pupils.

Jesus used great wisdom in beginning his kingdom on earth. I never could see why the twelve were represented as old, white-bearded men; they were certainly not so. All were, perhaps, under thirty years of age; Jesus himself was only about thirty when he chose the twelve.

The question is frequently asked, Did Christ organize a church? The first we heard about the church is when Peter made his bold and open confession of his faith, "Thou art the Christ the Son of the living God." Jesus approves by saying, "Upon this rock, that is that solid faith, "I will build my church, and the gates of hell shall not prevail against it." No! Christ did not organize a church. The Christian dispensation did not begin until after the pentecost. After Christ's ascension, as we have said, he created a new spiritual life in the souls of those who had chosen him. He really made them members of the body of Christ without any visible or outward organization. This new life was a divine impartation; the outward form which came later was human. As we know, before the church made the mistake of setting up the outside, in the house, and work inward; he began at the heart. The succession in outward forms has no binding force; the true succession is the spiritual one, and, in the words of another, "Every one who is truly, vitally, and experimentally united to the church is in the true succession for all time and places.

"And he added no more." To have added more would have spoiled all. A great many good sermons are spoiled by saying too much. "No more." Just think of that cloud-capped eminence where Moses stood in the midst of the
thick darkness and the lightnings. I can almost hear the deep bellowing thunder as it echoes over hill and valley and among the mountain peaks of Sinai. "And all the people saw the thick clouds, and the lightnings, and the noise of the trumpet, and the mountain shaking, and when the people saw it they ran, and stood afar off." Never was the like before; no wonder the fear of God fell upon them. It was fear of a God that was present, and with us, let not God speak any more." They thought they should die. God had spoken to them ten times. They were completely overcome and could endure no more, when, from Sinai's trembling height there came echoing over that vast congregation, deep and clear, the voice of Moses, "No more." That was a happy time to the people when Moses said to them, "He added no more." God spake to all the people, and be spake with a great voice, and it was terrible. Ten words, ten blasts of the trumpet, each blast shook those ancient hills. The great transaction was done; God's holy law was made known to men. "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire of the cloud and in a pillar of fire, with a great voice, and he added no more."  

GROUND OF BELIEF.  
BY REV. A. MCGEE.  
"Credo Quis Impressibile Est." "I believe because it is impossible." This may seem like a contradiction in terms, yet it exactly expresses and implies the same faith as we hold that Christ's person and work is "worthy." It can reduce to the plane of reason or compass by ascertainment that in the nature of the effect, the elements to be produced by the cause, the means adapted to cause the effect, the character of the cause by the nature of the effect, reason and no further. Here is a mystery above reason. Whatever comes within the limit of human reason requires an origin no higher than the human being. But the presence of facts so stupendously grand, and so infinitely beyond the grasp of finite comprehension compels the conclusion that the great first Cause, being superior to the effects in nature, must not only be good and wise and mighty but must of necessity be all-wise, all-mighty and infinitely good. And this conclusion is not mere theorizing; it is possible to understand how it is, but because there can be no other rational conclusion, though it is impossible to comprehend it. Anything not incomprehensible to the finite mind cannot be an act or being of God.  

CHRIST OUR HELPER.  
The experience of Christ is the prophecy of the believer's life. He tasted death for every man. He was found in fashion as a man. He was tempted as we are, but wist not how they that are tempted. He is the Captain of our salvation through being made perfect in every weakness. The apostle has identified himself with us that he is not ashamed to call us brethren. The glad tidings of this help of Jesus. Such condescension for unworthy creatures encourages us to lift our eyes toward God with hope for final fellowship in his pure presence. We are kept by the effective power of God to the end. He has set his love upon us and given his only Son to save us. The abode of holy passions has become the temple of the Most High. Since the Son of God claimed brotherhood with us we have never deserted of returning to our Father's house. A bountiful and unceasing supply of tender mercies and we sigh for home. We have tasted of the bread of life, and the fruits of this world are not upon us.  

Nothing is so touching and precious to us as the condescension of Christ. The worship we give through him is robed of fear through the tenderness of the revelation he brought. If the height of his great argument is above the reach of our thought the beauty of his wonderful life is in our hearts. If we are too weak to understand the Son of God we are wise enough to love the Father who gave the Son. Every miracle of Jesus was a ministration to the wants and weakness of men. He multiplied the loaves and fishes because he had compassion on the multitude. He dined without bread. He wrought no wonders in the skies but touched the diseases of men into health. The signs he fulfilled were among the prisoners and the poor. Publicans and sinners found him their friend. Pharisees alone merited his scorn and ridicule. And this only because they had no faith in humanity. He brought salvation down to its simplest conditions, that the chief of sinners might find hope. A child and a philosopher stands at the doorway of privilege in his kingdom of God. Jesus did not influence everyone. Only the sweet fellowship of sympathy, the mystic passion of kinship, has drawn us unto him. In his teachings he begins where we begin and speak the same story. The shepherd and the sheep, the father and the prodigal, the fig tree and the vinedressers, he taught the same. Then he was beheaded, and the truth by the wayside, are pictures of Christ's tenderness and helpfulness toward us. He took upon himself the nature of man and clothed himself with the frail garment of human life that he might translate our griefs into the lan-

in peace and bind up our wounds with the ointment of love.

In deepest sorrow and fiercest temptation the believer is sure that one understands and will help. He can bear crossings with joy, for they but remind him of the presence and companionship of Christ. If we suffer with him we shall share with him. If we die for him we shall live with him. If we serve with him in humility we shall reign with him in power. Each experience of life, and each threatening danger of temptation will recall the history of Him who passed through it all for our example, who triumphed over it all for our hope and joy. We can do all things through Christ who strengthens us.—Christin Standard.

THE STORY OF A HYMN.  
More than half a century ago a young girl was preparing for a grand ball, soon to be given in her native town. Full of gay anticipation, she purchased one of the newest dressmaker's lines, to have a fine dress fitted for the occasion. On the night of the ball she met her pastor, an earnest, faithful man, and in the greetings that passed between them she noticed the peculiar simplicity and grace of his actings, and went on her wayward life, far from happiness. In the course of time he married her, and in the marriage she found a home of rest and beauty, a home where neither the day nor the night were numbered, and they led a life of perfect peace and joy.  

For three days I have been the most wretched girl in the world, and now, O that I were a Christian! I want to be happy. What must I do?  

We need not be told that the pastor freely forgave her for her rudeness to himself, nor that he joyfully directed her to the true source of peace.  

Just give yourself, my child, to the Lamb of God, just as you are.  

This was a new gospel to her. She had never comprehended it before. Just see the answer," she asked. "Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?"  

That is exactly what you must believe," was the answer. "You must come to him just as you are.  

The young girl felt almost overwhelmed as the simple truth took possession of her mind. It was to her rich and lovely, and offered itself as God's heart, guilty and vile, to be cleansed and made fit for His own indwelling. As she knelt, peace—full, overflowing—filled her heart. Her conscience was now a wearisome experience, she then and there wrote the hymn, beginning:  

Little did Charlotte Elliott think of fame, or of the immortality of the words she had written.
BOULDER

Boulder City, the county seat of Boulder county, Colorado, is situated 26 miles northwest of Denver, and is connected by rail. The city has between 4,000 and 5,000 inhabitants and is a city that is fully described by that expressive term, which has drifted East from this vast and growing West, "hustler." There have been many inhabitants who want none; all the growth of Boulder has been steady, natural and constant. It is situated about one-half mile from the base of the Rocky Mountains, at the mouth of one of the gate-canyons of the mountains, and is the key to a vast region. The county contains 884 square miles, about equally divided between mountain and plain. The Rocky Mountain chain crosses the western portion of the county, some peaks rising as high as 13,000 feet above the sea. From the hills west and east of the city the mountains can be seen rising one above the other like mighty terraces, until in the distant horizon Long Peak looms clear, cold and grand, 14,371 feet above the sea. Turning to the east a vast plain is spread out as a map before the beholder. Boulder City, at his feet, is the picturesque city on the clear and sunny plains, dotted over the plain, while rising in startling distinctness through the ruffled atmosphere, Denver, the capital of the State, sits like Rome on her many hills, teeming with life. Thirty-one lakes, all surrounded by fine, gravel, gravelly several mountain streams, can here be counted. They make the land a little farther back in these foot-hills the winding of the several canyons can be seen, all centering on the city, which is now hidden behind the intervening hills.

Colorado has been called the "Switzerland of the West," and very, very truly. Grand and picturesque scenery without limit can be seen in all directions. Wind and water seem to have held high revel here, and the ever-lasting hills seem to be literally carved with startling likeness of all that fly or run. Minerals of all kinds, from granite to gold, can be mined with in ten miles of Boulder. The gold and silver output is over three-quarters of a million annually, three-fourths of which are sampled for and paid in Boulder. Clay, fire-clay and lime-stone are also abundant. This county is known to be rich and well ground, and its products may be, for remarkably rich returns can be had at very little outlay. Alfalfa (grass) produces four tons per acre and three crops a year, wheat yields twenty to fifty bushels per acre, and garden truck does remarkably well. But it is a grapes and small fruits that the best results are obtained. Oct. 12, 1890, fourteen tons of grapes were shipped out of Boulder, as the result of one day's picking. This was for Boulder alone. Some vineyards have yielded as high as 1,500 to the acre, and other small fruits, pears, peaches and orchard fruits do extremely well and yield good returns. Wages are from 80 to 100, according to work; board $4.00 and upwards. No one, however, ought to follow Horace Greeley's advice and go West, except he prepare himself for a residence of at least three months. For, although work can be had and plenty of it, too, yet the great rush from the East fills up all openings for at least three weeks, and sometimes more, in advance. Servant girls get from $3.00 to $5.00 per week.

An energetic man can, when once started, make a comfortable living and save money at almost any calling. A few fruit ranches near the city are for sale, size from two to twenty-five acres, these will be disposed of in good bearing order, from $1,000 up, according to size and location; returns may be expected at from two to four years; often the settings bear the first year, and a few more years. A fine, deep gray loan, turns to rich black mould under irrigation. When an irrigating front cannot be had water can be rented at reasonable rates. Stock ranches are not far distant.

From time to time families of Seventh-day Baptists have moved to Boulder, until about a dozen now reside within the city. They came from Nebraska, and so that at this writing there are fifty or more who consider themselves good enough Seventh-day Baptists to pass muster here. There are a few of our people at least three other points in this State, but the most of them are here. A large and efficient Seventh-day Adventist Church has been in existence here several years, this, of course, makes it harder for our people to gain favor in the eyes of the natives, as for some reason they do not take kindly to the Adventists, and either cannot, or will not, discriminate. Probably about six Seventh-day Baptist families will locate here; i.e., remain over the winter. The climate is remarkably dry, pure and bracing, seldom reaching extremes: either of heat or cold. Lung troubles are rare; children are healthy, and there is strong in the health and the everlasting hills. The city very much wants manufactories, any kind will do, the Secretary of the Board of Trade tells me. He said: "There is a grand opening here for a canning factory. I don't think one could expect much of a subsidy; but could get subscriptions to the stock of such a company,—or in fact of any company for manufacturing purposes of almost any kind." He is a chance for some one to make a fortune and take kindly in the same time build up our canning industry. They West and obey that old, old command to "go forward."

BOULDER, Col., July 30, 1891.

[As will be seen, the above article was written nearly a half year ago, but for some reason it did not reach us until last week.]
old people, there are hundreds in New York City alone who are suffering the worst privation. Dr. J. F. Wm. P. H. Lindon, in his protest against the prevailing poverty, could not have been among the beneficiaries of the great wealth which was discovered in the City, by the bounty of the charity organizations. Dr. W. H. Janes, Treasurer of the New York City Social Service, is among them, and he is a great beneficiary of the charity organizations, and has a large number of cases where these innocent old men and women are actually living in dingy rooms without a mouthful to eat and without a spark of fire in the stove. Some have been turned out in the cold streets, being unable to pay their rent, and some have been known to die because they could not endure their hardships.

Money and clothing are the two things that will directly relieve this suffering. The destitute poor is so great, that every garment can be placed where suffering exists from a lack of it. When the need is so great that every overcoat will cover some back as yet unprotected from the cold; when every under-shirt given will protect some bare breast; when each pair of shoes contributed will give warmth to old, cold feet; it behooves everyone to be considerate enough to prepare a bundle of such clothes as can be spared and send to their relief.

A new plan has been devised so that every dollar or every garment will be made to do several times the amount of good that it would by most charity organizations in making a general distribution of them. The old people will be set to work increasing the value of all things received. They will mend and clean and dye the clothing; old cobblers will use any old scraps of leather in mending the old shoes; and in this way the old people will be employed, and to a very large extent will support themselves. In short, some of the practical workings of Gen. Booth’s scheme in “Darkest England” will be used in relieving the old people of New York.

Last Sunday the meeting of the 1st Ward Board of the Temple was held. William Levin, Treasurer of the Society, No. 79 West 91st street, New York City, and boxes or bundles of clothing may be sent to the Treasurer; to the Old Folks’ Editor of Recorder, 24 New Chambers street, New York City, or to Walter Vrooman, Secretary, No. 1,683 Lexington Ave., New York City.

QUARTERLY REPORT.

A. L. CHRISTIAN, Tyroác, Wis.

In accord with the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Balance, Sept. 30, 1886, $1,845.00
Receipts in October from contributions, 500.00
Balance in November from contributions, 1,345.00

$2,490.00

A. B. Main, on account, 3,000.00
W. H. Janes, Balance, two notes, 1,750.00
A. B. Main, Receipts on field, 3,000.00
L. P. Hagedorn, Receipts on field, 100.00
J. D. Prescott, Check to balance, Sept. 29th, 100.00
J. D. Prescott, Check to balance, Sept. 30th, 100.00
O. D. Whitfield, Receipts on field, 100.00
J. S. Hoffman, Receipts on field, 100.00
Samuel Canfield, Receipts on field, 100.00
New Albany Church, Check to bal. Sept. 29th, 250.00
B. M. Diner, Check to balance, Sept. 29th, 250.00
Deacon Wesley, 25.00
Hiram Hamblin, 100.00
Francis Green, 100.00
Andrew H. Germany, 20.00
W. C. Germany, 20.00
Washington Street, 20.00
W. L. Hurd, Check to balance for labor during the past year, 25.00
N. A. Jones, Check to balance for light. 25.00
Dr. J. D. Swanson, Supplies for Dr. J. D. Swanson, 25.00
Washington Street, Check to balance, Sept. 29th, 100.00
H. F. Davis, Treasurer on Gold, 100.00
Dr. J. D. Swanson, Supplies for Dr. J. D. Swanson, 25.00
J. D. Prescott, Check to balance, Sept. 29th, 150.00
J. W. Morton, Receipts on field, 100.00
Rev. Fred Durand, 25.00
Mrs. B. D. Rue, 25.00
Missopicy Society, 25.00

$1,845.00

SABBATH REFORM.

The following is clipped from the Chicago Times.

A. Port Townsend. A. E. Gr뒤, A. E. Gr могу, recently canvassed the Sunday-school half an hour earlier than usual so that it might adjourn in time for the Sunday baseball game. The good doctor has precedents for his course in the action of the fathers of the church, who adopted the customs of the heathen and their fastial days and made them the customs and the day offasting which we now call Sunday. Dr. Townsend will play ball Sunday the doctor is determined that Sunday ball-playing shall be made a part of the Sunday service.

The doctor would have good precedent for using a portion, at least, of Sunday for secular labor, if he were disposed so to use it. The edict which made Sunday in any sense a holy day gave permission to country people to work in their fields; and a bishop of the church which established the Sunday festival dismissed his congregation from the Sunday service to their several occupations. We have seen, in our day, devout adherents of the same church go to mass on Sunday morning, and thence to their work. But the votary of the doctor above mentioned is entirely consistent with the whole history and tradition of the church which gave us the Sunday festival.

A. L. CHRISTIAN, Tyroác, Wis.

LONDON, England, paper recently published the following:

The old English Sunday in the north of England appears to Mr. William Andrew’s curious work on “Old Church Lore” to have been characterized by some strange practices. Sunday announcements of forth-coming and annual church matters were in some instances made by the parish clerk in the church-yard, or even in the church itself. It seems moreover that Whitefield, in Cumberland, declared the reign of Charles II., a Sunday-meat-market was held. Butchers put their carcasses of meat at the church door, and customers actually took the joints they had bought inside the hall, and hung them on the hooks of the seat till service was finished. The clergyman was, as told, so disturbed by this irreverent custom that he made a journey to London to see it, and so changed the change of market day to Tuesday.

The point of this paragraph appears to lie quite as much in the fact that the transaction in question was in the morning as in the fact that it was on Sunday. This, we think, is right. A meeting-house is as sacred as is Sunday, and for precisely the same reason. Men build meeting-houses for certain specific, religious uses, and with bethel ceremonies set them apart to those uses. For this reason, and for no other, it is sacrilegious to use a meeting-house for secular purposes. In like manner, men have set apart Sunday for those very purposes for which they build meeting-houses. For this reason, and for no others, it would be sacrilegious to use the same for any other purposes. There is no more divine authority for one than for the other. This difference, however, should be observed. God has given Christians no special directions about church-building, leaving that wholly to men; while in the matter of Sabbath-keeping he has given explicit directions. The error of Sunday-keeping lies in the fact that he commanded a holy day, and puts in its place a holy day of man’s appointment.

THE PRESBYTERIAN JOURNAL, Philadelphia, last week, had the following:

Two weeks ago we had a little editorial paragraph calling that the Faur gospel biographies and the whole history of the heathen seem to stand in the birth of Jesus, and that while the remembrance of his death was commanded by a solemn rite, and that of his resurrection by the holy observance of one day every week, no central was established of Christianity, or for example, for the commemoration of the birth. This was sufficient to containing reasons why, while we observe the solemn feast, the church does not, as a church, keep the 25th of December as a religious festival. The Christian of work relies to that. We limit the facts, but says Jesus was born on some one of the 365 days of the year, and, by observing the 25th of December, there is at least one chance in 355 of hitting the right day. And then the North Presbyterian “goes for us” thus: “One of our anti-revisional exchanges protests against Christmas sermons, which no one reasons why Presbyterians do not have such services.” It prefers to see the world get the credit for the good cheer of that festal day. But the necessity for the day is less, no doubt, than the keeping of Christmas. And we really did not know it was involved in the Revision movement. But, perhaps it is. Perhaps after getting the Calvinistic system out of the Confession, the next step will be to put the Church on the direct path. We are told-sufficiently well to believe that God knew best what to reveal and what to keep concealed; and we believe all he has revealed, and keep the observance he has revealed, but decline to be bound by what he did not command.

We confess to some sympathy with our contemporaries in his protest against the prevailing observance of Christmas. He is quite right in teaching that no command was ever given, either by precept or example, for the commemoration of Christ’s birth. We are not prepared to pronounce such observance necessarily and wholly wrong, but we cannot but look with fear upon the tendency to magnify such extra observances of Christ’s holy week, and to make the celebration of such observances of which God himself made no provision. It is a good rule, we think, to keep close to the Bible teaching in all such observances; and when we begin to add to those teachings we are likely to run into error as we begin to take from them. For this reason we are sorry to see our own people making so much of the Christmas observance. For the same reason we should like to ask our brother of the Journal just where he finds the command for the remembrance of his resurrection by the holy observance of one day every week.

We find the whole system of doctrine, as contained in the death, burial, and resurrection of Christ, and his vital relation to his believing disciples, set forth, and so commemorated, in Hebrews 9:1, 10:1, 1 Cor. 11:23-26. But we find no command, either by precept or example, to keep holy one day every week in remembrance of Christ’s resurrection. Like our brother, we, too, “are old-fashioned enough still to believe that God knew best what to reveal and what to keep concealed; and for this reason, and we believe all he has revealed, and keep the observance he has commanded, but decline to be bound by what he did not command.” On that platform we extend our hand to all the Christian world.
MISSIONS.

The Rev. L. H. Culick, M. D., was influenced to become a missionary by "missionary intelligence portraying the wretchedness of the heathen." Five of his seven children are now missionaries.

"It is really amazing how many there are who secretly do not believe in missions. They are not in sympathy with this idea of world-wide evangelism. This lack of sympathy is a result of gross ignorance. They do not understand the aim and spirit of Christ, and the need is a revival of personal loyalty to Christ, which will beget the spirit of enthusiasm for the progress of his kingdom."

Horace Bushnell said: "The great problem we have now on hand is the Christianising of the money power of the world. What we wait for and are looking hopefully to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, it is the means which has the means of the Church. That tide-wave in the money power can be little resisted, when God brings it on, as the tides of the sea; and like these also it will flow across the world in a day."

REVIEWING the great foreign mission movement under the influence of Carey, Rev. Mr. Leonard says in the Missionary Review:

And how sublime was that act of faith, that venture far beyond the reach of sight! How exceedingly remote were the heathen, and what an uncounted host! And those Baptists were but a humble and feeble folk, one of the least of the sects, and with no famed men among them. And the movement started far from the metropolis, and only one London clergyman last it to its counLeap. Hence the venture was vast and the issue doubtful.

If our faith becomes as sublime, and our devotion as ardent in zeal, why not the Sabbath Reform movement also go on to great results, if it too be of God?

FROM O. S. MILLS.

The quarter just closing has been a very busy one for me. Much time has been spent in collecting funds for repairs on our church and in helping to do the work. The house now presents a much better appearance than it has for many years.

Nov. 30th Bro. L. D. Seager, pastor of the Lost Creek Church, came to assist us, and we held meetings night and day for 16 days. The attendance at the night meetings and on Sabbaths and First-days was large and the interest good. Bro. Seager's sermons were practical and well received. Some who had seemed to be on the background were revived, and two children made a start in the service of Christ. Although our hopes in the matter of conversions were not fully realised, yet we trust that much good was accomplished.

On Christmas morning our Sabbath-school met at the church where the officers and teachers had arranged a bower of evergreens on which they had placed a large number of fine presents which had been sent us by the Sabbath-school of Plainfield, N. J. After Scripturereading, prayer, and several recitations, interspersed with singing, the presents were distributed to a company of happy children and young people. The house was filled with the school and visitors, and all seemed well pleased. The example set by the Plainfield school is very commendable, and we hope that other schools may be made happy in a similar way.

The attendance at the regular services of both this and the Conine Church, and the interest of the people generally, are about the same as before reported. We need your prayers and sympathy.

ERRA, W. Va., Dec. 31, 1891.

He reports 84 sermons; average congregations of 47; 33 prayer-meetings; 49 visits; and the distribution of 105 papers.

FROM F. E. JOHNSON.

Our yearly meeting held at Bethel Church, Williamson Co., III., was of considerable interest. Eld. C. A. Burdick contributed greatly to the interest of the meeting. Eld. M. B. Kelly was also with us, who is ever true to his colors, earnestly persuading every sinner whom he meets to be reconciled to the Saviour. The last night of the meeting being, by request of the committee on religious exercises, gave us the reasons why he had become a Seventh-day Baptist, being the first one in Southern Illinois who embraced the Sabbath. The congregation was largely attended, and appeared to be much interested in the old brethren and their work.

[Elde Johnson had purposed to labor with Eld. Burdick at Palms, but was prevented by severe illness. After recovering sufficiently, as he supposed, he started for Steppensville, where he was expected by many who had been sent us by the brethren in that section. That evening became very sick on the journey. At last he reached his destination.]

Arrived at Bro. James's about sunset and immediately took my bed, and within three days became so low that I began to think I would never get home alive. But by earnest prayer and good nursing I was enabled to reach the Sabbath, about one week from the time I arrived, to get out of bed and follow Eld. Pound, a Seventh-day Adventist, with a talk of about fifteen minutes. The Sabbath before, Eld. Pound, with the brethren, as directed by the Apostle James, prayed over me, anointing my body with oil, and the prayer of faith saved me. Am firmly of the opinion that it is the Lord's good pleasure to let every Christian live to a good old age that they may do good, praise his name, and glorify him. I reached the next evening at the school-house, and continued the meetings right along for ten evenings, and Sabbath and Sunday, the congregations averaging from 30 to 75 at regular meetings. The weather was delightful for the season. Visited ten families and held religious services at each house. One young brother by the name of Wise, of whom I have written you, joined the church. Bro. Wise is a single man, about 30 years of age. He came from the First-day Baptists. He is very childlike and thoroughly in earnest. Great joy to be able to keep him in the Sunday ranks but to no avail. He withdrew! Herington to his face, who was his pastor, when he made such an unreasonable attack on our cause last winter, of which I wrote you. Herington's members told me that his course had been the cause of his being cast out in the community. He preached his farewell sermon while I was there. Bro. Wise was liberal to preach and labor otherwise as the Lord might direct in his vineyard. The church is greatly cheered in the idea that they have a preacher of their own now, and satisfied that several others will shortly embrace the Sabbath there.

I aimed to visit the brethren in Ohio county, but the weather became so inclement and my health so poor, that Bro. James persuaded me that I had better not visit them now. After a very fatiguing journey I arrived home and found all well. "O pray for the Lord with me, and let us exalt his name together, for he is very good."

STROOM POST, III.

-He reports six weeks of labor, 34 sermons, congregations of 50, 3 prayer-meetings, 39 visits, and the distribution of 1,000 pages of tracts, and one addition.

FROM MR. REINES.

The ten days beginning from the first of the month of Tishri, the Jewish New Year, till the tenth night of the month, the great atonement day, are with the Jews called the ten days of repentance.

By reading several tracts for promoting Christianity among the Jews we have been seeing how false their theories of preaching the gospel to the Jews are. All the missionary societies, English, German, American, have a theory that the Jews have no feelings for confession of sins and of penitence, and that they claim self-righteousness. But as I am myself a Jew (who believes in Christ), and was brought up in a Jewish home and educated, in Judaism, I can say that the theory is thoroughly false. I don't know as there is any notion in the world that has such feelings of penitence as I know the Jews, at least in this country, to have. The Jews claim, as the ecclesiastical establishment says, "For the man who has not a just man upon earth that does good and truth not" (Eccles. 7:20); and as the Psalmist says: "For in thy sight shall no man living be justified" (Psa. 143:2); and if you take into hand the prayer-book of the Jews you find them closing almost every idea in the place of the ideal, and we do not present our supplications before them for our righteousness sake, but for thy great mercy's sake," Daniel 9:18. And how elevating is the prayer of the later synagogue:

"Like your beggars so we knock on the doors of thy grace.
For with merit and great works can we come before thy face.
Like a thorn in the man, even the best one,
Pilgrimage is he, righteousness—there is in him none."

Especially in the prayers that are assigned for the last month of the year, and for the new year, the ten days of repentance, on the great atonement day, the Jews can see the real state of the mind of the Jew. They think they are to repent and to ask forgiveness of sins, not for their righteousness sake, but for the Lord God's mercy's sake.

In order that you might get the full idea of what I say, I will explain to you some of the Jewish theories of penitence: It is the Jewish custom to repent and ask forgiveness of sins for the whole day past, every night before going to bed, and so every last day of the week, i.e., Friday, for the whole week past, every last day of each month for the month past, and special stress is laid upon the last month of the year, that is, the month Elul, because it is the last of a large period of small periods, and then is a preparing month for the coming judgment day, i.e., the Jewish new year, the first day of Tishri, for it is said, Jewish theology says that God holds in the new year a great judgment, when all creatures are coming before him to be judged to live or to die, to be happy or unhappy. The Jews are preparing themselves for that day of judgment, in order not to come before his throne without if, but humble and with prayers begging for forgiveness of sins for his mercy's sake, that they might be cleansed from all their filthy sins.
And so in the whole month of Elul used for preparation, that is, to repent. From the first day of that month they begin to blow with the trumpet to awaken the people and to remind them to be penitent. Shall a trumpet be blown in the city, and all the people be afraid?" Amos 3:6. The last quarter of the month, eight days before the new year, there is a great revival amongst them, they arise before daylight, going into the synagogues, praying humbly and with repentance for forgiveness of sins. In these three days they have special prayers assigned for that purpose. These prayers, written and compiled by good men of the Jewish synagogue in the days of the middle ages, are called prayers for forgiveness. In the last day of the year a great many of the Jews fast. They refrain themselves from eating and drinking in order to come in the next day, the new year, humbly before the throne of judgment. In this day they gather themselves, men, women, and children, in the prayer-houses, staying from the regular life till afternoon in humble prayers. I wish you could be here and enter in this time a Jewish meeting-house, and consider how they offer their prayers, then you might really see what I said, that there is one nation which stays penitently before the God of Israel. I tell you, the Jews, as I am heart-rending to hear how they pray: "O God, do not judge us according to our deeds, because our deeds are filthy rags, and we are sinful, but we pray, deal with us according to thy mercy and for thy righteousness' sake, we ask for mercy." Then come the days of repentance. According to their theology God grants to those who have not a real, humble repentance, a longer time till the great atonement day. On this day is the close of the judgment, it becomes sealed in that day, for the sentence of sins is passed, if guilty or not guilty, but is not sealed. God, by his great mercy, is waiting for the sealing of the judgment ten days, from New Year till the atonement day. So says the old synagogue. In the new year every man enters into the second, and noted whether to live or to die, to have a good year or a bad one. And in the atonement day the record is sealed.

Now, you can imagine the effect of such preaching which assumes that Jews have no desire for repentance by those who preach the gospel. But there is no such effect, and the missionary effort does not prosper as it should. I thank my Lord that he opened my eyes right at the start. I was very anxious to speak with the Jews, but I did not know what. Should I say to them "repent," if they really do repent? But I took with me the Edath, the Elul number of the year 1890, and showed to them the sermon on repentance. Bro. Lucky, in that sermon, asks our people of Israel: "If you are fasting and do real penitence why does not God hear your prayers concerning the restoration of the temple and saving the Messiah?" "But," he said, "you do not follow the advice of our good Rabbi Tanchuma, who says: Who soever is willing to do a thorough repentance must look upon the Son of David, i.e., the Messiah, the Christ, of whom it is written: Be hold your king comes unto you, righteous and with salvation;..." Isaiah 55:4.

These words I have spoken to my people, and though they have not become converted to Jesus yet, I hope the way will not return to me. At all events, I am not afraid of this that the Edath carveth out the only way to preach to my people. Would to God that all workers in the Lord's vineyard would turn to that way. Then would there be great hope that the kingdom of Christ would rule over the whole earth, and soon take possession of my people.

With best wishes I remain yours in the Lord.

Thrace, Galicia.

WOMAN'S WORK

A CHEERFUL ACQUISIENCE.

Christ never saith of us such loving labor As leaves no time for resting at his feet: The warmest days of summer, and the nights Of ice cold, are spent in bringing the work. He oftentimes counts a service most perfect, If sometimes it is only a love that is left. Yet trust, even in the thickest darkness, To hear hearts that see-deep fellowship with heart. We sometimes wonder why our Lord doth place us Within a sphere so narrow, so obscure Thats something we can do, we can find an entrance, And yet, oh! to be the door through which the light Must shine, and to bring in the tears of the exile, But just as useful in the Father's sight.

As they who grapple with some giant evil, God's friends - God's soldiers, we are, Our Saviour cries for cheerful acquiescence, Rather than for a busy ministry.

The REV. J. C. FLOYD, a missionary of the Methodist Episcopal Church, writes concerning Chinese women and women as missionaries that which is worth the reading. He says: The Chinese have a girls' day school. Their house is almost a prison. They know nothing of the outside world except what is told them by their slave-mothers and their children are shut up in their homes (in several cases homes of wealth and elegance,) and their missionaries are engaged in labors most abundant. The Chinese women mostly stay within doors. Their education consists in the study of the Bible, the Psalms, and the Epistles. Their aim is to be a Christian and to have a Christian family. They are content to serve the Lord and will gladly labor with their missionaries if they are content. There is a great demand for missionaries and the work is worth the time and effort that they can give. The Chinese women mostly stay within doors. They are not interested in anything outside. They are not interested in anything except what is told them by their slave-mothers and their children are shut up in their homes (in several cases homes of wealth and elegance,) and their missionaries are engaged in labors most abundant. The Chinese women mostly stay within doors. Their education consists in the study of the Bible, the Psalms, and the Epistles. Their aim is to be a Christian and to have a Christian family. They are content to serve the Lord and will gladly labor with their missionaries if they are content. There is a great demand for missionaries and the work is worth the time and effort that they can give. The Chinese women mostly stay within doors. Their education consists in the study of the Bible, the Psalms, and the Epistles. Their aim is to be a Christian and to have a Christian family. They are content to serve the Lord and will gladly labor with their missionaries if they are content. There is a great demand for missionaries and the work is worth the time and effort that they can give.
A love Sabbath-keeper, writing of her appreciation of our periodicals, and sending a generous contribution to aid in their publication, says: "I believe in a religion which reaches the pocket-book, for then I know it reaches the heart too." This is in full accord with the teaching of Jesus that "where your treasure is there will your heart be also." Would that we had more of the religion that reaches both pocket-books and hearts; then prayers and aims would go up before God together, and those who are blest would fall upon the church and the world in answer to such sincere devotions.

It has frequently been urged that the Sabbath Recorder be made a medium through which Sabbath-keepers might be made acquainted with opportunities for employment, etc., among those keeping the Sabbath. Desiring to do what we could in this direction we opened, some time ago, a "Want Column," which has had some patronage, but which is just now unused. There are however some advertisements on our last page, which Sabbath-keepers desiring to make a change in location might do well to look into. There is village property in Alfred Centre, a farm at the head of Elm Valley, in the town of Alfred, and a desirable property at Siaco, Fla., for sale in those two towns, N.Y., to let. All these properties, as President Lincoln used to say, to those desiring that kind of thing are just the thing they would desire. If any of our readers are thinking of making changes such as may be suggested by any of these advertisements, we advise them to write as directed, and find out for themselves.

We take pleasure in calling attention to the plan of the New York Recorder for an "Old Folks' Aid Society" in that city. The furnishing of employment for those who are able to work is an essential feature of this plan, since it both relieves the tedium and evil of absolute idleness, and enhances the value of the articles which have been contributed for their benefit. There must be in almost every home among our readers a surplus of cast-off clothing to make up a bundle which could be sent to this institution, and no one can tell how much actual suffering would be relieved by it. Of course, it might not be profitable to send packages long distances, where the cost of transportation would be more than the value of the clothes, but from different parts of this State, New Jersey, and the New England States many such packages might be sent. In all cases, let the charges be prepaid. This would be the only

tense to the sender and would be a very small outlay for the amount of comfort and help it would bring to some old people—somebody's father and mother.

The New York Correspondent of the Standard (Baptist) of Chicago, says that "On Sunday, January 10th, about two hundred people met for the opening services of a new Greek Church in this city. The services were conducted by the archimandrite, Rev. T. Ferendinos. The metropolitan of the Greek Church in Athens recently appointed him to the duty of organizing a church here and conducting its services. A Greek layman, who has spent a life time has lived in New York, set the movement on foot some months ago. The services were held in West Fifty-third street in what was formerly a German Evangelical church, which has been refitted so as to meet the requirements of the elaborate Greek services. The little church has been remodelled after the general idea of the great Greek churches in Russia, Greece and elsewhere. The officiating priest on this occasion was the son of a rich rich robe of offices, the bright green robes trimmed with gold and red and lace. His unique head-dress, consisting of a black hat seven inches high, from which hung a black veil, was an unusual sight in this city, but familiar to those who have elsewhere witnessed the Greek services. There were the usual crossings and bowings common to the orthodox Greek Church. Attempts have been made on former occasions to organize a Greek Church in this city, but they have not been successful, except for brief intervals; but as the Greek population is increasing it may now be possible to make these services permanent."

On Tuesday, February 5th, the Christian Endeavor movement will have completed its eleventh year. Speaking of this movement and of the observance of this anniversary day, the general Secretary, J. W. Baer, says: "There are now over 19,500 societies, with over 1,100,000 members, all over the United States, Germany and Canada, which are ever spreading so rapidly in every land and every evangelical denomination as at present. The object of Christian Endeavor Day is twofold,—to secure a concert of prayer on the part of the young people for other young people all over the world, and thanking God for our freedom and by home and foreign missionary boards of the denominations to which the several societies belong. In order to promote intelligent piety and intelligent giving, it has seemed to us that a three specific object farm in Vermont, N.Y., as above, namely, the circulation of denominational papers and other religious reading. Many societies, after making an offering to missions, are likely to have a few dollars in their treasuries which they can wisely appropriate to paying for one green and white double bed for a young family who would otherwise see it. We most heartily commend to our own young people both the objects and the method of this observance. The value of good reading in the religious life of any people is simply inestimable. So in the life of any denomination its own literature is of inestimable value. We are glad that plans are being made between our Tract Society and our young people for systematic work in this line, but if the plan of the General Secretary were observed by our societies and a few only a few dollars from each were furnished to pay for the Recorder one year to families not in circumstances to take it, no one can tell how much good it would do. Shall it be done?

Some City Missions. The opportunities for Christian, benevolent work in a city like New York are practically unlimited, and the truly earnest, devoted soul will find ways and means to do something that will help, at least a little, in the great work needing to be done. It was recently our privilege to spend a little time with our Brother and Sister J. G. Burdick in New York, and in company with them to look in upon some of these opportunities.

Our first visit was on Sunday evening to the Chinese building, perhaps in 12th street. A portion of this building is occupied by Chinese merchants of the city, and the remainder by laundresses, clerks and others of small business and limited means. Here they lodge, prepare their meals and live on some sort of cooperative plan. But that which interested us most was the school. The rooms usually occupied as parlors are furnished with small tables and chairs. Here on Sunday afternoons and evenings the boys gather and Christian men were found to do in them; each teacher has one pupil, which is usually the same person from week to week. Mrs. Burdick has had the same scholar for more than a year. The work of each teacher is independent of all else; and in them all they all pursue the same course. Of course the teaching is in English and this involves all the details of language instruction, etc., but in all the cases, the Bible, in some of its parts, is the principal text book. Some of the boys appeared to be well informed, and others were mere beginners in the use of the language and in the understanding of the truth. Many of them are already Christians and all seemed eager to learn. At the close of the lesson we had the pleasure of speaking to them of our common needs which make us all skin, of the common Father and Saviour above us all, and of the language of the heavenly land in the name and teachings of Jesus.

Returning from this service, we accompanied Bro. Burdick to the Florence Mission, near the Bleecker street near the Bowery. This mission was established for the purpose of aiding in the recovery of fallen women. But it is conducted on the basis of "the blood of Jesus Christ cleanseth from all sin." Hence, very rarely, if ever, are all classes to be found, as it is the plan to set the women apart, out of a sinful and degraded life drift in here. It was ten o'clock or later when we reached the rooms. A large room with seating capacity for two or three hundred persons was packed with people of almost all classes and descriptions, among whom religious services were in progress. Here we heard some of the most thrilling testimonies it was ever our privilege to listen to. The descriptions which some gave of their former lives of sin and wretchedness, and their thermometers to the power of Jesus Christ to save even from the lusts and appetites of the old life were enough, it seemed to us, to convince the most obtuse heart of the truth of the gospel. After a half hour, or more, the leader of the meeting went near the door where we had found seats and said if there were any Christians there who were willing to work, there was work for them just across the hall, where a chosen men who could not get into the main room were seated. Of course we could not sit after such an appeal as that. As we crossed the hall we met the matron of the rooms, or "the mother," as she was affectionately called, who said that several of the men had already asked for prayers. A few entered the
room a half dozen more arose for prayers. Three were invited into a small parlor in the rear of the room where the men were seated for prayers. At the request of the matron we remained in the room with the men and addressed them for some minutes, and others did the same. Then followed some time spent in personal conversion. At times we were able to find the sin and sorrow of this class of men due to the demon, drink. One young man, not more than twenty years of age, said, "I was once a Christian, but now it's all dark." When asked how it came about, he replied, "well, when my father and other died I took to drink again, and ever since I have been miserable and wretched." It was the same old story; drink and crime came in together, and Christ and peace went out. We tried to show him that his present ways are wrong, but rest and peace is what he sought out; for which he is to cast out; that he give the sin and drink and take Jesus back to his heart for salvation and protection. He acknowledged the truth but would not promise to follow it. In a few minutes we saw him go out into the dark night, not knowing whether it was faith or fear that led him away, or to sink through deeper sin to utter ruin. This, with but slight variations, is the history of vast numbers in this great city. And so, at a late hour we returned with Bro. Burdick to Bible truth. To Gen. Wheeler in terms which excited much interest into the low and crime.

Rasked one young man came a Chilian, drink. As a Christian, and the right of American citizens will be permitted them to go ashore and informed the Argentine Republic such territory as they may justly claim, or can wisely and honorably govern, and let it be understood once for all that the most peaceful of nations can in a just cause make herself feared.

But if no trouble will not last and we are making some progress, but little else is being done while the Speaker remains too weak to wield the gavel. And for this more strength is required than for rail splitting or whatever else is typical of hard labor. It will be put on guide's notice, neat, noisy, ambitious, partly battle, impatient, and insincere, indisciplined and chaffing lot of gentlemen sent up to the national capital is worse than district school teaching when the boys think they can whip the teacher. The doctors are wise in knowing Speckter City, but honest until something like his usual strength is restored.

Washing. WASHINGTON, Jan. 10, 1892.

War with Chili is inevitable by most people here: Government officers are ominously silent, but silence speaks. Both Governments are preparing for war. Unusual activity continues in our navy yards, and war vessels are being put in readiness and moved to the south. It is believed that the motive of any purpose to stones for the premeditated assault in the back upon United States sailors, unarmed, sober and scattered miles apart in the streets of Valparaiso, some of the Chilian police aiding and abetting. Are the Chilian authorities afraid of the populace? The latter are largely of mixed Spanish and Indian blood, ignorant, proud and cruel. Their bloody victories over the Peruvians and the Bismarckese have turned their heads, and it looks as though wise counselors were not few. Several of the English and German commercial people are likely to see their folly when this country moves and will urge concessions upon Chili. And the Chilian themselves will be apt to have new light on the subject. When Commodore Evans after his long stay of sailors had been stoned a few days ago permitted them to go ashore and informed the authorities that he would defend his men with his guns there was no more trouble. Let Evans's example be followed by this country and the right of American citizens will be respected in Chili and better relations in other quarters.

It is believed that the President will this week send in his promised communication to Congress, and that that body will promptly adopt vigorous measures. There is, however, a general desire for a peaceful solution. War is a terrible thing at best and war with even so small a nation as Chili will cost precious blood and treasure and involve grave possibilities. But if necessary to protect her citizens and avenge the cowardly thrust of Chilian knives in the backs of Americans, the cost will not be taken into account, and the risk will not be considered. Many are ready to say: if no sophosty is offered nor repartition suggested, nor security promised, this nation must make herself a terror to evil doers, and as for Chili let her agressive temerity be broken and her abnormal

length of territory shortened. Let her be amply compensated if need be at her own doors and gates, and the Argentine Republic such territory as they may justly claim, or can wisely and honorably govern, and let it be understood once for all that the most peaceful of nations can in a just cause make herself feared.

A Government work in Chili is making some progress, but little else is being done while the Speaker remains too weak to wield the gavel.
what you can do," at the same time leading him to the stiff, hard instrument. The youth struck a few chords, saw what kind of a piano it was, and played a stately, dignified piece, which upon such an instrument he had no trouble in executing. Liszt then led him to the piano with spectator, and he played the most difficult etude he could think of, full of brilliant runs, which he could do with facility upon an instrument of that character. Last of all the master pointed to the third piano, and said, "Play me one more piece." The young Chopin, for that was his name, sat down before the best piano and played a Beethoven sonata just as well as he possibly could. When he had finished Liszt asked his name, and said, "Go, you have no need of instruction from me." That, whether the story be true or not, is an illustration of the truth.

Gumption is oftentimes noticed when absent. It is a lack of gumption that makes people fall through inexcusable blunders, through not seeing that "it made any difference" till after the damage is done, through doing just the worst thing possible in an emergency. Gumption is something else, but most valuable to its possessor. It is the ability to see a point when it is somewhere within the range of vision, to understand a thing when it is reasonably clear, and the ability to apply and act upon the knowledge thus obtained when there is a fair chance to do so.

Remember, young people, one of the most important things for you to get after the gospel of Christ is "gumption." Therefore get gumption.

ONE WHO THinks HE HAS A LITTLE.

BE CAREFUL FOR NOTHING.

BY MISS ESTELLA WILSON.

"Why are ye fearful, O ye of little faith?"

Have you not seen the glory with which God clothes the flowers of spring and the grass of the field, and learned to believe that he bestows such excellent beauty upon the frailest things of earth, will not forget the being whom he made in his image and into whose soul he breathed the breath of life? Have not Jesus Christ, the Author and Finisher of our faith, said to us, "As the Father knoweth me, even so knoweth the Son also; and the Son knoweth the Father; so knoweth the Father the Son, and I know both. He that hath seen me hath seen the Father; and he that seeth me seeth the Father also." Therefore be careful for nothing; but in everything by prayer and supplication let your requests be made known unto God.

THE FEAST OF DEDICATION.

Channukah the Jewish "feast of dedication" (John 10:22), which is observed by Jews throughout all the world, began the Sabbath after Christmas and continued for eight days. It is one of the most joyous feasts of the Jews and this year coincided almost exactly with our Christmas festivities.

The festival happens annually on the 25th day of the Hebrew month Kisley, and commemorates an event which did not occur in Pentecostal, nor in even later biblical times. The cause and reasons for its observance are thoroughly explained in the first four chapters of the book of Maccabees—one of the books of the Apocrypha—works not admitted into the sacred canon of the Holy Scriptures, but the historical importance of which is universally admitted.

In these chapters the events relating to the state of Judea while tributary to the Syro-Greeks are graphically related; how their ruling King, Antiochus, insured us that if we destroy every vestige of Judaism; how he forbade the Jews to follow essential precepts of their revered religion under terrible penalties; how he despoiled the Holy Temple and placed therein idols such as were worshiped by the heathens. The history then proceeds to tell how
the people had become bowed down through fear of him, and how at last a valiant man being
longing to the Aaronic priesthood arose in a
village called Modin, gathered his five brave
sons, and his little daughter, and went around his
attestation to the beauteous King, and swore to
restore the true worship of the one God of Isra-
el among his people.

This man was Mattathias, the son of Johanan,
of the Asmonaeus family, and his five sons, whose
names, like their father's, are illustrious, were
Johanan, Simon, Judas, Eleazar and Jonathan.
But the venerable priest, being then near the
end of his career, admonished his sons to re-
main faithful to the cause and unyielding until
Tribus was restored unto them. He appointed
their counsellor, and Judges, surnamed Maccab-
eus, their captain. Judas is one of the most
renowned generals in the annals of the world.
His successful attacks against the Syrians, and
his complete victory over such commanders as
Ptolema, Gorgias, Nicanor, and Lyaias, whose
scores of thousands of trained warriors were
routed by comparatively small bands of brave
and zealous men, are matters of history too well
known to need repetition.

Extraordinary instances of bravery have been
recorded of the sons of Judas, who afterwards
died upon the battlefield, and of Eleazar, one of
his brothers, who ran his sword through the
body of an enemy, upon whose back he mis-
takenly thought King Antiochus was seated, and
the animal fell upon him and fatally crashed
him.

The name Maccabeus, or Maccabees, is be-
thought to have been derived from the Hebrew
term Mi Chamoch (which is like unto Thee, O
God!) part of an inscription on the banners
borne by the Hebrews, and also derived from the
Hebrew expression, Macaeb, "a hammer,"
applied to Judas in his successful work against
the Syro-Grecians.

After the general victory, the Hebrews re-
stored the Holy Temple to its purity and to the
true worship of God. Then Judas ordained a
universal illumination and celebration of the
great event by the lighting of dedication of extra
lights on the 35th of Kislev and the seven suc-
ceeding evenings, with especial thanks and
blessings. The blessings of the gospel are fitted to
nourish the spiritual man. "Without money," its
freeneess again declared. Money has been used, both in secular and sacred things
but it cannot buy eternal life. v. 2. "Spend money,
levieth, as it was the custom. "Which is not bread." Money has been used, both in secular
and sacred things, but it cannot buy eternal life.
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its freeneess again declared. "Which is not bread.;
In the material world can never fill the soul and
satisfy its desires. Unfermented wine, its freeness,
its fr...
for the residence of D. E. H. Potter and wife, the occasion being the fiftieth anniversary of their wedding. The evening, as regards weather, proved to be one of those beautiful moonlight winter evenings, to a degree which it is seldom one's lot to witness. The sleighing bear, Oscar Potter, brought the people together in large sleigh-loads and from a distance to offer their congratulations to the aged couple who had traveled so happily together for fifty-years in their married life. The High God spares the commitment of another half-century of like happiness. It proved a very enjoyable occasion to all present, good cheer abounding on all hands. A bountiful repast was served. As a lasting proof of the good wishes of those present, four gold watches, worth in gold $25 each, were presented to the newly married pair, also a gold watch from one of the children, and gold lined spoons, together with other articles from distant friends, were presented as tokens of esteem upon the part of the givers. Congratulations were given by the pastorate of half the company present. These were very happily responded to by the aged bride-groom, the bride standing by his side to give her sanction. On account of inability to attend, letters of regret were received from the following persons: Mr. and Mrs. Hiram Babcock, of Cuyler, N. Y.; Mrs. Link, Troy, N. Y.; Emma Burdick, and Jessie Gladwin, Pueblo, Colorado; Perry Potter, Andover, N. Y.; Mrs. H. E. Stevens, New York City, Mrs. Martin Babcock, of Opelousas, Louisiana; Grace Barber, Alfred Centre, N. Y.; F. T. Davison, Hoboken, N. J. Also a letter was read from Mrs. Jonathan Maxwell, of Westerly, R. I., the bridesmaid of fifty years ago. With her souvenir of a gold lined spoon there came also a piece of lace worn upon the occasion (1842) and exhibited at the anniversary (1892.) Mr. Hiram Burdick the groomsmen of fifty years ago left his home at Cuyler, N. Y., to be present at the anniversary, but was taken sick at Homer and was unable to attend. Thus another mile-stone has been passed in the progress of the institution, and made us forcibly that we are all passing rapidly on to the land of the great majority, and of the necessity of making that preparation that will insure us a happy home therein. R. F. E.

Rhode Island.

Westerly.—Sabbath-day, January 6th, was cold and clear, a welcome change from the dreary, foggy weather, which had prevailed too long for health, much sickness being traceable to its effects. A large congrega-tion was in attendance on the morning service and gave close attention to the sermon from 1 Cor. 1:21, "and the power of God and the wisdom of God." The preaching of Pastor Daland seems to suit equally the schol- ar and the plain, earnest seeker after the simple, practical truth and soul food. Four young people—two young men and two young women —were baptized and united with the church quite recently. The prayer-meetings on Sath-bath eve fill the room devoted to its use, and the voices of the young, both in testimony and prayer, are a source of inspiration to their elders. Mr. Daland gives, every Sunday eve, a short singing lesson and a lecture upon the Bible to the young people, who seem greatly interested and manifest an increasing regard for the Word. Many young people from the congregations of other churches are quite regular in its attendance, so that the vestry barely suffices to hold them. The thank-offering service was held after Thanksgiving Day, and was led by Mrs. A. Z. Farnham. Oarowing to sickness and the failure of some to hear of the appointment, the resignation of the committee was not read. An address presented felt that its tender, devotional spirit was a source of inspiration and strength. All but one of the seven churches in Westerly are now rejoicing in the leadership of a settled pastor, the Rev. Mr. Woodrow, a young man, having been accepted as pastor of the Congregational Church. But one of the seven has the same pastor of one year ago.—The quarterly report of the local W. C. T. U., lately given evidences vigor and energy in the work for which it was organized. Several members, among them the president, Mrs. Moore, who was sent as delegate from the Third District, of Rhode Island, attended the National and World’s W. C. T. U. Convention held in Bos-ton, enjoying its grand opportunities for inspiri-tion and co-operation. That section of the United States has increased its membership over sixty per cent during the past year, numbering nearly eighty, with a branch union organized at White Rock in November, and attributes its present pros-perity largely to the labor in Westerly of P. A. Perry Potter, of the several schools. Several churches and the W. C. T. U., January 7th, filled the Opera House in which it was held. An address was given by Mrs. Gleason, Associate National Superintendent of the department of narcotics. Much good, it is hoped, will result from her presentation of truths, although some-what startling ones, and unanswerable argument.

Wisconsin.

Alton.—With January 1st we began the ob-servation of the week of prayer, holding prayer and conference meetings at the church each evening. At the close of the week the interest was such that it was deemed wise to make some special effort. Three had expressed their pur-pose to become Christians, and one had decided to unite with the church by letter. Accordingly when we were gathered for the communion last Sabbath we had the pleasure of receiving the estate of some to hear of the appointment. So many to a degree which it is seldom possible to do likewise. This morning we received a letter was read from Mrs. A. Z. Farnham, granting. Accordingly we were pleased to hear of the appointment lived longer than the average of the faculty, and her life. It was in these words:

"I want a peace with God."

This wish was granted, as her death-bed at-tested.

She had been ill during the fall, and it ap-pears from her diary that some weeks before her brother’s sickness she had asked God that her "burden of weakness might be taken away, and she made strong enough to go on with her work and forget herself. She went on, "I am glad that the meeting was held and the revival service, and the temperance pledge which lies here be-fore me, which she circulated in the school at Hahnamann, all can attest, how well she an-swered, giving her strength to do her work well by the way." After her brother’s death I find her saying "My bless-ings have been pro-moted to the heavenly work first; shall I do the earthly well, stand the test, come up out of all, victor?"

L. C. Randolph attended her funeral service and spoke very beautifully of her exertion to graduate at Hahnamann; of how she had passed the higher examination, and had advanced into a higher department; and how her aspiring nature and love for the best things was now finding ample scope, together with that brother whom she loved as few sisters love, in the better world.

She was dressed for burial in that which was to have been her graduating dress, presented to her long ago. Members of her class at Hahnamann were the pall-bearers, and their beautiful bouquet was buried on her breast, while that of the faculty, a large flower-sickle, was preserved with her books. And so was laid to rest the form of one we loved so well on earth, and whom we shall yet love more in heaven. N. A. BRIGHTMAN.

A PRACTICAL ANSWER

Knowing Bro. G. H. Lyon’s earnest, intense interest in tract work we wrote him asking his co-operation. This morning we received a copy of the Bradford Daily Recorder, with five addenda, in different parts of the paper. We give a sample here that others may see the point and do likewise:

"The application of the word Sabbath to the first day of the week is of comparatively recent date. No writer can be found in any language up to the sixteenth century who so uses the word, but a few can be found at the present time, in any language but the Eng-lish, who use it." The Sabbath Outlook, January, 1892, monthly, 10 cents per copy. Address Room 100, Bible House, New York.

SUNDAY IN NOT THE SABBATH. See Sabbath Reform Librory, monthly, 25 cents per year. Address Room 190, Bible House, New York City.
The Sabbath, monthly, 50 cents per year. The Sabbath Reform Library, monthly, 25 cents per year. The Brides, 25 cents per copy. The Church, 25 cents per copy.

Whoever signs petitions for Sunday laws is requested to take and read the Sabbath Outlook, a Christian newspaper of the highest moral tone and good treatment, but not coercion for any day of worship.

The cost of these little aids was not a big sum, and yet it helps us to put it before us. Look about you, kind friend, and see if you cannot thereby help us. They may be presented at your discretion. If you have not the money you can not give some time to tract distribution? Canvass your church for the Outlook and Reform Library. Do yourself and the Board some good. There seems to be an awakening among our people. Let the Lord help us to reach them. The more we find, us, as a people, doing more in any previous year of our history.

The Rev. W. C. Daland was the first individual to have tracts from our new headquarters, Room 100, Bible House, New York City. And a lady who is studying the Sabbath out in Indiana was the second to ask for tracts. We trust that the day is fast approaching when our people will be wide awake in scattering the seed of Sabbath truth. A plan is being perfected by a people who commune to the "isolated Sabbath-keeper." Prepare a list of names in your neighborhood to whom you desire the Reform Library sent; send the names to Room 100, Bible House, New York City, and from there they will be mailed. Now the expense of sending them is to be born by yourself. Precious privilege you have of scattering the truth. The cost will be about 75 cents a month for 100 names. You can do something, can you not, my friend? If the isolated ones respond to this appeal as they did to Mr. R., a convert of the Christmas Day of Youth's Companion, I shall have a list started before this ink is three weeks dry. The Young People's Committee are working up the interest among the Y. P. S. E. C., but it is my pleasure to put this important measure before those who are, as themselves, single individuals—families and parts of families. Friends of our cause let me hear from you.

Another matter of considerable moment we wish to call the attention of our people to—Our Book Exchange. We can furnish you books, papering from a lesson to a complete library, at less figures than you can get the same for elsewhere, saving you a small per cent, and also putting a small profit into the Society's treasury. If our people would unitedly help in this matter quite an industry, the advantage of all parties concerned, might be maintained. Sabbath-schools would do well to write us for information regarding Sabbath-school libraries. Pastors who want anything in the line of books, will be given a special discount. Can we not help each other in this new undertaking?

J. G. Burdick.

Room 100, Bible House, N. Y.

MISSIONARY BOARD MEETING

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawtucket Seventh-day Baptist church, Westerly, R. I., Jan. 30, 1892.

Dr. N. H. J. Gardiner was called to order at 9:30 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. J. G. Crandall. There were present ten members. The minutes of the regular meeting, Oct. 21, 1891, were read and approved. The Treasurer then presented his quarterly report, which was, upon motion, received and approved.

The following orders were granted:

A. B. Main, Col. Sec., Salary and traveling expenses to Dec. 31, 1891. $317.41
J. N. Wood, Stat. and traveling expenses to Dec. 31, 1891. 120.35
E. L. Fragg, ?
J. M. Todd.
Malcolm Harry, 154.14
P. F., traveling expenses, $81.57
J. S. Powers, Salary, 100.00
G. W. Lewis, traveling expenses, 106.50
O. U. Whitford, 15.00
J. F. Sandford, 33.34
Garvin Church, including traveling expenses of E. H. Roccelli, 30.00
D. H. B. Gardiner traveling expenses to Dec. 31, 1891, 64.00
Richey and Cunings Churches, 75.00
New Alabama Church, 10.00
First Western Church, 100.00
Watertown Church, 10.00
Hornsville Church, 35.00
Pleasant Church, 60.00
Middle Island Church, 10.00
West Union Church, 35.00
Greenwich Church, 10.00
Andover Church, 10.00
O. C. T. O., Salary to April 1, 1892, 30.00
American Sabbath School Society, Printing and supplies, 1,000.00
Charles A. Burdick, 10.00
Nelson Church, 30.00
W. T. H., traveling expenses, 75.00
S. H. Babcock, traveling expenses, 90.00

In memory of the late Bro. Thomas V. Stillman, the Corresponding Secretary read the following resolution which was adopted:

Resolved, That Bro. Paul M. Barber be elected to fill the vacancy caused by the death of Bro. Stillman.

In memory of the late Rev. Solomon Carpenter, the Corresponding Secretary read the following, which upon motion was adopted:

IN MEMORIAM.

Our late venerable and highly esteemed brother, and with Nelson Burdick, a pioneer missionary of our Society to China, the Rev. Dr. Solomon Carpenter, was born in Stephentown, N. Y., March 10, 1825, and died in London, Eng., Dec. 21, 1891; and we desire to place on record our appreciation of the great value of his long and many labors.

His Christian character was marked by warmth of devotion and gentleness, his work in the foreign land in the years 1847-50, 1860-64, and 1873-76, by faithfulness and wisdom, and his relations with this Board by great Christian courtesy and generosity.

For the widow and relatives we have the most cordial Christian sympathy; but, as for our brother, he rests from his labors, and we desire to place on record our appreciation of the great value of his long life and many labors.

It was voted that the Board approve the action of the Corresponding Secretary in granting to the Rev. J. D. Ward permission to labor with the Adams Centre Church.

It was voted that the Board employ the Rev. Madison Harry on the Kansas and Nebraska field for an indefinite period at the rate of $600 a year and traveling expenses.

It was voted that the appropriation for the coming year be made for the Hornsville Church, at the rate of $75 a year during the time that they have a pastor.

It was voted to employ the Rev. S. L. Lee on the Arkansas, Eastern Texas, and Northern Louisiana field at the rate of $500 a year and traveling expenses.

The report of B. Carpenter, committee on shipping goods to China, was presented and adopted.

It was voted that A. L. Chester, Tress, Joseph H. Potter, and B. F. Langworthy, 2d, appointed a committee on Besquests and Permanent Funds for the current year.

A notice of a request by Mrs. N. May Coke, $200, was referred to the Committee on Besquests and Permanent Funds.

The report of B. Carpenter was read from J. J. Ordway and E. F. Peterson concerning missionary work by theological students during their summer vacation.

It was voted that the Board sympathize with the general plan and purpose of their work, and that a committee of three, consisting of the President, Corresponding Secretary, and Recording Secretary, be authorized to act if a proposition comes from them.

The committee on the compilation of the results of foreign missions presented a report of progress.

An extensive correspondence was presented, in which an appeal to the church for action was taken except to approve the action of the Corresponding Secretary in regard thereto.

WILLIAM C. DALAND, Rec. Sec.

ORDINATION AND REVIVAL AT LOST CREEK.

At our regular Quarterly Meeting, Dec. 11, 1891, brethren L. B. Davis, and Bootho Bond were duly chosen for the office of deacon, and First-day, January 3d, was appointed for their ordination. On January 20th, 1892, a carbon communication from Brother Bond asking to be excused from serving the church in that capacity, owing to the distance of his residence from the church and to infirmities of which the Board was not aware. His request was granted and the church proceeded immediately to elect J. A. Bond. On January 3d, according to appointment, we met with the following representatives from sister churches: Elders S. D. Davis, M. E. Martin, and T. L. Gardiner; and Deacons Floyd Randolph and J. J. Lowther.

The proceedings were as follows:

S. O. Davis was chosen Moderator, and Eld. S. D. Davis conducted the examination. The examination being satisfactory, after Scripture reading and prayer by Eld. M. E. Martin, the charge to the church was preached by Eld. T. L. Gardner to the Deacons. After the laying on of hands, and the consecrating prayer by Eld. S. D. Davis, the charge to the church was given by Eld. M. E. Martin, charge to the candidates by the pastor, Eld. L. D. Seagrave, and the hand of fellowship by Deacon J. J. Lowther, after which all present turned forward and welcomed the new deacons by a hearty hand shake and many demonstrations of love and encouragement.

The ordination was followed by a series of meetings commencing First-day night. Eld. Martin remained with us a few days, carrying with him, as he left, some tokens of our appreciation. Gardiner remained with us one week preaching night and day to large and interested audiences. There was the best of feeling and the most cordial reception of the brethren upon us at all our gatherings. The church is greatly encouraged in the work. Eld. S. D. Davis was with us another week. There were twenty renewals and conversions, nearly all from First-day ranks.

The meeting closed First-day night, Jan. 17, 1892, with congregations coming forward to shake hands with Eld. Gardiner and leave such presents with him as they desired. It is a time long to be remembered at Lost Creek.
EDUCATION.

---ANN ARBOR (Mich.) University the past year graduated 180 students in numbers that of any institution in learning at the United States.

--Geo. W. Childs has presented almost his entire collection of rare prints, manuscripts, autographs, etc., valued at $100,000 to the library of the Drexel Institute.

--Some unnamed Eastern philanthropist has given $50,000 toward a library fund for the Colorado College at the University of Denver, and $25,000 will be expended on a building, and $15,000 for books.

--Anthony Drexel, a member of the famous banking firm, has built at his expense, and endowed with a million more, an Institute of Art, Science and Industry in Philadelphia. It will accommodate 2,000 students, and be fitted up with every appliance for the training of body and mind. It is in these gifts which go to offset the selfish indulgences to which so many rich men are given. Yet we sometimes wonder if there are not too many "helps" and "facilities" nowadays in the matter of education.

--President Gilman, of Johns Hopkins University, told several hundred students the other day what he thought about a liberal education. After quoting a number of utterances of Professor Goodwin, General Walker, Dr. Jordan and others, who seem to hold the idea that the liberal education is the greatest combination made up of so good a loan of knowledge, and that when it was put in the shape of an education in the liberal arts and sciences, men differed as to what that during the last year the workable arts and sciences were in favor of the study of nature; the humanist, of man; the scientists, of science," said the President; "but, in the language of Matthew Arnold, "the idea of liberal education is to bring us to a knowledge of ourselves and the world, and therefore in its beginnings it should be general." Therefore I hold that as great an amount of liberal education as possible should be gotten between the work of a school boy and that of the professional man, by means of a broad collegiate training. This is a liberal education, the broadest, the most extensive, concentration and analysis. He must have the power to arrange it, as well as to retain this knowledge, and be able to express it for the benefit of others. And the culmination of all these powers is his good judgment. His knowledge should consist of the workings of body and mind, a knowledge of not only his own tongue, but that when it was put in the shape of education in the universal history, but that when it was put in the shape of education in the universal history, and at the right time, may do very great good to many.

--Here is a "telegraphic brevity" in this morning's result of the business never caused such a four-fold tragedy as that, even in New Orleans. The same paper laments editorially the grip of the lottery companies, and if they could not, why should not every right-minded, and ashamed human being, both preach and practice it?

--Although there is less observation than formerly of the old-time drinking customs there is still a great deal of injurious spirits and morocco in some day traders and country stores. It is a time when the friends of temperance, especially in cities, should be on the alert to diminish as much as possible the sale of intoxicating drink. The all-too-often repeated word of caution may save many a young man from taking the first downward step in the dangerous path. A well-chosen leaflet, handed out with disinterestedness at the right time, may do very great good to many.

--Newspaper in New York, W. N. ~.

SPECIAL NOTICES.

--A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days time to the Seventh-day Baptist Church, to assist in the location of the same in Buffalo, N. Y., are cordially invited to meet with us.

--The Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church, corner of Clark and Washington Streets at 2:45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1:30 P. M. at 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 B. W. Peterson, Morgan Park, III.

--The Seventh-day Baptist Church of Cornwellville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:40 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.

Temperance.

--Secretaries Haine and Proctor neither smoke nor permit smoking in their departments.

--A voluntary abstainer, twenty years old, has the chance of forty years longer, or until sixty-four years old.

--The Supreme Court of North Dakota has affirmed the constitutionality of the prohibitory liquor law of that state.

--The mayor of Kiowa, Kansas, Mrs. Paxton, has been asked to resign because of her "fanatical crusade against the saloons," her own husband being among the signers of the petition.

--Bonfort's Wine and Spirit Circular gives the following as the annual per capita liquor consumption, in American cities in the United States: Wine, 400; spirits, 1,150; beer, 13,300.

--A Santa Rosa (Cal.) correspondent, writing of the wine industry of the locality, says: "There are 1,500 more actual vineyard acres, mostly through wine and liquor-drinking."

--The National Temperance Temperance in Chicago, reports that the last year 140 patients have been treated, and 30 surgical operations performed, with a mortality of only 5 per cent.

--A New Wheeling, W. Va., Saloon-keeper's Protective Association has issued a list of differences about the "free lunch" system which some of the saloon-keepers want to abolish.

--The celebrated Archdeacon Farrar offers $500 for a druggist, who will be convinced of the evil of whiskeys and will promise to live without total abstinence. We will also give $500 for a well-authenticated case where one has become a drunkard while practicing total abstinence, and no drunkard can be cured without it, why should not every right-minded, and ashamed human being, both preach and practice it?

--Although there is less observation than formerly of the old-time drinking customs there is still a great deal of injurious spirits and morocco in some day traders and country stores. It is a time when the friends of temperance, especially in cities, should be on the alert to diminish as much as possible the sale of intoxicating drink. The all-too-often repeated word of caution may save many a young man from taking the first downward step in the dangerous path. A well-chosen leaflet, handed out with disinterestedness at the right time, may do very great good to many.

A GOOD INVESTMENT.

So much has been said recently about rich men giving to poor boys that it is pleasing and novel to tell of the rich man who is showing charity to a rich man. One night, not long ago, Gen. W. Swayne was going up town on the Fourth Avenue car. He tucked his crutches under his arm, and went with the others to the livery-stable. Swayne said he had found that he had no money. "I suppose I shall have to get off," he said to the conductor. The conductor said he supposed he would. Then up spoke a voice from the bottom of the car. It belonged to a very small, one-legged newboy, who had to depend on crutches. "That's a pair of us," said the small boy kindly. "I'll lend you a nickel to pay for your ticket.

This offer touched the General's heart, for it was plain that a desire to spare his pride had led the newboy to call it a loan. He said to the conductor, "The boy's address."

The latter gave it, but told him it was Mr. Swayne's wife's; as he had left a purse with her. The poor boy had a thing once he had seen. They barreled some occasion repeatedly to congratulate themselves on the five-cent investment made by their dead relative.—New York World.
THE SABBATH RECORDER.

Business Directory.

Alfred Centre, N. Y.

ALFRED CENTER STRAM LAUNDRY.

Lady B. Truesdell, Proprietor.

Satisfaction guaranteed on all work.

University Bank.

ALFRED CENTRE, N. Y.

E. H. Bliss, President.

W. Hamilton, Cashier.

Write for our Numbers.

W. B. Cook, D. D., ALFRED CENTRE.

Office Hours—A.M. at 9; P.M. at 6.

Burdick and Green.

Manufacturers of Tissues, and Dealers in Stoves, Agricultural Implements, and Hardware.

The Alfred Sun, Published at Alfred Centre, N. Y., every Friday, and at All the Domestic Subposts.

SABTH-SCHOOL BOARD.

Published at Alfred Centre, N. Y., E. E. M. Tonkel, President, Alfred Centre, N. Y.; E. H. Bliss, Treasurer, Alfred Centre, N. Y.

Leonardsville, N. Y.

Biggers' Week-End Commercial Conference, at New York City.

New York City.

The Barrock & Wilcox Co.

Patent Wraps, and Fancy Linens.

Cottrell & Son.

New York correspondent.

H. M. Trenberth, Editor.


LEONARDSVILLE, N. Y.

T. Boggs.

Office at residence, Milton Junction, Wisc.

Milton, Wis.

Milton College, Milton, Wis.

Twin Cities opera on December 15, 1884.


M. B. Turner, Secretary.

C. S. OTAVERILL, MINISTRE PAILLIS.

395 West Madison St.

The Catalogue of Publications.

NEW YORK.

C. H. B. Anderson, Secretary.

C. H. B. Anderson, Secretary.

C. H. B. Anderson, Secretary.

The Barrock & Wilcox Co.

Patent Wraps, and Fancy Linens.

Cottrell & Son.

New York correspondent.

H. M. Trenberth, Editor.


LEONARDSVILLE, N. Y.

T. Boggs.

Office at residence, Milton Junction, Wisc.

Milton, Wis.

Milton College, Milton, Wis.

Twin Cities opera on December 15, 1884.


M. B. Turner, Secretary.

C. S. OTAVERILL, MINISTRE PAILLIS.

395 West Madison St.

The Catalogue of Publications.

NEW YORK.

C. H. B. Anderson, Secretary.

C. H. B. Anderson, Secretary.

C. H. B. Anderson, Secretary.

The Barrock & Wilcox Co.

Patent Wraps, and Fancy Linens.

Cottrell & Son.

New York correspondent.

H. M. Trenberth, Editor.


LEONARDSVILLE, N. Y.

T. Boggs.

Office at residence, Milton Junction, Wisc.

Milton, Wis.

Milton College, Milton, Wis.

Twin Cities opera on December 15, 1884.


M. B. Turner, Secretary.

C. S. OTAVERILL, MINISTRE PAILLIS.

395 West Madison St.

The Catalogue of Publications.

NEW YORK.

C. H. B. Anderson, Secretary.

C. H. B. Anderson, Secretary.

C. H. B. Anderson, Secretary.

The Barrock & Wilcox Co.

Patent Wraps, and Fancy Linens.

Cottrell & Son.

New York correspondent.

H. M. Trenberth, Editor.


LEONARDSVILLE, N. Y.

T. Boggs.

Office at residence, Milton Junction, Wisc.

Milton, Wis.

Milton College, Milton, Wis.

Twin Cities opera on December 15, 1884.


M. B. Turner, Secretary.

C. S. OTAVERILL, MINISTRE PAILLIS.

395 West Madison St.

The Catalogue of Publications.

NEW YORK.

C. H. B. Anderson, Secretary.

C. H. B. Anderson, Secretary.

C. H. B. Anderson, Secretary.

The Barrock & Wilcox Co.

Patent Wraps, and Fancy Linens.

Cottrell & Son.

New York correspondent.

H. M. Trenberth, Editor.

January 17, 1869, conducted by the pastor of the present Seventh-day Baptist Church. Immediate address for the Advocate and Freeman is: Box 42, New York, N. Y.

MARRIED.

RICE—Joins.—In Braintree, N. H., on the 3rd of January, 1870, by the Rev. J. F. Brown, Emerson Bros., of Cambridge, and

WALCOTT—Hassel.—At the residence of the bridal parents, in Grantham, N. H., Robert G. Waldock, of Boston, Mass., and Miss Minnie D. Hassell, of same place, both of whose ages are 25.

DIED.

TAYLOR.—At her home, of Island Pond, Vt., January 17, 1870, Mrs. John Taylor, aged 52.

BYERLY.—At Bethel, Vt., January 16, 1870, Mrs. Abigail Byerly, aged 74.

MAGIN—Beard.—At Boston, Mass., January 16, 1870, Mary A. Magin, aged 39.

CATERER OF PUBLICATIONS.

MARRIAGE AND DEATH.

MARRIED.

RICE—Joins.—In Braintree, N. H., on the 3rd of January, 1870, by the Rev. J. F. Brown, Emerson Bros., of Cambridge, and

WALCOTT—Hassel.—At the residence of the bridal parents, in Grantham, N. H., Robert G. Waldock, of Boston, Mass., and Miss Minnie D. Hassell, of same place, both of whose ages are 25.

DIED.

TAYLOR.—At her home, of Island Pond, Vt., January 17, 1870, Mrs. John Taylor, aged 52.

BYERLY.—At Bethel, Vt., January 16, 1870, Mrs. Abigail Byerly, aged 74.

MAGIN—Beard.—At Boston, Mass., January 16, 1870, Mary A. Magin, aged 39.

CATERER OF PUBLICATIONS.

MARRIAGE AND DEATH.