FAITH, HOPE AND LOVE.

BY T. P. LEECE.

Faith! It is the spark divine,
That lights up into these.
The damped soul of fallen man,
And saves from sin and shame.

Hope! It is the blessed rest
Of God's bright shining light.
From death to life, and humble look
For happiness at last.

Love! It is the name of God,
Our Maker, Saviour, Friend,
And every faithful, hopeful heart,
Will love Him to the end.

Jesus! May my faith increase,
May my hope endure,
So shall my love for Thee, O God,
From age to age endure.

We trust that the action of the Board of Trustees of the Society of Christian Endeavor in refusing official representation to the Seventh-day Baptists will be met by such a spirit as will put our First-day friends to shame and cause them to stop and consider the attitude to which they have committed themselves. Let no note of bitterness be struck by Seventh-day Baptist Endeavorers. Our friends of the Y. P. S. C. E. Board have made a mistake. They have allowed themselves to do an unfair and petulant thing. They are part of a company of well-meaning people who have set themselves to bring about a Sunday closing of the Columbian Exposition, through Congress. They believe that their plan is of vital importance, and they know that it is in desperate peril. They are jealous of any influence which will make for an open Sunday fair. Seventh-day Baptists, by opposing religious legislation, are in the way of their cherished hopes, and must be ignored.

The coming months are full of opportunity for Seventh-day Baptists. The Sabbath question is undergoing a thorough sifting. While in the way of their cherished hopes, and must be ignored.

1. The Conference might be held at some point remote from Chicago, where the attendance will be light enough to relieve the situation of the difficulty mentioned. But how can we turn our backs on the great opportunity which presents itself of securing such a gathering of Seventh-day Baptists as may not be seen again during the lives of many of us? It is evidently the wish and expectation of the denomination that the Columbian Exposition shall be utilized to feed the General Conference and make it a red-letter occasion.

2. The Conference might be held in Chicago or one of its suburbs and be made self-supporting. There are three objections to this plan whose combined force prompts us to look for some better one. (1) It would be expensive. (2) The Conference would be in a certain sense to legislate for the great fair and the success of the Conference would be more or less interfered with by the fair's overshadowing attractions. (3) The surroundings would not be home-like and congenial. There would be no local inspiration.

3. What seems by far the most satisfactory plan to the Western Editor is the one which we briefly outline below. It is somewhat crude and would, no doubt, demand modifications. It is no one's plan in particular; but is a composite of many suggestions. There is no pattern of it and no one need be held responsible for it. Whatever may be its shortcomings, we hope it contains some elements which may be used to help make the General Conference of 1893 a grand success. Wherever the Conference is held, let the dining tent be self-supporting, and let the visitors take all their meals there. Let a local director-general of the Conference preparations be appointed and enter upon his duties as soon as possible. By making arrangements long in advance he can save a large percentage of the expense. He will probably find it advisable to hire a head cook and a corps of assistants for the occasion. The waiters will be readily recruited from the ranks of our own young people. Let everyone else be expected to pay such a price for meals as will cover expenses. This price probably would not be less than fifteen cents or more than twenty-five. Any Western Church in 1893 will find ample scope for its hospitality in housing the guests to the General Conference, leaving the other arrangements to the management indicated above. The great fair, which entertains the Conference turn their dining-rooms into bedrooms and their public buildings into dormitories and, going to breakfast in the Conference tent along with their guests, eat their meals with gladness.
tion. There need be no dry sessions. It should be understood that each one of its sessions is to be so interesting, that no one can afford to miss it. Let statistics be printed, and distributed. Let the sessions be pithy and to the point, and let the Conference close at the climax on Sunday evening.

L. C. Randolph.

LOVE AND SERVICE.

A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another.--John 13:34.

Reading the same passage from the new version we find the word "even" inserted—"A new commandment I give unto you, that ye love one another; even as I have loved you that ye also love one another." Otherwise there is no difference.

I have often wondered why the Saviour called this a "new commandment," for in Leviticus 19:18 we read: "Thou shalt not avengе, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." He referred to this commandment in a sermon, he said, "I have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy." Matt. 23:6. Also in Matt. 19:19 he quotes the same words to the young man who came asking the way to life eternal. And when the lawyer asked which was the great commandment in the law (Matt. 22:36), "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Why then does the Saviour call this "a new commandment?"

The newness does not lie in the command to love, as we have seen, it lies rather in the spirit in the mystery of love until we approach the point, and let the- thine enemy. Let statistics be printed, and requested for in Leviticus 19:18 we read: "Thou shalt love may it be answered in the baptism of all our brethren." Otherwise he would not have loved you that he would not have prayed for us, and may it be answered in the baptism of all our hearts to-day.

True love is the crown jewel of all Christian graces. God made us to love. He gave us hearts capable of it, and the prayer for us, and may it be answered in the baptism of all our hearts to-day.

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And he who does this will achieve a name Not only great, but good.

Society Is a grand scheme of service and return. We give and receive, as we go. In ways directed, wins the best reward.

I am grateful for the lives of the apostles and other Christian martyrs. I love to read of Paul’s sufferings and then remember that he says “he was, not I.” Where is the heroism in the lives of our missionaries. Livingston poured forth as much of the costly outflow of consecrated service in his forty years in Africa as any since Paul’s day. Often soaked in drenching rain, his bed damp from the grass, his face wet from the rain, four times scarred with favor, and finally bereft of his wife—his only and dearest friend in that savage country. Two bishops have also perished there, and now a third has started for the field. Is it not a grand fact that more than twenty stood ready to take the place of each one who has died? One year ago the eleventh martyr of the London Missionary Society perished in East Africa.

What precious words are these to such noble men: “Verily I say unto you, there is no man that hath left home or parents, or brother, or sister, or wife, or children, for my sake, and the gospel’s, but he shall receive an hundredfold now in this time, and everlasting life.” No doubt Frances Willard is the greatest woman of this age, because she is giving her life for others. Mrs. Booth, the self-sacrificing woman who for years was serving in the Salvation Army, was recently followed to her grave by fifty thousand people in the city of London.

Christian service is a testimony for Christ. Said a heathen to a missionary, “There must be something in your religion or you wouldn’t come so far to tell us of it. I am sure I wouldn’t go so far to tell you of mine.” Missionary zeal is eloquent testimony to the value of salvation.

Christian service prevents skepticism. No Christian man can persist in a course of self-denial unless he is drinking from the fountain of life, in which case he has no room for speculation or doubt. Christian service prevents spiritual dyspepsia, and promotes growth in grace. Exercise is a needful aid to digestion. Christian service gives joy. Christian service brings peace to the soul. For he who has regretted his conflicts with self, or mourned because he had worn out his frame in serving others. These are not the recollections which darken the soul at the last hour. To whom is the hour of death so peaceful as to him who has lived at the foot of the cross?

My own happiness Is something to desire; And well I know That I must win it By self-denial In ministry to others.

How worse than wretched is the greatest man Who lives within and labors only for himself.

EVERY-DAY LIFE IN PALESTINE.

By REV. W. M. JONES, D. D. (Professor of Hebrew and Arabic in the City of London College.)

A recent event in the life of the Sanhedrin at Jerusalem.* To a former resident this seems an innovation and almost a sacrilege. Yet such an enterprise is greatly needed to facilitate travel and commerce. Another railway is projected from Acre via Nazareth to Damascus, which will be one of the most important lines connecting Europe with the Near East. These roads should be connected by canal and thus the needful aid to digestion. Christian service gives joy. Christian service brings peace to the soul. For he who has regretted his conflicts with self, or mourned because he had worn out his frame in serving others. These are not the recollections which darken the soul at the last hour. To whom is the hour of death so peaceful as to him who has lived at the foot of the cross?

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as orderly as a flock of sheep. Two little girls are seated as they can on the language, hands on their knees, and so pleased with a trip to the mountains which they have seen far across the plain every day of their Palestinian life; especially jubilant too, that each has the command of a donkey, little realizing the fatigue of the journey. In the narrow confines of the huts, the Jewish servant, is quite as conspicuous as any of the party, particularly when occasion requires him to tell the natives we meet on the way that he is our dragoman. Let him enjoy the honor, for he is an honest fellow, capable of useable service to the community and himself. We rescued him from trouble with rogues and sharpers.

For an hour on the road we were accompanied by a son and daughter of brother D., and many a hearty khtorak and muasalame—good bye, and with peace.—we changed at parting. The country we passed through today appeared, as far as the eye could reach, one extensive field of wheat, interspersed here and there with acres of the varied gneiss, of which there are twenty-five kinds found in the land. On knolls and unusable tracts shepherds were feeding their flocks. For an hour we were passing through sand ankle deep, and then we met a long line of camels laden with olive oil, carried in skin bags, the oil oozing out to the hair of the skins which cause us to give them a wide berth. A Latin monk, riding side-ways on his donkey, overtook us, attended in a course, brown, saggy crook, gabled with a white cord, an outside form of humility at least; let us hope that faith and humility dwell in his heart. We exchange a few words in Italian, "How do you do? Where are you going? Earth has many languages, heaven but one. This gentleman makes all understand the language of heaven. Christ is our Redeemer. The time will come when the gospel will be preached among all nations, and then we shall know one another as brethren." A few more words in the same strain and the monk passed on. How seldom do one of his class like to be drawn into a conversation on heart-felt religion. After a ride of three and a half hours, much of the way through sand ankle deep, we arrived at Ram-leh (said to be three hours from Jaffa), and directing our steps to the Latin convent, knocked at the gate, and were soon admitted to roughly furnished apartments.

We passed to-day, Yasur, Kubah, and Beit Dagon, all mud-hut villages in a fine farming region. Dr. E. Robinson, author of "Biblical Researches," supposes Beit Dagon to be Ca- phar Dagon, mentioned by Eusebius and others. The idol Dagon had houses at Gaza and Ashdod (Judges 16, 1 Sam. 5), and probably in this village, and hence its name. In his own house, at Ashdod, Dagon fell twice upon his face, losing his hands and head before the ark, with other signs and wonders, the story of which says, "Thou shalt have no other gods before me!"

"We all do fade as a leaf." Some leaves in fading become more beautiful, and, while tinged with hues of rarest tint, fall to the earth with gorgeous robes. So there are some Christians whose loveliness of character attains its fullest development even in the midst of yellow and grey. But others, like autumn leaves, brown and scraggy, and yet refusing to fall to the earth, clinging to life, clung to earth without the yellow ripeness of old age.

### HISTORICAL & BIOGRAPHICAL.

### REMARKS AT THE FUNERAL OF PRESIDENT JONATHAN ALLEN.

BY PRES. W. O. WRIGHT.

I bring a message of sympathy and heart-felt grief to the high-minded people of the University from the people of Milton, embracing the faculty and students of the college there, old graduates of Alfred, and citizens who knew President Allen in his youth. There have been committed to me special words of appreciation to be spoken in his memory. Thus, for several terms he was the principal of the old Milton Academy, and he was afterward invited to become the permanent president of that institution, before he was elected to the same position in your University. Other ties unite us most closely with you, especially the older inhabitants of Alfred, and cause us also to feel deep this bereavement. Our first settlers emigrated from your hills and valleys, and brought with them the educational spirit which was imparted to them in the first years of the history of your institution. President Allen, having devoted his time and energy therein. The teacher is the prime mover in the affairs of the civil power, and the heart and soul of the people. He is the guiding light of their minds, theUp to the knowledge and the will of the government, no man can be a great man without the education and influence of the teacher. The future of the country is in the hands of the teacher. How long will we delay in appreciating this fact better than did President Allen? So he was contented to occupy, and faithfully, as his life's work, the position he filled with such distinction. He never sought some official place, which he would have greatly honored, in a wider educational field or in the councils of the nation.

We have, in the past few years, been called to mourn the death of our most eminent teachers, those who originated, managed, and gave success to our denominational schools. The first on the list was the talented and kindly-soled man, whose name is still remembered with the confidence and the ability to found here a University. J. A. H. K. stood a year since before the house in London, England, where he breathed his last, and thought of his enthusiasm, the lightening speed of his intellect, and the vigor of his purpose, as exhibited here with his co-workers in the training of the youth, whom he guided with almost an unexemplified skill. Next came the fatherly, self-denying, and large-minded Irish, whose toils here in the early days of your institution, and later at DeRuyter, will ever be remembered by his grateful and loving pupils. Recently we bade adieu to the genius, scholarly and polished Carpenter, our first college graduate of this century, and the first principal of a school established by our people. His body rests in a foreign grave. Last we stand in the presence of the remains of the dignified, comprehensive, and philosophical Allen, whose mind was rounded like a ball, and could roll in any direction it chose. He was not a specialist, a mere agitator. But he had the ability to grasp the ultimate principles of any subject within the range of human investigation, and at such times he was alive. He had heard the many details of that subject into a practical unity under the guidance of those principles. This is a rare gift. In conducting the interests of your institution, in participating in the affairs of your community, and in suggesting the work of our denomination, he was a masterful organizer. His place cannot be easily supplied. It is meet that we attend these funeral services on the grounds of the University, in sight of its buildings, in the midst of this scenery loved so well, and surrounded by those interests which are so dear to us. President Allen had become most familiar through fifty-six years of his life as a student and a teacher in this village. Look upon the hallowed place, contemplate and admire his noble work, consider how he has moved here the lurer which drew him to the mission of our calling. His spirits and the tasks which they have accomplished, and resolve that your aims, your efforts, and your natures shall in the future, be worthier and still more useful because of his example, his instruction, and his devotion to you.

By such a man, live such a life, that if every man were such as you, and every life like yours, the earth would be God's paradise.
SABBATH REFORM.

"CHRISTIAN ENDEAVOR" AND SUNDAY CLOSING.

By the Rev. A. H. Lewis, D. D.

The Commercial Advertiser of New York, of July 9, 1892, contained an editorial on the action of the International Convention relative to the Closing of the World's Fair on Sunday. We laid it aside for reference, little thinking that the action of the "author of the United Society", concerning the Seventh-day Baptists, would make it so pertinent to the present status of the question. Here is the editorial:

INOPPORTUNE DOGMATISM.

We trust that such of the members of Christian Endeavor Societies as have expressed their determination to bring the question of the opening of the World's Fair on Sundays before the Madison Square meetings may give over their injudicious scheme. The sudden incursion of this army of Endeavorers into this wicked island of Manhattan has aroused a great deal of kindly interest. It has been felt that it was a truly beneficent movement, and that it was wise of them to separate their workmen and the center of a productive class of people like New York and Chicago, St. Louis and Boston, Rochester and Pittsburgh.

The District of Columbia however is inventive and takes out proportionally more patents than any other section. The concept of the common degenerate, which secures yearly a patent for about every 800 of her population, while this District has but one patent a year for about every 1,000 of her population. Many of the District inventions are for use in the Government service and embrace devices from a mail bag lock to a pneumatic gun carriage or a range finder. This steam railway and the telegraph being inventions of a national character were first developed in this vicinity, connecting Washington with Baltimore and the North. The father of American inventions, the curator of the Curiosity Cabinet of the National Museum, where its small size, unseasonly form and crude workmanship attract much attention. Around this primitive engine, named the "Lion," are grouped still humbler patents for their views touching the Sabbath.

Towever, the West is growing, and perhaps of others who maintain that the Sabbath is the day which we are enjoined in the Scriptures to keep holy: and that the authority and command of the Lord cannot be set aside on the Sabbath, Sunday, the first day of the week. The great rough axle. The ends of the question. Here is the editorial:

It is not enough that we have made the world move. Young men that they shall be and do better than the present, the young men must ever be impure. Give us further: Do not rebuke them for their enthusiasm. It is true that they have been developed to the very core of the whole matter of life. It is a question of principle, of reform or reflection simply, but of thorough cleansing and setting right. This implies that the way is already impure. If the next generation is to be better than the present, the young men must be brought to the fountain of cleansing, where their sins and uncleanliness can be washed away. They must be "born again." Unless the word of God can be implanted among our youth, it is useless to think of any moral progress.

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The sudden incursion of this army of Endeavorers into this wicked island of Manhattan has aroused a great deal of kindly interest. It has been felt that it was a truly beneficent movement, and that it was wise of them to separate their workmen and the center of a productive class of people like New York and Chicago, St. Louis and Boston, Rochester and Pittsburgh.

The District of Columbia however is inventive and takes out proportionally more patents than any other section. The concept of the common degenerate, which secures yearly a patent for about every 800 of her population, while this District has but one patent a year for about every 1,000 of her population. Many of the District inventions are for use in the Government service and embrace devices from a mail bag lock to a pneumatic gun carriage or a range finder. This steam railway and the telegraph being inventions of a national character were first developed in this vicinity, connecting Washington with Baltimore and the North. The father of American inventions, the curator of the Curiosity Cabinet of the National Museum, where its small size, unseasonly form and crude workmanship attract much attention. Around this primitive engine, named the "Lion," are grouped still humbler patents for their views touching the Sabbath.

Towever, the West is growing, and perhaps of others who maintain that the Sabbath is the day which we are enjoined in the Scriptures to keep holy: and that the authority and command of the Lord cannot be set aside on the Sabbath, Sunday, the first day of the week. The great rough axle. The ends of the question. Here is the editorial:

It is not enough that we have made the world move. Young men that they shall be and do better than the present, the young men must ever be impure. Give us further: Do not rebuke them for their enthusiasm. It is true that they have been developed to the very core of the whole matter of life. It is a question of principle, of reform or reflection simply, but of thorough cleansing and setting right. This implies that the way is already impure. If the next generation is to be better than the present, the young men must be brought to the fountain of cleansing, where their sins and uncleanliness can be washed away. They must be "born again." Unless the word of God can be implanted among our youth, it is useless to think of any moral progress.
Missions.

FROM NORTH CAROLINA.

MANCHESTER, N. C., Nov. 10, 1892.

Dear Bro. Main,—After a long journey and several annoying delays we reached the Seventh-day Baptist Church of North Carolina. We find many things in the way of manners and customs entirely new to us, but that for which we came, viz., the interest of the souls of men and women, is the same in the South as in the North. We find the few Sabbath-keepers who are here faithfully in holding up the banner of our Lord and living out his Sabbath truth. They are opposed on every hand, and in not a few instances have some of them met real persecution, yet the fidelity they manifest in their Christian and Christian work might well be a lesson to many who are more favorably situated.

Our coming here has been a source of great encouragement to these struggling few; and if no more should be secured than this, we think it would be sufficient to repay us and the Board for the time, labor, and outlay. And if the Walworth and Milton Junction Churches, who have given their pastors leave of absence to make this trip for the good of souls, could see all there is involved in the work here, but they work and teach, and the converts and heathen are multiples in the customs of its devotees.

The missionary who can remain unmoved by the cruelty and wickedness of these nations. It is well that they hold their own until positively crowded aside. It is well that the stars shine until the sun bids them retire. We will always believe that our own customs are not in every respect what they ought to be. Take, for example, the abuse of our custom of courtship; the closing of the doors of the medical profession, until recently, to female physicians; the habits of intemperance and intemperate language; and the custom of tight-lacing which is much more cruel than foot-binding, as a stab at the heart is more villainous than breaking the leg of a victim.

4. In the mind of these civilized, though heathen nations, there are some good customs; others, though strange to us, that are in themselves innocent, and again, though at first sight utterly wrong, that are never-the-less a necessity, or appear, on closer study, the lesser of two evils. Let us be convinced in our own minds and then lay down the line that is to constitute the boundary between church member and outsider.

We are safe in requiring the native Christians to wholly abandon:

1. All idolatrous customs; all customs that recognize any being as worthy of worship aside from the true God. This brings us face to face with the whole ritual relating to the worship of ancestors, that worship which constitutes both altar and sacrifice, invocation and benediction, in these Asiatic cults. Whatever latitude Romanism may grant its adherents, Protestantism can make no compromise with it or anything that relates to it. I fear many of the native Christians shrink the cross of a very public confession of their faith. In some families all the sons but one are urged to become Christians, the son who is kept back being jealously guarded against all Christian influences in order that he may perform the规定的 ceremonies at the grave of the parents. We meet men who are kept out of the church because of an approaching idolatrous anniversary on which they are to perform a prominent part for some small gain. Thank God, we also meet with not a few who count both the honor and the gain but dross that they may win Christ.

The worship of heaven and earth comes next in importance after the worship of ancestors. If the latter is the enemy's capital, the former is its chief citadel. A foe is not harmless simply because he is weaker than another foe. We do not regard our weddings and joyful occasions as carefully as we regard our funerals. Many of the native expressions of joy or gratitude have a religious element in them which is almost invariable idolatrous or grossly superstitious. My short answer to the question so far as the customs we have considered are concerned is, Christians shall be required to abandon native customs in so far as they have been supplied with something better.

2. Christians should be required to abandon all customs that bear the stamp of unusual effectiveness. I would emphasize the word "abandon," we are not called upon to provide substitutes for these customs. Let every one become a preacher of the gospel of the humanitites. Let the refined cruelty of foot-binding and of selling children away from their parents, at an age when they feel it most, never be mentioned as becoming to the follower of the loving Saviour. O the cruelty of heathenism! Would that the lukewarm friends of missions in Christian lands could once see the half of it. The teaching of the gospel and Christian education is the chief means for the abolition of these cruel customs.

3. Christians should be required to abandon all customs that are in themselves vicious or lead to vice. Such are opium smoking, drinking of intoxicants, gambling in its numerous forms, village fighting, therawl-room connection with weddings, and many others that follow in the same train. It may not always be an easy matter to convince our adherents that these things are wrong in themselves, or lead to wrong doing, but it ought not to be difficult to convince them that they do wisely in entirely abstaining from them.

Finally, let us not forget in all our legislation for the native church to point faithfully to the great Master and pattern.—From Shanghai Missionary Conference.

VOWAN'S WORK.

BY ANNIE L. HOLBERTON.

There's a new made grave where a form reposes, A wasted form that our hearts held dear; For her life went out like the fading rose And left the void and the bitter tear.

Our heart grows heavy when the earth has hidden A face beloved from our mortal sight, And a mother's tearful soul is laid unbound For one crushed flower in its fatal blight.

But down through the shadows a light is gleaming, A hope that beams from the other shore, With a faith that tells the future from the dim, That pilot rest when this life is o'er.

Yes, beyond the grave where our dust is lying, Beyond the vacant space beneath the sky, We look to the light of a love undying, A sweet reunion of earth and sky.

In that blessed abode where no grief can enter, Nor earthly care can our peace invade, Where our Father's throne is the holy center In those mansions fair that his hand hath made.

The power of God within us! Sisters, take this thought, carry it home with you, ponder it. How little we know of the power that God has given us to work for him in the world.

Sisters, let us join hand in hand, stand shoulder to shoulder, heart to heart, and let us be the police force for our Lord Jesus Christ to clear all obstructions out of the way.—Mother Slearight, at the N. W. C. T. U. Con.

A DAY OF THANKSGIVING.

Thanksgiving day at Alfred Centre was made the occasion for reviving old-time memories and customs, and will be long remembered with pleasure. The day publicly set apart for this service did not have to be ignored and one of later date substituted, on account of needed provision for suitable entertainment not being at hand in time, as sometimes happened in the early history of this institution.

The turkeys had done their best towards being fattened for the occasion, the native fruits of the soil were plentiful and in fine condition, and the improved facilities for transportation had brought to our doors in ample supply the usual foreign products. The day was much for which to give thanks to our bountiful Provider, who had crowned the year with blessings.

After religious services at the church, which were of unusual interest, a public Thanksgiving dinner was served at the Alfred Hotel, and the ladies of the Cowperites of the Ladies' Evangelical Society, for which a small sum was charged. Between two and three hundred guests sat down to an old-
fashioned Thanksgiving dinner, minus the ale, beer, etc., for which tea, coffee, and pure water were substituted. The occasion was one of social enjoyment, and of financial profit also.

In the evening the Ladies' Evangelical Society held its annual public session. The church was well filled with an appreciative audience. The ladies were much pleased to have Brother and Sister Davis on the programme, as they could present many features of the work in China, of which all wished to hear.

The exercises opened with the anthem, "O give thanks, " and the prayer, which was followed by a solo, "When I survey the wondrous cross," effectively rendered by Dr. Willis Coon. An address was given by Rev. H. D. Davis, showing the bright side of missionary work in heathen lands, the grand results which follow the self-denying efforts of consecrated missionaries to spread abroad in those dark places of the earth the light of the gospel of Christ.

By carefully prepared statistics the speaker proved that better, larger returns were gained, more conversions to Christ resulted from work, evangelistic work, stamping and embroidering the women, is enough to melt any heart. It is of but little use to touch a chord that resounds, and we press on the magic spring that is sure to open the woman's heart."

In addition to this work our Ladies' Aid Society has recently prepared and sent a box of clothing to the orphan children at the Randolph Home in this State, and the W. C. T. U. has sent barrels of reading matter and supplies to the ladies of the Chinese Missionary Society, and published by the John Church Company, Cincinnati. It is entitled "Gathered In," and we cheerfully recommend it to any one wishing to aid the work of to-day in China.

Best methods of reaching heathen women.

Webster says, "reach" means "to deliver by stretching out a member, especially the hand; to attain or obtain by stretching the hand." If we are to reach the women there must be a stretching of loving hands. Folded arms will never save sinking souls. It is one thing to reach out and touch with the fingers; another to cling with a firm and loving hand and pull them out from sin and heathenism up into the warm sunlight of God's loving presence. It is of but little use to touch a woman with the tips of the fingers. The example of our Lord in stretching forth the hand is the model for us in the home. "All day long I have stretched my hand to this wicked and disobedient people." How can we reach them? "With go a salutation of peace." "Eat such things that are set before you, do not question nor dispute about meat for conscience' sake." "Tell them that the kingdom of God is come nigh unto them." The measure of peace and love that we deal out will be the yardstick by which we are measured. How we have behaved around it! How they have bared against it their objections, as we would have checked the rocks; but the one who repairs the tenement gets a strong hold on the soul-tenant. As to lines of work, evangelistic work, stamping and embroidery work, patch-work and sewing, etc., are all useful. Also the Bible-school is a most favorable means of getting presence. It is of but little use to touch a chord that resounds, and we press on the magic spring that is sure to open the woman's heart. We will lift you up and toss you before the winds of Heaven and earth! How dare you stand in our way? We will lift you up and toss you before us as we have the waves on the ocean." But the sea, knowing that it was firmly rooted, only bowed to the winds, and said, "I thank you for coming. You help me to grow. The waves of to-day are women whose very essence is going down into the earth. Opposition develops my strength. Howl on, ye winds, and you will make me in time a giant of the forest." Such is the reply of the Bible to all who would limit it. The more they try to destroy it the more powerful they make it. It is a tree which God has planted and it cannot be uprooted by the winds of our fallen race. It finds there a soil adapted to its growth, and there it will grow until the whole earth is shaded from work for the healing of the nations. Let the critics criticize and let the scoffers scoff—they are only stimulating the fruit to greater ripeness as one divine book, and hastening the hour of its final triumph.—C. E. B., in Journal and Messenger.

Nothing can work me damage except myself. The harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—M. D. O' Donell.
THE SABBATH RECORDER.

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REV. W. G. DALLAND, WEATHERLY, L. Y. PEOPLE'S WORK.
REV. H. D. CLARK, INDEPENDENCE, N. E. SABBATH-SCHOOL.

The bad times have changed! The young men will go to L. A. University; this, although their average up to the coming winter. The writer can remember when but few students manifested any proclivity to any religious activity, or even in small country churches. It is one of the cheering evidences that Christianity is increasing rather than lessening its grip upon the people of this age so that many ways are opened by which different classes of people are engaged in carrying forward the work of the church, thus giving the church beneficial touch with all the varying conditions and wants of mankind. The vagaries of mere theorists as well as the open attacks of infidelity are comparatively harmless when the heart of the church, through all its membership, is kept in the active sympathy with its divine Lord and Master, and in loving touch with all mankind, especially those who have need of her holy, helpful ministrations. A working church is the need of the world, and this we are getting more and more every year.

From an entirely different source, there come evidences of this same increase of zeal and power in Christian work of which the Tribune speaks, as above referred to. A recent writer in one of our religious exchanges, speaking of religious condition and work of Brown University, at Providence, Rhode Island, makes this encouraging statement: "To an observer from without, it would seem that the religious condition of the college is most hopeful. About thirty young men who have signdified their willingness to engage in missionary and evangelistic work in and about the city during the coming winter. The writer can remember when but two students manifested any propensity for such work, and these were looked upon as somewhat peculiar. But on this occasion it was said that it was better for them to confine their energies to the work of the curriculum; this, although their average was well up to the best in their class. How happily the times have changed! The young men will go in quartets, prepared both to speak and sing the gospel. Thus learning, as well as the trades and business of life, adds her powerful aid to the practical work of the church in bringing the good- news of love and good will to the lowly and needy. We are glad to record that Seventh-Day Baptists are in the front ranks of those who do this kind of gospel work. Men who are now old, in their student days went out from Dr. Royer's Institute into the world to preach the Gospel to the Word to them; almost from the beginning. Alfred students have, during term time in the near outlying communities, and in the vacations in regions further removed, 'exercised their gift to the mutual good of all concerned, and some of our members number our first efforts at gospel preaching in neighboring school-houses while students at the then Milton Academy. These efforts have grown with the years, until student evangelistic work has come to be an important factor in our forces for Christ and souls. Our young people, too, apart from our school centers, are well to the front, in all progressive work. These are healthy, hopeful conditions. But we still need more consecration to our work and better local organization for putting the workers, individually, or in groups, into the fields for labor and making use of their work. The methods will come as our hearts are filled with the Spirit. And this we may have for the seeking.

While the Brigg hereby trial is in progress, and following close upon the dissolution, by the Union Theological Seminary, of its relations to the Presbyterian General Assembly, four well-known business men of New York City come forward with a joint contribution of $175,000 to the endowments of the Seminary. This gift is especially welcome just now, because the provisions which have been reduced by a change of rates of interest on such investments from 6 to 5 per cent. But, opportunely as it is on this account, the gift is of greater value because behind it is the confidence of such business and religious men as D. Willis James, John Crosby Brown, William E. Dodge, and Morris J. Jessup, the generous donors of this sum.

"It" is a very small word, but there are not many words in the English language which are made to do more mischief. One of the most common of these hurtful uses is to make it stand behind the bar of judgment and give us license to condemn our neighbor. How common it is for us to say: "If I were Mr. A. B., or Mr. X. Y., I would not have done as he has done." And then, from the stand-point of our own circumstances and environments, we proceed to pass judgment upon those whose circumstances and environments may have been wholly different from our. The chances are that if we had been in Mr. A. B.'s place, we should have done quite as badly as, if not worse than, he did. Let me pass by that, inasmuch as such a case, we should be asking for the charity which covers a multitude of sins. It is a pity that we so often make use of this little word. Another and most unwarrantable use of this little offender, is to make it stand at the head of a major premise from which to draw a just conclusion justification of our own choices. In almost every community of Sabbath-keepers may be found people saying, "If I could do more good, more benevolent, if by keeping Sunday instead of the Sabbath, I ought to do it," and so forth. In the light of the above, there is justification for an if which is a long remove from an established fact. If it should happen that what is here called the "most good" should prove to be a false estimate of what is right in God's sight, and the promise introduced by the if makes this more than probable, is it quite safe and wise to stake such tremendous interests on so slender a word? If I were a boy again, but I am not; if I were a millionaire, but I am not; if I were the President of the United States, but I am not; if I were a person of great renown in some scientific, industrial, or other pursuits, but I am not; and if, but alas, since I am what I am, let me do what I can in my place and way to honor God and bless my fellow men; and in thus doing, may the work which by the help of God makes the planets and greater usefulness, where, in all my estimates of others and in all my determinations of duty, I shall have no use for mischievous, deceptive, and hurtful if's.

The annual meeting of the American archbishop was held last week in New York. Six days' sessions were held, of six hours each. Though three sessions were all held with "closed doors," and the official minutes are sent to the Pope at Rome before they can be given to the public, the well-known views of many of these prelates makes it pretty certain what the results of the meeting of the Archbishop and the topics considered is the school question. All the archbishops agree that where practical, the parochial school should be maintained. Where this cannot be done, there is a division of opinion. One party, headed by Archbishop Ireland, of Minnesota, who is strongly supported by Cardinal Gibbons, of Baltimore, maintains that compromises with the public schools, as in the Faribault experiment, should be made. The other party, headed by the more conservative Corrigan, of New York, maintains that no compromise should be entertained. If the parochial school cannot be supported, then have no school at all. It is understood that the compromise party prevailed, giving the Minnesota bishop his own way in the matter. Wherever the public school authorities can be led into thus uncompromising stand, the advice is no farther as Catholic teachers, regalia, etc., are admitted to the public school-rooms; but Rome loses in so far as Catholic children, in these formative days, are made familiar with the thoughts and institutions of our distinctively American life. The other party sees that this means a set down of rules by which they will have no faith; and the faithful representative of Rome ever consents to any compromise in which he does not expect that his gains will largely overbalance all losses.

Another subject earnestly discussed by the bishops is that of appointing foreign priests for foreign parishes. The more liberal policy of ignoring national peculiarities in priestly appointments prevailed. A proposition to seek for a Court of Appeal in this country met with a defeat, the bishops apparently not relishing the prospect of a too close supervision of their work Ireland, of Minnesota, who is strongly supported by Cardinal Gibbons, who has been asked by the Conference, and in which the liberal policy again prevailed, was the attitude of the church toward secret societies and all non-church fraternities. Freemasonry, old-fashioned society and the like societies have long been under the ban of the church. This week it is proposed that they do not require, fellowship with men of the world, and loyalty to principles and practices not only of the church, but in many respects opposed
to the church. This Conference practically says that the faithful may join such societies as are not in opposition in their influence upon the minds and lives of men in respect to the church and its claims. This, of course, leaves a wide margin on the question as to what societies or fraternities are free from such unwholesome influences. While the decisions of this Conference, notably the third, are of great importance, it would be a mistake to regard the Conference as the last word on the subject of fraternities and related matters. The Conference has spoken but it is up to us to judge and revise his speech. He commits a tense and opportunity to revolt, and then of pouring out the bleeding doctrine be disseminated by my mouth and estate, when some property had been left to the Hubbard being appointed administrator of New York paper. The New York paper was in no sense legislative until they have received the sanction of the pope, they are of great interest and value as showing the tendency of the leading men of the church in this country. That this tendency is toward a more liberal general policy is a hopeful indication.

For a number of years the American Board of Commissioners for Foreign Missions, under the presidency of the Rev. Dr. Storr, of Brooklyn, has, with commendable liberality toward the "New Theology," hold itself loyal to the Constitution and a spirit that Dr. Storr is inclined to favor a greater demand for the doctrines of faith in, and repentance toward, the Lord Jesus Christ as the ground of human salvation. It is barely possible until now the Board could be more liberal and still hold themselves to true missionary work. Yet Plymouth Church in Brooklyn, has just decided to withhold all future contributions from the Board because of its adherence to orthodox dogma. In the discussion which preceded this action, Mr. Roserter W. Raymond, while condemning the Board for its bigotry, is reported to have, given utterance to the, following words, which are being widely quoted as the "liberal" sentiments of the church in behalf of the Constitution. It is in its appointment of missionaries to the foreign fields under its charge.

At its last annual meeting, for example, its decision, touching the doctrine of an actual or a possible future probation, was practically that a person holding such a belief might be accepted as a member of the church. It is said that Dr. Storr has not wanted to hold such views as personal opinions, and address himself wholly to preaching the doctrines of faith in, and repentance toward, the Lord Jesus Christ as the ground of human salvation. It is barely possible until now the Board could be more liberal and still hold themselves to true missionary work. And yet Plymouth Church in Brooklyn, has just decided to withhold all future contributions from the Board because of its adherence to orthodox dogma. In the discussion which preceded this action, Mr. Roserter W. Raymond, while condemning the Board for its bigotry, is reported to have, given utterance to the following words, which are being widely quoted as the "liberal" sentiments of the church in behalf of the Constitution. It is in its appointment of missionaries to the foreign fields under its charge.

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Young People's Work.

KEEP THE WEATHER IN YOUR HEART.

W. S. Bently.

If the skies look dark and gloomy,
And a storm is brooding nigh,
Just possess your soul in patience,
And be true.

If the wind should go a-whistling,
From the northern frigid zone,
And chill your feelings and fingers,
From the outside to the bone,
For the winter'll soon be gone;
Keep the weather in your heart,
And be true.

If the sun should shine too warmly
Throughout the summer days of June,
And you feel like you were melting
From the morning till the noon,
Just possess your soul in patience,
For October's coming soon;
Keep the weather in your heart,
And be true.

So let the storm come raging,
Or this in torrents fall,
Or the blizzard come a-whirling
Like a frozen cannon ball,
Just possess your soul in patience,
For 'tis God who ruleth all.
Keep the weather in your heart,
And be true.

"I' ll tell you a secret.
It's that we could keep ourselves where circumstances would not affect us, or if they affect us that we could keep it to ourselves.

What we all need more than happiness or external blessing is that kind of faith which keeps us faithful. Do we think enough of that word, which literally means full of faith, but which also means so much more than that. Let us learn to have that much faith in God that whatever comes to be our lot we shall always be loyal and true, persevering till the very end.

"I'll tell you a secret: We can live better and brighter, and do a lot more of good, if we don't mind criticism; usually they are mighty thin and weak. Don't wear squeaky shoes. Adapt yourself to circumstances. Be guided by the Holy Spirit. Keep to the theme and make others do so. Always give the best you have. Put soul power into the service. Never copy your group. Select both hymns and Scripture beforehand. Keep your voice right to the size of the room.

Sit out where the people can see you.
Don't let cranks take part.
Be master of the situation, by the grace of God.
Strike for results when the iron is hot.
Be wise in giving the invitation to the unsaved.
Keep in mind the fifteen minutes' after-service.
Use your own Bible and get others to use theirs.
Don't let organist or pianist give a concert.
Urgy brevity and brightness.
Help the weak and timid ones to take part.
Have great variety in all services.
Make the stranger welcome.
If your plans don't suit, try others.
Don't imagine you are the meeting—you are only the leader.
Pray much before you come, while there, and after.
Depend on God for help more than on the people.
Don't be afraid—mistakes, wrong places, etc.
Let your face and manner be blessed to the people's good.
Get in a devotional spirit.
Have both solemnity and joyousness in the meetings.
Have faith in God.
Have an aim or object in every service you lead.
Don't sing too slow or too fast.
Get the people's minds off you and on Christ.
Try to convert sinners and build up Christians.
Services that don't honor God and help people to live better and brighter had better never be held.
All people are not leaders.
The way to learn how to lead meetings is to lead them.

WITNESSING THE TRUTH.

The following beautiful illustration of the truth is simplicity from the pen of S. H. Hammond, formerly editor of the Albany State Register. He was an eye-witness of the scene one of the higher courts.

A little girl, nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, "upon your being offered as a witness, I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your honor!" said the counsel, addressing the court, "is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not understand the nature of an oath."

"Let us see," said the judge. "Come here, my daughter."

"The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered: "No, sir."

"She thought he intended to inquire if she had ever blasphemed."

"I don't mean that," said the judge, who saw her mistake. "I mean, were you ever a witness before?"

"No, sir; I was never in court before," was the answer.

"He handed her the Bible open.

"Do you know that look, my daughter?" she looked at it, and answered, "Yes, sir; it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir; every evening."

"Can you tell me what the Bible is?" inquired the judge. "It is the Word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say," and he repeated slowly and solemnly the oath usually administered to witnesses.

"Now," said the judge, "you have sworn as a witness. Will you promise that what you shall tell me if you do not tell the truth?"

"I shall be shut up in the State prison," answered the child.

"Anything else?" asked the judge.

"I shall never go to heaven," she replied.

"How do you know this?" asked the judge.

The little girl told his lordship rapidly to the chapter containing the commandments, pointed to the injunction: "Thou shalt not bear false witness."

"I learned that before I learned to read."

"Has any one talked with you about being a witness hero against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard they wanted me as a witness, and last night she called me to her room, and asked me to tell her the ten commandments; and then we kneeled down together, and she prayed that I might understand how wicked it was, to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was, before him. And when she came up by her father, she kissed me, and told me to remember the eighth commandment, and that God would hear every word that I said, and turn it against me, I would pray God for such witnesses. Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross examined. The counsel plied her with ingenious questioning, but she varied from her first statement in nothing. The truth was supported by that little child, was audible. Falsehood and perjury had preceded her testimony. The prisoner had intrenched himself in lies, which he deemed impregnable. Witness facts in his favor, and villainy had manufactured for him a sham defense; but before her testimony was scaled, falsehood was broken, and this little child for whom a mother had prayed for strength to be given her to speak the truth as it was, before God and the crowd, she unburdened her heart of the cursed villanous devices she been told with which she was instructed in the iniquitous and punishing the guilty.

OUR MIRROR.

Is the absence of the Rev. S. H. Babcock from the Walworth Church, on a missionary trip in the South, the Prayer-meeting Committee of the Y. P. S. C. E., have charge of the Friday evenings.

The New Auburn, Minn., Society of Christian Endeavor was organized about a year ago, and has now a membership of twenty-two active and two honorary members. Although no souls have yet been won to Christ, the members themselves feel stronger and more ready to serve their Master, and they are banded together "for Christ and the Church."

Ture Clark's Falls Y. P. S. C. E. has made good progress in the past six months. Meetings are held on Friday evenings, and are very well
CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 6th.)

IN HIS NAME.—Acts 15: 29; Col. 3: 13-17.

"Whoever ye do in the name of the Lord shall be accepted;" and "Who doeth all these things, and obeyeth the voice of the Lord shall be accepted." The church must know where to draw the line. If we are daring and rushing on the world's level, we must be prepared for a trial of our sincerity. A Christian may make a mistake in the name of the Lord, and it will come to be doubted if he is a true believer. A man who is afraid to stand for the truth, and believes in the Savior of the world, but is willing to accept the world's standard of morality, may be a Christian in name only. He may be doing nothing that is disapproved by Christ, but he is not doing what is approved by Christ. He may be doing good works, but he is doing them for the sake of the world's approval, and not for the sake of the Lord. A man who is afraid to stand for the truth, and believes in the Savior of the world, but is willing to accept the world's standard of morality, may be a Christian in name only. 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New York.

First Alfred.—Thanksgiving brought with it an unusually cold wave, as to weather, but a very warm wave as to good cheer. The services in the morning were conducted by Dr. Platts, who was assisted in the devotional part by Prof. L. C. Rogers, pastor of the Second Church, and the Rev. J. T. Davis, pastor at Hastingsville and Hornellsville. In the place of the usual sermon, Dr. Platts gave a brief Bible-reading showing the scriptural idea of Thanksgiving, John B. Cottrell read an outline history of the Thanksgiving festival in the United States, Miss Edna Bliss read a paper on Occasions for Thanksgiving, and Mrs. Ralph Langworthy read a poem on The New England Thanksgiving, with appropriate music, under the direction of Dr. J. M. Stillman. After the services the congregation repaired to the Fireman's Hall where the Ladies' Society had prepared a Thanksgiving dinner of which over two hundred ate and were satisfied. The dining-rooms, waiting-room, and main hall were all opened and warmed, and the social features of the occasion were among the most enjoyable features of the day.—In the evening the Ladies' Evangelical Society held their usual Thanksgiving anniversary at the church. The principal parts of the programme were a paper by the Rev. D. H. Davis on Thanksgiving as it affects the church, a paper by Mrs. Davis on Woman's Work for Women in China, and a talk by Mrs. J. G. Burdick, on New York, the origin and work of the “New Mizpah Mission for Seamen” in that city. Several recitations and songs by the children were given and Dr. Stillman and the choir furnished excellent music. On the whole, it was one of the richest, best Thanksgivings we have enjoyed in a long time.

Home News.

Kansas.

Dighton.—The outlook here is very hopeful. Since “Columbus Day” one has been added to the church, and two families to our society, and a number of families are talking of moving here in the near future. Our Sabbath school classes are becoming more active, and our LIBERATION is coming to be a regular text-book in all the colleges and universities of the land, and ensures its careful, thorough, and reverent study; and so forcefully and persistently has Dr. Harper advocated this that all college work is beginning to feel the influence of the Bible. Questions of the Sabbath question, and especially in the original tongues. Then why not begin this advanced work? Why not begin the study of the Bible in the original, especially as Dr. Harper has provided an admirable “correlates” to the Bible, by the services of the Bible. Indeed, while Dr. Harper is foremost in the study of the Bible, the Bible is coming to be a real sympathy for every class or condition of man. It is being made, by the world and worldly churches of scholarship regardless of piety. Very much now goes for “progressive thought,” and so whether essential or not to the true and higher life we must be as a people equal or, if possible, to meet the skeptical attacks. Scripture knowledge, and knowledge of the things that are needful to meet the skeptical trend of these times. Solid learning, not of the schools simply, but that which may come from good-natured ways the people. Things that are needful to meet the skeptical attacks. Scripture knowledge, and knowledge of the things that are needful to meet the skeptical trend of these times. Solid learning, not of the schools simply, but that which may come from good-natured ways the people. Things that are needful to meet the skeptical attacks. Scripture knowledge, and knowledge of the things that are needful to meet the skeptical trend of these times. Solid learning, not of the schools simply, but that which may come from good-natured ways the people. Things that are needful to meet the skeptical attacks. Scripture knowledge, and knowledge of the things that are needful to meet the skeptical trend of these times. Solid learning, not of the schools simply, but that which may come from good-natured ways the people.

Nebraska.

Humboldt.—We are having very fine November weather, and the farmers are using it to the best of their ability in gathering their corn. The corn crop is very light in this neighborhood, even lighter than the majority of the people could be made to believe; still the farmers will have some corn to spare. Some wheat has been sown, more common, and it looks quite well. One of Long Branch’s oldest citi­zens, who is a prominent member of the church, said that he had no more land than one acre. The receipts were greater than expected. We have been put upon a good point of the Bible as a regular text-book in all the colleges and universities of the land, and ensures its careful, thorough, and reverent study; and so forcefully and persistently has Dr. Harper advocated this that all college work is beginning to feel the influence of the Bible. Questions of the Sabbath question, and especially in the original tongues. Then why not begin this advanced work? 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sive and beautiful than description can portray, to see strong, earnest young people, in early manhood and womanhood, thus put on Christ in baptism and, with hearts leaping for joy, enter upon a life of loving service and willing obedience. One of the candidates has only recently come to the observance of the Sabbath.

Last Sabbath, Nov. 12th, was our regular communion service, and at this time one other was added by letter—Bro. Andrew J. Potter, who comes from the M. E. Church. Bro. Potter, whose name had been immersed, and who has been keeping the Sabbath for more than two years. In that time he has attended service with us quite frequently on the Sabbath, and, in the absence of the pastor, has very acceptably occupied the pulpit, and thus endeared himself to us. It was such a season of joy as Waterford Church has not experienced in years, when those who have thus recently united with us, both by baptism and by letter (eight in all), came forward and received the right hand of fellowship by the pastor and the hand of welcome by the preacher who led the class. Will you pray for us that these seasons of refreshing may still continue; that many more may learn the way of Christ, and that this dear old church may be strengthened in numbers, and in consecrated living.

Everything about the service was of the most pleasing character. There were mince pies, and pumpkin goldeens, and plum puddings, tarts, and many fine arts. Held in a place in this historic olden. Seeing caught of bread so brown and light, with the blue skies above us. O could one dare dream of richness of living. Not found in a new England Thanksgiving. Though a temple of fame were built to the name of the Pilgrims, long sung in story, Not high in the blue skies its face, to tell of their glory. Then there is the feast of the year, When children, with kindred and friends far and near, Came home with glad hearts and supernuntious living. To keep the time-honored New England Thanksgiving. Filled with mince pies and mince things alike. There were mince pies, and pumpkin goldeens, and plum puddings, tarts, and many fine arts. Held in a place in this historic olden. Seeing caught of bread so brown and light, with the blue skies above us. O could one dare dream of richness of living. 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The New York Tribune concedes the election of General Grant, but promises the people of the United States that the Republican Party will not lose sight of the real interests of the country. The Tribune, addressing itself directly to them for the past two years, has carried on an earnest campaign for their welfare, and has been almost unparalleled in American journalism; and the result, coupled with Whitelaw Reid’s previous great service to the farmers, has been seen to be a fact that agricultural communities have stood faithfully to the Republican party in a campaign in which, in other localities, the party went completely to pieces.

This year the Democratic leaders changed their tactics and excited discontent among workmen. They pointed to the higher prices of farm products, and urged the workmen to go on strike in cities that the British tariff system (that is to say, lessened protection to American Farming and Industry), would lower the prices of food and manufactured products, and the profits of “monopolists” in this country, while at the same time maintaining the wages of labor, those wages being now the highest that have been known in the United States.

For two weeks the attention of the people was taken by the issue of depression, and a pushing to the lowest passions of unformed men in large cities, they have carried the country and elected a Democratic President and Congress.

The Tribune confidently awaits the result. Not for one moment, however, will the Tribune yield one inch of ground in the interest of American policy. The Tribune’s brief articles will be among the features of the Tribune, the coming year. Men of every political faith are invited to read them. They will find in them a plan for securing the future, without the probable consequences of a change in the tariff policy of the country, and evade no issue, and conceal not a subject. The subjects treated with thorough treatment of fundamental principles will aid every reader to a better understanding of profound and important issues.

An entire week will be devoted, during 1893, to war stories and news of interest to Veteran soldiers. Old soldiers, who have some experience to tell, which has not been lost to the nation, are asked to send the story to the Tribune for publication.

Farming has now become such an enormous interest in the United States that there is an improvement in every phase of a specialty of the business in the interest of the Farmers of the country at large. Plans have been formed which ought to make the Sects. Work of Co-operation absolutely indispensable to every toiler of the soil during 1893.

A large number of entertaining features of general interest will also appear. “How to succeed in Life,” “Village Improvement” and special articles by brilliant men and women of high reputation, Chees and Checkers, and a hundred other things which cannot be resisted in a brief prospectus, will appear on the Tribune’s pages during 1893. The paper will have less politics and more of the work things and the things which can and will entertain the imagination, and guide the reader in the prosecution of his business and social life.

The Tribune asks for reports as to the operations of Village Improvement Societies, from those who are acquainted with their operations. An illustrated catalogue of excellent premiums will be sent free on application.

The Semi-Weekly is particularly commended to the attention of general readers. It gives more of the less incisive editorial views, foreign letters and other valuable features of the Tribune, than there is room for in the Weekly. The large type and broad column will make every page of the best quality of the Tribune.

To all who subscribe during 1892 for one year, the paper will be sent free for the balance of this year. Sample copies free. Weekly, $1.00; Semi-Weekly, $2.00; Daily, $5.00; Republican, party, are invited to make up clubs for this paper in their localities. There are four years of trial, of new experiment, of discussion of great national topics, and of observation of the effects of Democratic supremacy before the country.

The Tribune will lead in the preliminary of the Republican view. The friends of the Republican policy can use all the friends in the attempt to express the triumph of Republican principles by seeing that the people read the Republican side of the story.

* * * * *

WE have previously made mention in these columns of the book by Dr. Lewis, on PAGANISM SURVIVING IN CHRISTENDOM, which is now at the offices of our Tribune’s Sons, 27 W. 23d St., New York, a copy of which lies before us. Dr. Lewis’s object in the presentation of this volume is to shew how pagan notions have continued to the last minutes of Christian doctrine and the formulation of Christian practices at a time when both were in a formative period; and how, having thus been wrought into the conception of Christianity, these pagan notions still linger both in doctrinal and practical Christianity. Conspicuously did the observance of the Sabbath and the doctrine of the transmigration of the soul through the sun worship and water worship cults of the heathen. These pagan notions were practically overlooked in later periods of the church, and are yet to be eliminated before we can come back to the pure, simple doctrine and practice of the apostolic church. As indicating the patriarchal labor with which Dr. Lewis has done his work we quote from the New York Observer, which says that the book "reveals in every chapter that he has brought to the execution of his task an industry in investigation truly remarkable. He speaks advisedly always, and we do not agree with some of the positions he assumes. Some points which to his view are established by the data he gives are not to us, in the main, clearly evident. But we agree with him that some of the issues involved in his work, in so far as they involve the reawakening of the conception of the human soul among the pagans, are of the utmost social and ethical importance. They touch the vital question as to what is the supreme authority in matters of religious faith. The book abounds with historical facts of the utmost significance, and is without a volume worthy of the study of the thoughtful who would prepare themselves for the future, or understand the duties of the present hour." One vol. 12 m. 30 cts., Cloth and Paper.

We are in receipt of two valuable books from E. P. Treat, No. 5 Cooper Union, New York City. The first is TEMPLE TONES, political, biblical, ethical, educational and practical. These topics are discussed by college presidents and professors, and other eminent living writers. There are thirty different topics, and, with few exceptions, each topic is discussed by a different writer. This gives not only a wide range of topics but a great variety of talent employed in their treatment. Each article has a breadth and a depth of thought, hardly possible to find in a volume of t his size from the pen of a single author. Of course no subject can be exhaustively treated in such a compilation. The volume is well bound and typeset with great self-vestivi, which makes the volume of special value to the busy man, who wants to know some things about a good many topics. In the Preface Dr. Hart says that Dl’. Cooper Union, New York.

The second of these volumes is STORIES OF THE MONK LEAVE, by the Rev. Burdett Hart, D. D., Pastor Emeritus of the Church of the Emmanuel, New Haven, Conn., Fellow of Yale University. It consists of a series of twenty-two essays upon the various aspects of the person and life of the monk, written from time to time with "Christ, the Present Emmanuel," and closing with "Christ’s Claim on Men of Influence." The human soul is in it reaches after goodness, seeks a pattern after which it can clearly evident. But the observation of the United States, Canada, Ireland and England. One 12 m. vol. 928 pp., price 30 cts.

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SPECIAL NOTICES.

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SPECIAL NOTICES.

The next Semi-Annual Meeting of the Seventh-day Baptist Societies of Berlin, Dalles, Illinois, will be held with the Berlin Church, at Berlin, Wis., commencing Dec. 9, 1892, at 7 P. M. Eld. S. H. Cob­cock, and Elders Olds, 4th floor, near the elevator, is cordially invited to attend. By order of the Executive Committee. S. I. Low, Moderator.

EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Northville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. For further information, address Room, 100, Bible House, New York City.

Anders and patron of the American Sabbath Association, visiting New York City, is invited to call at the Society’s headquarters, Room 100, Bible House, New York City. Office hours to be from 9 a.m. to 5 p.m. Special appointment made if desired. Elevator, 8th fl. en terance.

SEVENTH-DAY BAPTISTS in Providence, R. I, hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o’clock, P. M., fol­lowed by preaching or service at 3 o’clock, P. M. For the address of Mr. P. H. B. Clarke, pro­fessor of Hebrew, room 100, Bible House, New York City. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cor­dially invited to attend.

The Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church block, corner of Clark and Washing­ton Streets at 3:00 P.M., Sabbath-school following the service. The Mission Sabbath-school meets at 1:45 P. M. at Col. Clarkson’s Pacific Garden Mission. Strangers are cordially invited to meet with us. Pastor’s address: L. C. Randolph, 348 So. Wood St., and E. F. Peterson, 5450 Monroe Ave.

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

ALFRED CENTRE, N. Y.

COUNCIL REPORTS.—Copies of the minutes and re­ports of the Seventh-day Baptist Council, held in Chicago, 20-26, 1890, can be had, postage free, by sending 70 cents to this office. They are on sale nowhere else. No Seventh-day Baptist minis­ter’s library is complete without it. A copy should be in every home. Address John P. Mosher, A.B., Alfred Centre, N. Y.
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S. F. Dwyer,

Attorney and Counselor at Law.

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