It is to be hoped, however, that the trick to bolster public confidence laid to the charge of General Dyrenforth was not reported to him. It is said that he caused the most tremendous explosions to be made at Fort Myer on midnight of a day when he knew that a vast area of rain was approaching Washington. It would be very gratifying if some method could be devised by which the rich soil of the great American desert could be redeemed from its curse of aridness; but it is quite evident the remedy is not to be found in the line of General Dyrenforth's fantastic fireworks. Even the popular supposition upon which many hopes have been based that great battles are uniformly followed by storms is now discredited by reliable statistics.

Some of the religious newspapers, whose names we forbear to mention, have been draining the dictionary dry in order to properly stigmatize the "impudent" and "outrageous" movement for the opening of the Sunday Fair question again in the next session of Congress. In contrast we note the dignified and self-respecting tone of the old reliable Standard between the lines of the passage which we quote below. We either read or imagine a prudent disposition to prepare for the defeat which may be in store for Sunday closing.

"However the matter may now end, there can be no doubt that the agitation of this question of Sunday-closing has had highly important results. It has brought out an expression, on the part of the American people, of regard for the Sabbath institution as such whose moral effect cannot fail to be great. A testimony has been borne in this behalf to all nations of the earth, whose representatives will now come to the great exposition with the assurance that whatever of lack of reverence for the Christian Lord's-day shall appear in what transcends the limits of this question, has yielded nothing of its conviction as to the sacredness of the day, or its value as among the causes that have made the nation what it is."

Every medical student knows the value of the hospital clinic. Prof. Graham Taylor, who occupies the chair of Sociology at the Chicago Theological Seminary, proposes a kind of moral hospital clinic for the students at the institution. He thoroughly believes that theological students need to know men as well as books. He wishes to secure a more advantageous study of the social and economic conditions which prevail among working people, and to a large extent, make them what they are. To this end a seminary social settlement is to be established somewhere in the midst of a dense population of poor people. The students are not to approach the people as missionaries, but to live with them, get their point of view and understand their conditions, as that they could be drilled into them from text books. Prof. Taylor is one of those who believe that the Christian religion was meant to help "the masses." He is very much interested in the affairs of the work-a-day world, and pays particular attention to labor associations and guild life. He believes that "the ordinary student, in preparing for the ministry, is educated away from the people. The art of living and working together is to be learned only from the actual partnerships of domestic, neighborhood and industrial society. The opportunity to acquire this knowledge of, and touch with, life is already partially supplied by the field work to which every student is assigned in the missions, churches and philanthropic institutions of the city and its suburbs. But to the scientific study of the social and economic conditions which so largely make men and women what they are, some more than these casual instances is necessary. The student needs to live and work among them in order to understand how profoundly environment shapes life."

While Professor Briggs is under fire in New York City, Western Presbyterians are furnishing a similar attraction in the trial of Prof. Henry Preserved Smith for heresy, at Cincinnati. Prof. Smith is a member of the Faculty of Lane Theological Seminary. He is a higher critic. The fault laid to his charge is not however, that of being a defender of higher criticism, but of taking extreme ground in its exercise. The gist of the thirty octavo pages of charges against Prof. Smith is, that (1) he has abandoned the essential features of the doctrine of the church; (2) he teaches that the Holy Spirit did not control the writers of the Holy Scriptures as to make their utterances absolutely free from error in their rational and intended sense; (3) he virtually denies the inspiration of the Scriptures. The court has been in session since Feb. 14th, and seems likely to last for some weeks longer. Every inch of the ground has been contested, the policy of the defense being somewhat analogous to that of the man who was charged with stealing an axe on a specified Friday. His defense was: First, I did not steal the axe on Friday; Second, I did not steal the axe at all; Third, I never had the axe. At present writing the preliminaries have just been finished, the court now being ready for the formal trial.

It may be said that the proceedings thus far have been marked by a spirit of fairness, seriousness and conscience. The principles in the discussion do not seem to be animated by malign motives, but by a sincere desire for the good of their common cause. It is difficult to see how the Presbytery could have avoided bringing to trial a man whose eagerness for the conflict was so evident. Perhaps it is just as well to have a test case and make conditions. We sincerely hope that our Presbyterian friends will see as much good result from the trial as they seem to anticipate; but we must be permitted again to express our settled distrust of heresy trials in general as agencies for bringing them.
While I was Minister to Russia it devolved upon me to interpose objections to the policy which results in bringing so many thousands of Russians to American soil. I was told that this was because I was taking my countrymen beyond their capability. The generosity of the American people, and chiefly of the Hebrew race, had thus far been equal to the demands upon it; but if those demands were to continue and increase they would prove too great a burden. Besides this, there were two other considerations, for our conditions and our institutions involved political and economic dangers which, aside from any questions of humanity, warranted the most earnest remonstrance. To all this, among other replies, it was answered that the movement was that of the people themselves; that they were repugnant to American as an El Dorado, where to touch the soil was to become rich; and that under the influence of this idea they had sought the magic land. This, I think, is just and sufficient answer to the representation or not. That is a question for another place. But, without dealing with it as an issue, it tells the story of a wide impress, and, as an independent statement of fact it has elements of truth. The picture of El Dorado explains much of the immigration, and this picture is posted in every village by the industrious agents of the pamphlet-mongers that run direct to El Dorado at the lowest encourages rates. It is time to stop this folly. Self-defense is the first law of nations as well as of nature. If we would preserve our civilization uncontaminated; if we would keep our labor on the American standard of intelligence and labor; if we would maintain our social ideals, our political safeguards, we must regulate and restrict the flood of immigration.

Senator Chandler, a member of the United States Senate Committee on Immigration, which is now considering that question, supported the foregoing, and spoke at length upon practical methods of accomplishing this much-needed reform.

Nothing more is needed to show that we are foreignized to an extent which, at the best, has wrought changes in our national character and in our national policy that can never be undone. It is not a question of a century at least, and probably forever. We may shrink from the fact, but shrinking will not remove it.

SOCIALISM.

The issue of foreign influence has brought definite and clearly-defined elements of anarchy and disintegration into every department of our national life, and notably among what is loosely called "the working class." We are confronted by a most serious problem. It is said: "The laboring men by their votes have wrought this revolution." And yet everywhere business has been broken, wages high, payments prompt, and improved methods of adjusting the relations between capital and labor are steadily gaining ground. That a revolution which threatens the exact opposite state of things at no distant day should be precipitated at such a time, finds no explanation except in the fact that foreign-born socialism, dissatisfied that in this "El Dorado" there has not become equal to his employer a at a bound, has filled the lot-boxes with the demand for "a change." Such a revolution, at such a time, is the demand of Socialism to business: "Stand and divide; make things equal." Nothing startling than the echoes of bombs bursting in Haymarket Square, Chicago, or around the feet of the Czar of Russia, but it is not essentially less Socialistic. It is un-American, anti-Republican, and profligate of ruin as proportion as it achieves its end.

ROMAN CATHOLICISM.

But a more widespread and far more potent factor in our civic life is not unnoticed: the politico-religious influence of the Roman Catholic Church. You know that I am not accustomed to indiscriminate denunciation of Roman Catholicism. I have often said what I now repeat, that from the stand-point of the Roman Catholic their methods are dictated by duty. If the Catholic conception of the church, its mission, and its relation to the nation, as opposed to the Protestant conception, be correct, I have no right to object to it. If I could accept the fundamental ideas of the Catholic Church, I would adopt its methods and push them. I would fit them to circumstances; I would make them one thing in Italy, or Germany, or France, and another in the United States. I do not like the method.

The wiser heads in the United States oppose "Cahenleyism" because it is not the method for this time and place, for the last decade of the nineteenth century, and the American Republic. Pronounced patriotism and political power gained silently, indirectly, and without awakening the fears of Protestants, is the best method for the United States; they are following it with great success. For several years past the Roman Catholic Church has been, in America, acting as a "fifth Column," with few, if any, more comments than the words "working men." It can sustain that claim in some points, to the disadvantage of Protestants. This has greatly strengthened the Catholics with the wage-carriers of the country.

THE INDIAN SCHOOL QUESTION.

Those who have read Catholic journals during President Harrison's term have seen that the "Indian Question" has placed him where the whole power of the church has been brought violently against the President and his party. The less guarded ones have avowed this vehemently since the election. For example: The Catholic Herald, of New York, says: "The Republican party, led by bigots, invaded the sacred precincts of the democratic home, usurped parental rights, and robbed Catholic Indians of their only treasure, their faith; but the people, true to the best traditions of America, hurled it from power. Cleveland's victory was, in truth, the defeat of bigotry."

The same ideas have been expressed by several other representative Catholic papers. The Catholic Mirror, an able and conservative paper, for Nov. 26th, i.e., to-day, in describing the "archbishops' conference" lately held in New York, says: "A great cause has been brought to the discussion of the interests of the Catholic Church—refers to a "reception" given in honor of these representatives of the church, as follows:

The most notable event in connection with these meetings was the reception on Wednesday evening by the Catholic Club of New York to Cardinal Gibbons, Archbishop Satolli, and other visiting prelates. The club-rooms were crowded, and a large number of distinguished persons, including President-elect Cleveland, paid their respects to the eminent ecclesiastical leader.

Speaking of this reception a leading New York paper says: "It is indeed a significant coincidence that with the reception of the archbishops of America by the Catholic prelates last night, there has been published a special dispatch from Rome, saying that "as soon as Mr. Gibbons inaugurated the Vatican will open negotiations for the establishment of a special United States Legation, and the reception at Washington of a special archbishop." This means the "reception" on the result of the last election. As the Romanists have been working to this end, they made sure of their man before he had tested him. The community of interest desire of the Romanist votes throughout the country were cast solidly for Cleveland, and the influence of nine or ten millions of their adherents among our population was poured in to him in all its force."

There is no partisanship nor injustice done to Catholics in recognizing these facts. They believe that they ought to "make America Catholic." These facts chronicle the progress of
of events which touch this purpose. They have no small reason for congratulating themselves upon the present state of things. Foreignized Americanism becomes American. A simple "balance of power" between the two leading parties gives essential control of the government. That the Roman Catholics have thrown that "balance" with the winning party in this incipient revolution is beyond question. What shall we do?

BEGIN WITH THE FAMILY.

Better things cannot be gained at once. Counter revolutionary feeling is flowing out of politics, much neuvering and party politics will not give permanent reform. The source of power is farther back. The family is the ever-enduring and ever-present primary form of organized humanit. It is an ever-renewed center of life and character. National life and character are the aggregate of individual and family character. The first renew, builds, and determines the character of the second. What then shall we do?

(a) Set all agencies at work to fit children and young people for establishing homes and developing family life. Men and women will always marry,—love, convenie­nce, or lust will lead to this. Our agencies for preparing them for the sacred duties of fatherhood, motherhood, and citizenship, are sadly meager and totally inadequate to the demands of the hour. Depopulating homes can produce little that is good. Our system of education, whether public or private, does little directly toward teaching the science of home-making. Millions of the people now in the United States are never reached by religious teachings, much less by the "Missionaries of Home," in the better sense of the word, is unknown to thousands of men and women who live together, bring forth children, populating—but not uplifting—the world. The nation, the church, and society, must enter upon a radical system of instruction and help touching home-making, and the develop­ment of men and women for citizenship. Mark, I say, "women," for though they are not now "voters," yet as wives and mothers women have much to do with national character. When women play an important part in the development of the family, of the church, of the community, or the strikes at Homestead, it is high time that attention be paid to women as citizens. 

(b) Abolish the tenement house and the slum. A hopeless problem, do you say? But it is now more than that. "Women," as a leader in the home, in the church, in the industry, in the public business, will be a great and bitter one. Some gave up their hope and faith, believing they had been deceived, and that there was no more reason for believing in a personal advent than was held by the churches generally, and which doc­trine the churches had about lost sight of. Others contended that though a mistake had been made concerning the time of the Lord's coming, yet believe the same, and they held to that belief as their ground of hope and faith. The one theme that had actuated them and united them was that the Lord was at hand, and when they were disappointed, additional ideas respecting the manner of the advent were taken up by different men in different places. Some advocated that the Saviour had come spiritually, and some adopted the view that they were consequent in the kingdom of God. Some took the position and held it for a num­ber of years that there was no longer probation for those who had not accepted the doctrine of the Lord's coming up to 1844, and all they could do for the Lord's cause was to cheer and strengthen each other in the waiting time till the Lord should come. Several and various forms of fanaticism prevailed among the Ad­ventists for a few years after the disappoint­ment, giving much occasion for the cause to be spoken against, as well as many things being ascribed to them by their prejudiced neighbors which were without foundation in fact.

In the year 1845 or 1846, a conference of Ad­vent believers was held at Exeter, N. H., at which time the doctrine of the sleep of the dead and their unconscious state between death and the resurrection, pointing more definitely to Christ and his second coming as the saint's true hope and consolation, was brought to the attention of the Adventists, by Eld. Geo. Storrs, and accepted by many.

In 1845, at Washington, N. H., an Adventist sister embraced the Sabbath of the Lord, receiv­ing it from the Seventh-day Baptists. Soon Eld. T. M. Procle accepted it, and soon after Eld. Joseph Bates, as the only true Sabbath, the original seventh day of the week. Though Eld. Procle renounced it, yet Eld. Bates advocated and promulgated it until soon it was accepted by quite a number of the Adventist people.

On the interpretation of the prophetic periods much doubt prevailed, and from different un­derstanding of events, some other ideas also being the dividing line. Those who became leaders among the Seventh­day Adventists took the view that Wm. Miller's interpretation of the periods was correct, and that they were mistaken in the event expected; that it was the cleansing of the sanctuary in heaven that commenced at that time, a view which they received from Eld. Creator, who is a First-day Adventist. The position is no more true than that the 2,300 days of Dan. 8: 14 ex­pired in 1844. One proves the other and is the only proof of the other.

Eld. James White was a preacher of the Ad­ventist faith prior to 1843, and labored well and effectively in the proclamation of the Lord's coming. He received this truth from Eld. Joseph Bates in, or about, the year 1846. The Sabbath truth gradually spread among Adventists, and Eld. White became a leading minister among them. His natural ability for fissionalism among them, which position he ably filled, as far as financial management is concerned, and his propriety of life, have given him a standing that is envied.

Mrs. E. G. White is in high repute among them as a leader also, partly as the wife (now the widow,) of the leading man among them, and partly by her claim to divine inspiration. Shortly after the disappointment in 1844, she began to call herself a "prophet." Those years of trying times to the faith of the Adventist peo­ple, no doubt; and she was very young at the time and in very poor health, so much so that their published works say that her life was de­spaired of. In the excitement of the time, and with her weak constitution, the mind seemed to depart from her body, in a trance, in which the mind continues to be ac­tive, and forms its conceptions from precon­ceived opinions, from the excitement of the oc­casion, or from surrounding circumstances. At that time the experience of the Adventist people was the theme of interest among them, and in her vision or trance her mind went forward on the same subject as a natural consequence. In a short time following she had other trances or visions, in which her mind acted upon different themes connected with the same subject. We do not wonder that her visions were con­sidered by her and by those whom she asso­ciated with as revelations from the Lord. Such phenomena in nature do not often occur; and at a time when various fanaticism were attri­buted to the work of God, it is not surprising that this should have been. Being wholly absor­bed in her religious views and experience, her mind, while in a trance state, would operate in the same direction while she was in a state of insensibility. A trance is a state of insensibility; catalepsy; ecstasy. Catalepsy is defined to be a sudden suppression of sen­sation. And ecstasy is defined to be excessive joy; rapture; enthusiasm. There at all ac­quainted with the history of Mrs. White's vis­ions, finds it ridiculous to believe that a principal object of her inspiration is that she is perfectly insensible; but it only corroborates the position we take that they are only produced by an unhealthy and unnatural state of her body and mind. Her history shows also that in her visions she is in a state of catalepsy, and sometimes in a state of ecstasy.

The teaching of her visions has always been just what the leaders of that party have taught; nothing new in theory, but fruitful in imagina­tion. She first receives it in her mind, and then while in her trance state her mind acts...
upon the same things. Thus her visions corroborate and affirm the doctrines of the church and their explanations of scripture, and she has never brought out one new article of faith by her testimonies; but, together with them, there are many which are much the same. We know of instances where she has had information of facts, and then the communication of mind when in the clairvoyant state, together with the faculty of mind-reading, was more, generally more known, but what enabled her to bring forward personal matters which has been attributed to her having been shown them by the Lord. Then again, the absence of any personal testimony on important cases and when there have been great wrongs in the church, shows also the human source of her testimonies, for she knew nothing of those matters. As to the human origin of the visions Eld. White bears a good testimony in his "Life Incidents," p. 272, published in 1868, where he says: "She has probably had, during the past twenty-three years, between one and two hundred visions. These have been given under almost every variety of circumstances, yet maintaining a wonderful similarity; the most apparent change being that of late years they have grown less frequent and more comprehensible." From the above, it matters not that a few years previous to 1868 Mrs. White and those with her had been paying a good deal of attention to health reform and the laws of health, by which she became of a more healthy body and mind, it appears that when she became healthier she had fewer visions, corroborating our view that her visions are caused by an unhealthy state of body and mind.

A notable case of human testimony is found in "Spiritual Gifts," vol. 2, pp. 124-7 (pub. 1868). In Y., she received testimony against a woman and a man, calling him her husband two or three times, and closes the incident with the confession of the woman that she was not her husband at all. If the vision had been from the Lord he would have shown Mrs. White that, too, and would not have called the man the husband of the woman when he was not.

There are many people who are ready to attribute things to divine agencies because they do not understand them, and become a divine alias. So it was with White's visions (or Miss Ellen G. Harmon, her maiden name, when her visions commenced, in the State of Maine). The cause or source of these unnatural phenomena was not looked after or understood; hence the divine claim to sin because they believe not on me. Let one be sure that he has true faith in Christ, and he may be sure that his own restless home will be above, no matter if he has but little knowledge of the other doctrines of the church.

Another reason in itself, as far as any unknown to Eld. Bates and not to herself, the same as a spiritual medium can commit. He at first broke the law of God, after God had been so rich in his grace, and he may be sure that his own restless home will be above, no matter if he has but little knowledge of the other doctrines of the church.

One may be a Christian and not believe in the Sabbath-keeping, and still remain in the church and claim to have had visions. Such visions are causes of much wrong in the church. Thus her visions were caused by an unhealthy state of body and mind, it appears that when she became healthier she had fewer visions, corroborating our view that her visions are caused by an unhealthy state of body and mind.

A notable case of human testimony is found in "Spiritual Gifts," vol. 2, pp. 124-7 (pub. 1868). In Y., she received testimony against a woman and a man, calling him her husband two or three times, and closes the incident with the confession of the woman that she was not her husband at all. If the vision had been from the Lord he would have shown Mrs. White that, too, and would not have called the man the husband of the woman when he was not.

There are many people who are ready to attribute things to divine agencies because they do not understand them, and become a divine alias. So it was with White's visions (or Miss Ellen G. Harmon, her maiden name, when her visions commenced, in the State of Maine). The cause or source of these unnatural phenomena was not looked after or understood; hence the divine claim to sin because they believe not on me. Let one be sure that he has true faith in Christ, and he may be sure that his own restless home will be above, no matter if he has but little knowledge of the other doctrines of the church.

One may be a Christian and not believe in the Sabbath-keeping, and still remain in the church and claim to have had visions. Such visions are causes of much wrong in the church. Thus her visions were caused by an unhealthy state of body and mind, it appears that when she became healthier she had fewer visions, corroborating our view that her visions are caused by an unhealthy state of body and mind.

A notable case of human testimony is found in "Spiritual Gifts," vol. 2, pp. 124-7 (pub. 1868). In Y., she received testimony against a woman and a man, calling him her husband two or three times, and closes the incident with the confession of the woman that she was not her husband at all. If the vision had been from the Lord he would have shown Mrs. White that, too, and would not have called the man the husband of the woman when he was not.

There are many people who are ready to attribute things to divine agencies because they do not understand them, and become a divine alias. So it was with White's visions (or Miss Ellen G. Harmon, her maiden name, when her visions commenced, in the State of Maine). The cause or source of these unnatural phenomena was not looked after or understood; hence the divine claim to sin because they believe not on me. Let one be sure that he has true faith in Christ, and he may be sure that his own restless home will be above, no matter if he has but little knowledge of the other doctrines of the church.

One may be a Christian and not believe in the Sabbath-keeping, and still remain in the church and claim to have had visions. Such visions are causes of much wrong in the church. Thus her visions were caused by an unhealthy state of body and mind, it appears that when she became healthier she had fewer visions, corroborating our view that her visions are caused by an unhealthy state of body and mind.

A notable case of human testimony is found in "Spiritual Gifts," vol. 2, pp. 124-7 (pub. 1868). In Y., she received testimony against a woman and a man, calling him her husband two or three times, and closes the incident with the confession of the woman that she was not her husband at all. If the vision had been from the Lord he would have shown Mrs. White that, too, and would not have called the man the husband of the woman when he was not.

There are many people who are ready to attribute things to divine agencies because they do not understand them, and become a divine alias. So it was with White's visions (or Miss Ellen G. Harmon, her maiden name, when her visions commenced, in the State of Maine). The cause or source of these unnatural phenomena was not looked after or understood; hence the divine claim to sin because they believe not on me. Let one be sure that he has true faith in Christ, and he may be sure that his own restless home will be above, no matter if he has but little knowledge of the other doctrines of the church.

One may be a Christian and not believe in the Sabbath-keeping, and still remain in the church and claim to have had visions. Such visions are causes of much wrong in the church. Thus her visions were caused by an unhealthy state of body and mind, it appears that when she became healthier she had fewer visions, corroborating our view that her visions are caused by an unhealthy state of body and mind.

A notable case of human testimony is found in "Spiritual Gifts," vol. 2, pp. 124-7 (pub. 1868). In Y., she received testimony against a woman and a man, calling him her husband two or three times, and closes the incident with the confession of the woman that she was not her husband at all. If the vision had been from the Lord he would have shown Mrs. White that, too, and would not have called the man the husband of the woman when he was not.

There are many people who are ready to attribute things to divine agencies because they do not understand them, and become a divine alias. So it was with White's visions (or Miss Ellen G. Harmon, her maiden name, when her visions commenced, in the State of Maine). The cause or source of these unnatural phenomena was not looked after or understood; hence the divine claim to sin because they believe not on me. Let one be sure that he has true faith in Christ, and he may be sure that his own restless home will be above, no matter if he has but little knowledge of the other doctrines of the church.

One may be a Christian and not believe in the Sabbath-keeping, and still remain in the church and claim to have had visions. Such visions are causes of much wrong in the church. Thus her visions were caused by an unhealthy state of body and mind, it appears that when she became healthier she had fewer visions, corroborating our view that her visions are caused by an unhealthy state of body and mind.
Missions.

SOUTHWEST.

By the courtesy of the Pennsylvania and Richmond and Danville Railways, the Corresponding Secretary of the Tract Society, Brother L. E. Livermore, and the Missionary Secretary are traveling Southward at greatly reduced rates. On Wednesday evening, November 23d, we have in, at Salisbury, N. C., what seemed to be one of a series of talks on the Acts, by a P. E. minister. Had a cordial greeting, and were invited to come again. Thursday forenoon, at Greensboro, N. C., we heard an able, eloquent and well delivered Thanksgiving sermon by a Southern M. E. preacher. We introduced ourselves to the preacher and the pastor, and were most heartily welcomed. That evening we reached the pleasant and hospitable home of brother J. A. Howard and wife, Manchester, N. C., intelligent and loyal Seventh-day Baptists since April last. The Missionary Baptist Church, of which he had been an influential and official member, would not give him a hearing at the time of his exclusion for"difference of opinion," his brother objecting to his excommunication for "blasphemy". Friday found us at the home of good old Deacon Newton and family. Sermon that evening in the Cumberland Seventh-day Baptist church by Mr. Livermore, followed by a conference meeting. Sabbath morning preaching by the writer. That afternoon, examination of brother D. N. Newton, with reference to ordination to the gospel ministry, by a presbytery consisting of Mr. Livermore, member of the committee on ordination and reception of ministers for the Eastern Association; Elder Reuben Newton, of the Cumberland Church, and many other good friends. Saturday evening, the committee on ordination requested the church last January to look after the matter. Mr. Livermore was appointed leader of the examination, and Elder Newton clerk of the council. The examination was declared satisfactory, the candidate’s statements and answers being evidently in accordance with the scriptural requirements, soundness, breadth and thoroughness. Preaching again that evening by Mr. Livermore. A good congregation of both white and colored people attended the ordinance services Sunday morning; and the following was the order of exercises:

Singing, “Come Thou Fount of Every Blessing.”
Scripture reading, 2 Tim. 2, by A. E. Main.
Prayer and benediction by D. N. Newton.
Singing, “The Messenger of Christ.”
Sermon by A. E. Main, from 2 Tim. 2: 15, “A workman.”
Singing, “Go and the Saviour’s Grace Proclaim.”
Ordination prayer by Mr. Livermore with the laying on of hands by the presbytery.
Change to the candidate by Mr. Livermore, with the right hand of welcome by the presbytery.
Remarks by Elder Newton expressing gratitude for the coming and labors of the Northern missionaries.
Singing, “Tis He the One that binds.”
Handshaking by the church members with the North ern missionaries.
Prayer and benediction by D. N. Newton.

It was an occasion of tender interest and spiritual blessing, a time to be long remembered; but, owing to previous appointments in a distant part of the neighborhood, we were unable to witness the presence and help of brethren S. H. Babcock and Geo. W. Hills.

Sunday afternoon Mr. Livermore led a prayer-meeting in Mr. Howard’s neighborhood, and in the evening the writer preached in Mr. Howard’s house, followed with remarks by Mr. Livermore and others.

North Carolina is a needy Home Mission...
field open to us, notwithstanding some bitter preachers of the Sabbath doctrine. We greatly wish that a good Northern minister could be kept on the field an entire year.

Being obliged to wait in Greenboro for a train we visited Bennett College, a colored school, under the auspices of the M. E. denomination, North, to be particularly taught the many duties that belong to a model home.

These schools of the South are of inestimable value to the colored people; and the Home Mission societies of the North might well do a similar elevating work for the poor white people of the South.

**CHURCH MEMBERSHIP IN CHINA.**

BY REV. E. LICHLER.

The methods of dealing with inquirers will very necessarily be according to the class of individuals inquiring after the Christian religion. An inquirer must have some knowledge of the religion to induce him to make further inquiries. It will be well to ascertain the motives that prompt the inquiry. We know that the character of the Chinaman is deceitful, and that in many cases a sinister object is lurking in the breast of the inquirer; to adopt the question, or to help him in difficulty, or give him employment, or make his defender in time of need, is a death blow with the Chinese authorities. When the inquirer is asked the reason for wishing to become a Christian, sometimes most singular answers are given; an elderly woman once said that she did not expect to live very long, and so poor that she could not even provide a coffin, but if she was received into the church she would be sure to get a decent burial. It is not always the case that the inner thoughts of the heart are thus plainly revealed. The desire to be free from calumny or physical suffering may induce one to seek the aid of a mythical power. In such cases there is no sense of sin.

An incident is given where a Chinaman made request to become a church member, but it was soon found that he was a devout Confucianist, and being driven into a corner by many questions he admitted that he had need of a Saviour, seeing that Confucius allowed sufficient power to a man to save himself.

But there are those who have become dissatisfied with themselves and with Confucian teaching, and are longing for a better life. When the spirit of God is at work in the heart of a Chinaman it is very simple, and he has only to lead him to the fountain and he will drink freely of the water of life. How often have we to deplore the inability of the convert to put away falsehood and speak the truth. It is therefore of the utmost importance to show the need and the evil of the Christian religion to him. If there is an entire submission of the individual to God, that he may perfect the good work that is begun in the heart until the day of Jesus Christ. It has been said that the mission might be compared to a great hospital, the doctors are there to heal men, and whenever wished to enter for being cured, should be received. This may be true in one sense, but the question is, whether a heathen really feels his sickness and wants to be healed; or whether he imagines that the cure consists in his entering the hospital, and that he might be able to get the medication of the remedies necessary to effect a cure. But nothing will avail, except the patient submitting to the Word of God, which is living and active, and sharper than any two-edged sword and is quick to discern the thoughts and intents of the heart. Let it be remembered that there seem to be very soon satisfied with the amount of Christian knowledge they may have acquired, forgetting that the inspired Word of God is also "profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be furnished unto every good work." There should also be thorough instruction preparatory to baptism, as, the ten commandments, the apostolic creed, the Lord's Prayer, and biblical history. It is also advisable that the inquirer be made acquainted with the rules of the church, and his own obligation to participate in all of the church privileges and duties.

The whole requirement for church fellowship is contained in these words, repent, believe, be baptized. Here in China it is extremely difficult to explain to a Chinaman that he is under the need of a Chinaman

**WOMan'S WORK.**

DO we not need to pray also for a "willing spirit"? There is work in plenty, but are we willing to assume additional responsibilities, or are the lives of our time and talents to the Master's cause?

A LETTER recently received from Dr. Swinney states that the hospital is nearly in readiness for occupancy. At her request the money contributed toward the purchase of the salary of native assistants will be soon forwarded. Let the gift be accompanied by our prayers for God's richest blessings on Dr. Swinney and her self-sacrificing labor.

**THE CHRISTIAN TRAINING OF THE WOMEN OF THE CHURCH.**

BY MRS. E. PAYSON PRENTICE.

In the Christian training of the women of the church in China must the work be mainly accomplished by women, or are women necessary to its successful accomplishment? Surely the great army of missionary women toiling all over the world are not following a mere will-a-wisp. It is tangible work for women which nourishes the arm of every Woman's Board, and draws many earnest hearted women from urgent work in their home land. In our experience we have found it impossible to get out of a Chinese woman the determination to do the work unless her mind was electrified by contaries of neglect. He is not sufficiently patient; he does not profoundly believe in woman. How should he? The classic shades of a woman's college have never fallen across his vision. The prime obstacle of man's work for women is found in the extreme prejudice of the sexes. Not until a foreign shepherd or a native helper can sit down by a Chinese woman on her k'ong, hold her hand, look into her eye, and by magic sympathy turn her heart inside out, not until they can love her, will we believe that in molding the lives of Chinese women the aid of other women can be dispensed with. We will proceed to discuss the question, calling attention to seven great obstacles to the
Christian training of the women of the Chinese church, and then consider how these obstacles are to be overcome.

The first great obstacle is the tyranny of opinion. No one in China says: "Why should not women learn to read?" but: "Why should she learn? Will it bring a girl more to eat, more to wear, increase her dowry, or provide for her a rich mother-in-law? If not, what use can it be?" Reasons thus the head of the house.

The second obstacle is the pinch of poverty. A Chinese proverb says: "Even a child may not eat ten years of idle rice." The mother who must keep the wolf from the door cannot afford to pay attention to the spiritual welfare of the smallest, and yet she is always asking for release from this pinch. The third obstacle is the fear of change. A Chinese proverb says: "The women are the spirits, frisking around like fambs in the meadow."

What can be the spiritual perception of one like the pictures in China? The fifth great hindrance to her spiritual perception is the intellectual torpor of the Chinese mind. Every garment, pair of shoes, and even the tiles of the roofs, if they get knocked off the house, means work. Every garment, pair of shoes, and even the tiles of the roofs, if they get knocked off the house, means work. Educational work for women is gathering momentum in China. The importance of women's work in China is not sufficiently realized. The permanent Christianization of China depends on the women of China being Christianized. We shall never win China until we have won the women. The women are trained to preach the gospel to every creature. Do we fulfill our duty if half of the human race is left out? To engage in work for women is our highest duty. Men can sometimes be better reached by women than by men. The great hindrances to her spiritual perception are substantially the experience of many who have tried to live down to the level of the Chinese, who did not early and fatally impair his health. Our education cannot be undone. How many have bitterly regretted that, having once been active in Christ's cause, they have allowed themselves to lose the most of their interest in it in the very beginning. What is needed is not a galvanic shock. We are the battery, ours to keep the battery in order, the box open and the current flowing.

But the gulf between races. We have said that our faces, food, fuel, clothing, education, language and customs widen it. Evidently our faces cannot be altered or dispensed with. As to the Chinese dress we do not believe that it is any sense conciliates or wins confidence. As the saying runs, "You raise your head and you lose one stitch, you lower your head and you lose another." Her eyes are giving way under the continual night work, and the daily strokes. Pray where is her education to come in?

The third obstacle is the multiplication of manual labor. Rightly to understand Chinese life we must turn our backs on the great facts of political economy, and move the hands of the world's great clock back to the times of our great-grandmothers. The new missionary often thinks that the Chinese have an abundance of time owing to their frugal and simple style of living; forgetting the time required to produce the most simple necessities of life from raw materials. The case of a pair of stockings, lies out in the field tucked away in the cotton-pods eleven days from the shears.

The fourth obstacle is the social vortex. In the midst of this vortex is our church, as the saying runs, "You raise your head and you lose one stitch, you lower your head and you lose another." Her eyes are giving way under the continual night work, and the daily strokes. Pray where is her education to come in?

The second obstacle is the pinch of poverty. A Chinese proverb says: "Even a child may not eat ten years of idle rice." The mother who must keep the wolf from the door cannot afford to pay attention to the spiritual welfare of the smallest, and yet she is always asking for release from this pinch. The third obstacle is the fear of change. A Chinese proverb says: "The women are the spirits, frisking around like fambs in the meadow."

What can be the spiritual perception of one like the pictures in China? The fifth great hindrance to her spiritual perception is the intellectual torpor of the Chinese mind. Every garment, pair of shoes, and even the tiles of the roofs, if they get knocked off the house, means work. Every garment, pair of shoes, and even the tiles of the roofs, if they get knocked off the house, means work. Educational work for women is gathering momentum in China. The importance of women's work in China is not sufficiently realized. The permanent Christianization of China depends on the women of China being Christianized. We shall never win China until we have won the women. The women are trained to preach the gospel to every creature. Do we fulfill our duty if half of the human race is left out? To engage in work for women is our highest duty. Men can sometimes be better reached by women than by men. The great hindrances to her spiritual perception are substantially the experience of many who have tried to live down to the level of the Chinese, who did not early and fatally impair his health. Our education cannot be undone. How many have bitterly regretted that, having once been active in Christ's cause, they have allowed themselves to lose the most of their interest in it in the very beginning. What is needed is not a galvanic shock. We are the battery, ours to keep the battery in order, the box open and the current flowing.

But the gulf between races. We have said that our faces, food, fuel, clothing, education, language and customs widen it. Evidently our faces cannot be altered or dispensed with. As to the Chinese dress we do not believe that it is any sense conciliates or wins confidence. As the saying runs, "You raise your head and you lose one stitch, you lower your head and you lose another." Her eyes are giving way under the continual night work, and the daily strokes. Pray where is her education to come in?

The third obstacle is the multiplication of manual labor. Rightly to understand Chinese life we must turn our backs on the great facts of political economy, and move the hands of the world's great clock back to the times of our great-grandmothers. The new missionary often thinks that the Chinese have an abundance of time owing to their frugal and simple style of living; forgetting the time required to produce the most simple necessities of life from raw materials. The case of a pair of stockings, lies out in the field tucked away in the cotton-pods eleven days from the shears.

The fourth obstacle is the social vortex. In the midst of this vortex is our church, as the saying runs, "You raise your head and you lose one stitch, you lower your head and you lose another." Her eyes are giving way under the continual night work, and the daily strokes. Pray where is her education to come in?

The second obstacle is the pinch of poverty. A Chinese proverb says: "Even a child may not eat ten years of idle rice." The mother who must keep the wolf from the door cannot afford to pay attention to the spiritual welfare of the smallest, and yet she is always asking for release from this pinch. The third obstacle is the fear of change. A Chinese proverb says: "The women are the spirits, frisking around like fambs in the meadow."

What can be the spiritual perception of one like the pictures in China? The fifth great hindrance to her spiritual perception is the intellectual torpor of the Chinese mind. Every garment, pair of shoes, and even the tiles of the roofs, if they get knocked off the house, means work. Every garment, pair of shoes, and even the tiles of the roofs, if they get knocked off the house, means work. Educational work for women is gathering momentum in China. The importance of women's work in China is not sufficiently realized. The permanent Christianization of China depends on the women of China being Christianized. We shall never win China until we have won the women. The women are trained to preach the gospel to every creature. Do we fulfill our duty if half of the human race is left out? To engage in work for women is our highest duty. Men can sometimes be better reached by women than by men. The great hindrances to her spiritual perception are substantially the experience of many who have tried to live down to the level of the Chinese, who did not early and fatally impair his health. Our education cannot be undone. How many have bitterly regretted that, having once been active in Christ's cause, they have allowed themselves to lose the most of their interest in it in the very beginning. What is needed is not a galvanic shock. We are the battery, ours to keep the battery in order, the box open and the current flowing.

But the gulf between races. We have said that our faces, food, fuel, clothing, education, language and customs widen it. Evidently our faces cannot be altered or dispensed with. As to the Chinese dress we do not believe that it is any sense conciliates or wins confidence. As the saying runs, "You raise your head and you lose one stitch, you lower your head and you lose another." Her eyes are giving way under the continual night work, and the daily strokes. Pray where is her education to come in?

The third obstacle is the multiplication of manual labor. Rightly to understand Chinese life we must turn our backs on the great facts of political economy, and move the hands of the world's great clock back to the times of our great-grandmothers. The new missionary often thinks that the Chinese have an abundance of time owing to their frugal and simple style of living; forgetting the time required to produce the most simple necessities of life from raw materials. The case of a pair of stockings, lies out in the field tucked away in the cotton-pods eleven days from the shears.

The fourth obstacle is the social vortex. In the midst of this vortex is our church, as the saying runs, "You raise your head and you lose one stitch, you lower your head and you lose another." Her eyes are giving way under the continual night work, and the daily strokes. Pray where is her education to come in?

The second obstacle is the pinch of poverty. A Chinese proverb says: "Even a child may not eat ten years of idle rice." The mother who must keep the wolf from the door cannot afford to pay attention to the spiritual welfare of the smallest, and yet she is always asking for release from this pinch. The third obstacle is the fear of change. A Chinese proverb says: "The women are the spirits, frisking around like fambs in the meadow."

What can be the spiritual perception of one like the pictures in China? The fifth great hindrance to her spiritual perception is the intellectual torpor of the Chinese mind. Every garment, pair of shoes, and even the tiles of the roofs, if they get knocked off the house, means work. Every garment, pair of shoes, and even the tiles of the roofs, if they get knocked off the house, means work. Educational work for women is gathering momentum in China. The importance of women's work in China is not sufficiently realized. The permanent Christianization of China depends on the women of China being Christianized. We shall never win China until we have won the women. The women are trained to preach the gospel to every creature. Do we fulfill our duty if half of the human race is left out? To engage in work for women is our highest duty. Men can sometimes be better reached by women than by men. The great hindrances to her spiritual perception are substantially the experience of many who have tried to live down to the level of the Chinese, who did not early and fatally impair his health. Our education cannot be undone. How many have bitterly regretted that, having once been active in Christ's cause, they have allowed themselves to lose the most of their interest in it in the very beginning. What is needed is not a galvanic shock. We are the battery, ours to keep the battery in order, the box open and the current flowing.
Four more numbers of the Recorder, including this issue, will complete volume 48. Less than four weeks remain in which to settle accounts for the closing year, and insure the continuance of our weekly visits without a break at the opening of 1893. We are anxious about this, because we do not wish to have the company with a single one of our readers; on the contrary, we would much prefer to have a large number of new readers at the opening of volume 49. In this connection we would call special attention to the clubbing rates which our Publishing Agent offers in another column. These are of interest to old subscribers as well as new. But time hastens. "What thou dost, do quickly."

Jay Gould, who has been in poor health for some time, died at his residence on 5th Ave., in New York, last Friday, in the 57th year of his age. His estate is estimated to be worth $100,000,000, mostly in stocks of the Western Union Telegraph Company, Southern Pacific and Union Pacific Railroad Companies, and the Manhattan Elevated Railroad Company in New York City. This vast sum is the product of personal endeavor on the part of Mr. Gould, and not portion of it being inherited, and is thought to be the largest fortune ever accumulated by one man. Whether any part of this princely fortune is given by Mr. Gould to benevolent objects, and if so what, is not yet known, it is intimated, however, that the whole amount has been "Trusted" for the benefit of his children.

At a meeting of the General Missionary Committee of the Methodist Episcopal Church held recently in Baltimore, Md., Bishop William Taylor's self-supporting missions in Africa were the subject of discussion, and the bishop, who has long been interested in spreading the gospel in the Dark Continent, was highly praised in addresses by the bishops and other members of the committee. Bishop Goodsell read the report of appropriations for African missions, and an appropriation of $6,000 was recommended to be distributed in 1893. $2,000 for work in Siberia, $8,000 for schools in Siberia, and $3,000 to reimburse Bishop Taylor for expenses at Cape Palmas. The report was adopted with an amendment raising the total to $7,290. Bishop Taylor's report on the self-supporting method and his proposition that the committee take three twenty-six stations off his hands and provide for them out of the general treasury, were discussed by Bishop Goodsell, Chaplain McCabe, Dr. Buckley and others. A resolution, offered by Bishop Fee, that all moneys paid for African missions be subject to the action of the Board, was adopted, after being amended at the suggestion of Dr. Buckley so as to except moneys to reimburse Bishop Taylor for expenses. The self-sacrifices of Bishop Fee were appreciated, and independent work, and the success of the undertaking, constitute a bright and encouraging chapter in the history of modern missions. The Missionary Board of the Methodist Church has done well to give it this recognition and help.

A Jewish Christian speaking of his experiences says: "While moving in Jewish circles my social pleasures were great, but my spiritual pleasure was small; in Christian circles my social pleasures have been small, but my spiritual joy has been great," and he very properly considers the exchange, even in this life, of immense gain. This is true Christian experience. In it is literally fulfilled the promises of Christ: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life." It is a question for solemn meditation by all Christians, whether the general favor which is today accorded to a public profession of religion, is not a loss rather than a gain to the Christian. Is it possible to make the way of the Christian life so easy as to rob it of the blessing of self-denial and self-sacrifice for Jesus' sake? There is no doubt of the Christian spirit of him who sang:

"Jesus, my Cross have taken, All to leave and follow Thee, Naked, poor, despised, forsaken, Thou from hence my all shalt be." 

Is there any question of the rich inheritance gained, for two worlds, by the exchange made in literally leaving all for Christ? Is it possible to have the time and trouble and sacrifice, and, so, to have the full blessing of it, where no actual sacrifice is made? Since we are not cast out of society, are not forsaken by friends, are not reduced to penury, are not despised and robbed for our faith in Jesus Christ, what sacrifices are we making for his sake? what are we leaving in order that we may wholly follow him?

The season of comparative leisure, especially in the rural districts, is now upon us, and with it has come the long winter evenings. No more favorable time could be asked for associated work for charitable or religious ends. How about your church work? It is a good time, other things being favorable, for a series of revival meetings. Let not the reader begin to inquire about where a revivalist can be found, with a feeling that unless some body will come and do certain work, it cannot be done. He who is your chosen leader. See what you can do to help him. Tell him that if he thinks best to hold a series of evening meetings, you will attend them, and work, and sing, and pray for the salvation of souls just as earnestly and faithfully as if he was to distribute, and then do it. All do it. It would surprise you to see how much of a revivalist your pastor is under such circumstances. Oh, you have no pastor? But you have regular Sabbath services, lead by a deacon, Sabbath-school superintendent, or some young man or woman from your Young People's Society. Then make that leader, whatever it is, the point around which you will all rally, and with consecrated hearts, earnest purposed and united efforts, a rich blessing may be bestowed upon your society, even without a pastor or an evangelist. These free, long, and delightful winter evenings are just the time for such a work. If no such work is practicable, then let courses of useful and instructive reading be planned. The country is beginning to demand such courses, and these may be read and discussed to mutual profit, by little companies, these winter evenings. The home circle is often the best society for this kind of work. Sometimes two or three families may join in it. Others may have one constant reader. These long winter evenings furnish golden opportunities for social, intellectual, and spiritual profit, for doing and for getting good. How are you planning to improve them?
As exchange says some very sensible things about the free use that is often made of the Sabbath by our most prominent citizens. What are some of the arguments? Among them are the following: "Only where the life has been one of great piety and the death-bed scene protracted and marked by consciousness, admitting of rational and extended conversations, is it well, in connection with funeral, to display to the assembled thoughts, feelings, and words of one who has gone away from the earth forever. Let them be treasured, when agreeable, in the hearts of loving and sorrowing friends, and allowed, when painful, to fade away. It not unfrequently happens that some public occasions, especially for such public occasions, especially.

The Monroe doctrine comes to the front again while Frenchmen are crowding American commerce off from the Isthmus of Panama. It is said now to be true that our government is weighing every entry into every front door, but to leave France close up our back door at Panama and destroy our treaty rights with Colombia is too much to bear. Let us insist upon fair play on the Isthmus, and see to it that the Nicaragua Canal is completed. Why should not a wealthy, powerful and liberal nation be crowded and humbled?

CAPITAL.

THE TIME OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

Dear Editor,—Will you allow me briefly, through the Recorder, to express my appreciation and commendation of the excellent paper published in the November Sabbath Outlook, upon the above topic, commencing on page 104, with which I was greatly delighted for the following reasons:

1. By the complete and harmonious unification of common sense, reason, and divine revealing, in support of the theory of the author's paper.

2. By the conclusive and unanswerable, forcible argument, and logic, wielded by the writer in support of his proposition; and yet so plain that he that runneth may read, and need not blunder.

3. Because without wavering or compromising or sophistry, this paper predicates upon, there is no other way from others of our people; yet we are alone; for, if we are true to our profession, God is with us and does bless us. Now the question is this: What should be our attitude towards the work of our denomination? We, in our isolation, are not usually called upon to assist in supporting a pastor as are those who are favored with such services; but the bounties of God are no less enjoyed by us. Are we doing our share of the work for God and humanity? Is the denomination so constituted as to function as a truly national institution as God has prospered us? The harvest is great and the laborers are fewer than they would be if we all came promptly to the front and did all that we could. Nearly all of our advance movements are crippled because the money is inadequate. This is true all over.

In the Recorder of Nov. 24th I notice that all the contributions for the Sabbath Reform Library for October were from the "lone Sabbath-keepers." The thought has occurred to me that we might espouse this cause, and not only ask that our denomination be free from financial embarrassment, but actually enlarge its usefulness. No one is better able to use the Library to advantage than the "lone Sabbath-keepers." Shall we not do it? Let us see to it that our remittances are made regularly and proportionately as God has given unto us.

I would not be understood as urging that we limit our remittances to the needs of this one branch of work, for we are able to do far more, but let us see to it that this department enlivens our heart and nerve. The fruits are already beginning to be apparent. Let us double our zeal, that when the Master cometh and reckoneth with us, we may rejoice in that we have been faithful in that committed to our trust.

Brethren shall there be a prompt advance all along the line? The "lone Sabbath-keeper" may thus become a strong element in the denomination. Will each one who is inclined to hesitate in regard to this matter, take his Bible and read Malachi 3:10, and then act according to the Word. W. D. TUCKER.

RanDOLPH, Wis.

The relation of the pastor to the denominational paper is thus forcibly set forth by an efficient New England pastor:

"I regard it as an essential part of a pastor's work for his people to induce them to take, and encourage them to read, a religious paper, representing their denominational interests. He may make special effort in this line of work. I know of no other method by which we can so effectually raise or sustain the general religious tone of the families connected with our churches. And it may be so that a good denominational paper is a means towards perfecting the denominational interest. Of course the interests are not the same, but their thought and purpose and activity, insomuch as it is a common source of information, an object of interest, and perhaps of correspondence, are valuable in advancing the cause forward, and in multiplying the adherents."

J. CLARKE.
LOVELINESS.

Once I knew a little girl, Very plain;
You might by her hair to curt, All in vain.
On her cheek no taint of rose Paired and blushed, though thought reproose; She was plain.
But the thought that through her brain oat
As a recompense for pain, Angelic art, So full many a beauteous thing, in her young days bewailing; Dost want.
Every thought was full of grace, Pure and true,
And in its hour's face Loveliness; With a heavenly radiance bright, From the soul's reflected light Shining through,
So I tell you, little child, Plain or poor, If your thoughts be uncontrolled, You are sure
Of the loveliness of worth; And this beauty not of earth Will end.
—Maria Lacey, in St. Nicholas.

BEAUTY of heart and soul we all can cultivate. And when soul loveliness is won all else is transformed thereby.

As Carlyle tells us the body is but the clothing of the soul. If you are beautiful, what matters it about that which clothes you. But truly a beautiful soul which thinks only pure and noble thoughts makes its tenement of flesh, be it never so plain, a picture of heavenly glory.

TEMPERANCE WORK FOR THE CHRISTIAN ENDEAVOR SOCIETY.

Temperance teaching, like the gospel of Christ, of which it is a part, is old, because it has been heard so long and often; but ever new, because there are always souls to save. As long as there are sinners Christ must be preached, as long as there is temperance intertemperance must be taught.

Temperance is habitual self-control. It is also defined as habitual moderation in regard to the indulgence of the natural appetites and passions. Moderation means freedom from excess of any kind, and this means the non-indulgence in anything hurtful, even in the least degree, to the mind, soul, or body. Any act or practice that perverts the mind, degrades the soul, or injures the body, is immoderation, is excess, is intemperance. Evil thought, carelessness, lust, and evil communication are workings of an intemperate mind, and intemperate appetite and indulged passion are its children. Intemperate action is the certain result of intemperate thought. It is a fact that the foundation of all alcoholic intoxication is the careless control of temperance.

The violation of the physical laws of our bodies is a sin, for which we must pay certain penalties, and I need not demonstrate that the use of alcoholic liquors as a beverage is a violation of God's laws. The6 hurtful, even in the least degree, to the mind, soul, or body. Any act or practice that perverts the mind, degrades the soul, or injures the body, is immoderation, is excess, is intemperance. Evil thought, carelessness, lust, and evil communication are workings of an intemperate mind, and intemperate appetite and indulged passion are its children. Intemperate action is the certain result of intemperate thought. It is a fact that the foundation of all alcoholic intoxication is the careless control of temperance.

The violation of the physical laws of our bodies is a sin, for which we must pay certain penalties, and I need not demonstrate that the use of alcoholic liquors as a beverage is a violation of God's laws. The6 hurtful, even in the least degree, to the mind, soul, or body. Any act or practice that perverts the mind, degrades the soul, or injures the body, is immoderation, is excess, is intemperance. Evil thought, carelessness, lust, and evil communication are workings of an intemperate mind, and intemperate appetite and indulged passion are its children. Intemperate action is the certain result of intemperate thought. It is a fact that the foundation of all alcoholic intoxication is the careless control of temperance.

The violation of the physical laws of our bodies is a sin, for which we must pay certain penalties, and I need not demonstrate that the use of alcoholic liquors as a beverage is a violation of God's laws. The6 hurtful, even in the least degree, to the mind, soul, or body. Any act or practice that perverts the mind, degrades the soul, or injures the body, is immoderation, is excess, is intemperance. Evil thought, carelessness, lust, and evil communication are workings of an intemperate mind, and intemperate appetite and indulged passion are its children. Intemperate action is the certain result of intemperate thought. It is a fact that the foundation of all alcoholic intoxication is the careless control of temperance.
TREASURES OF THE BIBLE.

The philosophy of the Bible stands immeasurably above all that the mind of man has been able to conceive. We admire the wealth of thought and the grandeur of its faculty. Aristotle, Plato, Socrates, Newton, Locke, Hegel, Bacon, and others, but their creations pale before the splendor of biblical wisdom. Sir Isaac Newton said, "I consider the word of God the most exalted philosophy," and Coleridge, "The Bible conducts me to a much greater depth of my Ego than any other book," that is, the Bible contains the most clearly as to his own existence. Rousseau, who was certainly no hero of belief, once wrote something about the expository philosophy of our philosophers, in spite of all their pomp of style, how poor, how despicable, they are in comparison with it.

Another defender of biblical philosophy is Carlyle. He treasured the Bible as the most valuable thing he had been accustomed to exclude: "O noble book! O book of all mankind!" He particularly preferred the book of Job, on account of its wonderful philosophy.

If the greatest benefit does not worth the Bible so well, what an example of spiritual poverty is he who is ashamed to read this Book of Books, or is not supposed capable of enjoying it. —Publius Opinion.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FOURTH QUARTER, 1892.


LESSON XII.—REVIEW.

For Sabbath-day, Dec. 17, 1892.


REVIEW OUTLINE. (Either in classes or with the whole school.)

1. The Christian workers. Paul and his conversion; Ananias and his part in the work; Peter, with brief history; Eneas; Dorcas; Simon, the tanner; Cornelius, the Roman officer; Peter discipled them; the vision of Agabus, the prophet; James, the martyr; John Mark and his mother; Teachers at Antioch; Sergius Paulus; James, the pastor at Jerusalem; Barnabas and Silas.

2. Opposition encountered. Saul persecuting the church; opposition of the ticklish circumstances about Cornelius, and about the Gentiles in Antioch, Syria and Cilicia; persecution that rose about Stephen, sacrificing the disciples abroad; Herod's opposition and the death of James; imprisonment of Peter; withdrawal by the sorcerer, Elymas; expulsion of Paul and Barnabas from Antioch in Pisidia, and Iconium; Paul stoned at Lystra, God overruling all this for the good of his people and the growth of the church.

3. Growth aided by miracles and signs. Jesus appearing to the disciples at Jerusalem and healing; healing Eneas and raising of Dorcas; the visions of Cornelius and Peter; the Holy Spirit coming upon the Gentiles; famine famine; James delivers an angel; sifting of Herod; blindness sent upon Elymas; healing of the impotent man at Lystra. Value of miracles in the establishment and early development of the church.

4. Home and foreign missions. Ananias preaching to Saul, and Saul to the men of Damascus; Peter preaching at Joppa and Cesarea; the scattered disciples preaching in Antioch and Iconium; a point of and consecration of foreign missionaries; the missionaries at Cypurs, Pamphylia, Asia Minor, Iconium, Lystra, and Antioch. The true church designed to be a missionary society.

5. Results. Time since the world begun; places visited; methods of propagation in life and character. Give brief outline of events and growth from then to the present time.

CLOSING EXERCISES.

1. Primary class song or exercise.

2. Traces out on the map the first missionary journey of Paul and Barnabas.


5. Supt.—For Christ also has he once suffered for sins, the just for the unjust, that he might bring us to God. What hath he believed for our report, and to whom is the arm of the Lord revealed?

Supt.—Very, very, I am unto you, except a corn of wheat fall into the ground and die of itself alone; but if it be, it bringeth forth much fruit. School.—He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Supt.—If any man serve me, let him follow me.

Supt.—If any man serve me, him will my Father honor.

Supt.—Sanctify them through thy truth; thy word is truth.

School.—As thou hast sent me into the world, even so I also have sent them into the world.

"All—Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.


CHRISTIAN ENDAVOR TOPIC.

What Has the Year Taught Us? [1 Sam. 7, 12, 13.] DRuyter.

"Ezechias, Hitherto hath the Lord helped us." Let us now set up a stone between Jan. 1, 1892, and Jan. 1, 1893. Just look upon it. What mercies are written there? What Have you gained in the past year? What have you made pecuniary gain let us now know that it has not been and cannot be the highest recompense for faithful endeavor. But what of our dreams, our castles? Strange if we have not built a few. Most people do. Santwoord tells of a shoemaker who, carrying home a pitcher of milk he had bought for supper, set down by the roadside, and drank of chasing the milk into butter, and selling the butter and buying a cow; the cow's calf was to be exchanged for a calf, and the calf's calf was to be exchanged for a bull. And after several stages of policy, was to take his ease, and live like a noble for ever afterward; but in the midst of his reverie he broke the pitcher, and spilled all to the ground. Do we close the year not having utilized the gifts of each day, nor realized our present blessings? The Lord gave us all we wish, and more, but many of us do not know the value of any other thing. If we have made pecuniary gain let us now know that it has not been and cannot be the highest recompense for faithful endeavor. But what of our dreams, our castles?

Reading of Leading Thoughts and Golden Texts.

Earnest Christian workers.

Visions, miracles, and signs as aids to growth.

Intense opposition encountered.

Everywhere the gospel preached.

What results.

"Good breeding," says one, "is made up of a multitude of petty politenesses," signifies another, "is the spirit of benevolence showing itself in a refined way. It is the expression of good-will and kindness." Manners are not aristocracy, neither affectation to be despised by any class of people. They are valuable in two features: respect of others, self-respect.

—Now what has this to do with Sabbath-school matters? Very much indeed. We know of teachers who get discouraged and say that they must resign their classes because of the constant disrespect shown them and the house of God by their scholars who are old enough to
know how silly it is to simper, and giggle, and whisper, and be inattentive in class.

—Why it is that so many almost young men and women have an instinctive desire to be cunning and say silly things and "make light" of others, and such tendent, especially during class recitations—we can not tell. Much of it is thoughtless and needs severe rebuke in the home, but the Sabbath-school teacher must be very indulgent and patient and discreet in the attempt to correct these faults.

—But should not a part of the work in the schools be the training of young people in courtesy? There are many opportunities in connection with the lessons, either directly or indirectly, and the teacher is to blame if in one way or another he does not make 'the scholars know that liseness, inattention, frequent whispering and giggling, is a mark of impolliteness, is selfishness, ill-will, and more than all a lack of self-respect.

—Unless we are courteous toward others, we are at a great disadvantage in the world. It is not altogether a natural quality. It results from training and coming to know the rights and feelings of others, and we said, courtesy is not simply an outside polishing of manner, an affectation, but is the showing of some sense of responsibility for the comfort and welfare of associates. It shows what one is willing to do to please and help others. It is the practice of the golden rule. Dear scholar, if your eyes rest upon this paragraph, let it stimulate you to show your teacher, your class, the house of God, and especially yourself, that respect which will bring you into favor with others, and make it a pleasure for your teacher to stand before the class as your chosen leader.

HOME NEWS.

New York.

LEONARDVILLE.—The past week has been one of unusual interest to us as a church. Thanksgiving was observed as usual, with union service, our pastor preaching from Genesis 1: 1: "In the beginning God." The Sabbath previous to this a sermon preparatory to Thanksgiving was preached, urging the people to the proper observance of the day, and some evidence of results as the attendance at the services Thursday morning was the largest for a number of years.

Friday afternoon, the 26th, was our last Covenant meeting for the secular year, and the roll of the resident members was called. Our roads were in a terrible condition, neither wheeling nor sleighing, but a large proportion of the membership responded to their names, either personally, by letter, or by proxy. The oldest member reporting was Mrs. Lucinda Rogers, who recently passed her eighty-third birthday, and she is a member of this church for more than seventy years. Both this meeting and the evening session were sessions of deep spiritual refreshing. Sabbath morning we visited the baptized waters, and following the morning service the right hand of fellowship was extended to two and three others. These are all valuable acquisitions to the working membership of the church. We are also being strengthened by some of our members who have been upon farms but are moving into the villages and planning for a vigorous campaign in spiritual warfare this winter. —Pray for us here that this church, now fast approaching its one hundredth anniversary, may not fall behind its glorious history.

ADAMS CENTRE.—The rain fell in this part of the State since January 1st has been almost unprecedented, being about fifty inches. Since April the rain has been quite evenly distributed through the months, giving us a wet, yet, on the whole, a prosperous season.—Dr. C. D. Potter and wife have again left us for Belmont, where they expect to spend the winter, in the home of Dr. H. A. Barney. We miss them very much from our society, and especially from our church services. —The pastor of the Seventh-Day Baptist church presented the Thanksgiving sermon this year. Text: "Rejoice with trembling." Ps. 2: 11.—A public box-opening and missionary service was held in our church Thanksgiving evening under the direction of the Ladies' Aid Society, assisted by the pastor, trusting in God for a further inductive and stimulating, and did credit to the part­icipants. The contents of the boxes amounted to nearly $84, and the collection was $85.93.

Our Christian Endeavorers are a good deal indignant over the attitude of the United Society toward their work, but they do not propose to be bulldozed from their allegiance to the truth as it is taught in the Bible. —Some of us are much interested in the proposed bicycle for Bro. Davia. We think it would be an excellent thing and hope it will be procured.

MINNEAPOLIS SEVENTH-DAY BAPTIST MISSION.

Having returned to Minneapolis, where I expect to make my home, I have rented rooms which will be devoted to mission work and care for the sick.

As the people of our denomination (in this vicinity) have failed to comprehend the importance of this work, it devolves upon me to furnish my own rooms and pay the introductory bills, trusting in God for a further maintenance of the work. In connection with this I shall run a medical mission as above stated. This will not only assist the financial part, but in attending the sick there may not only be a healing of body but also of soul. I shall hold seven meetings a week, in the greater part of the time in the medical work. Steam baths and magnetic treatment will constitute a part of the methods for restoring health and strength to the afflicted.

I am very anxious to do something for the Master, and believe this is a way open in which to do it. There may be those who are willing to assist in making this undertaking a success. I would like to procure the addresses of all the subscribers to the SABBATH RECORDER in Minneapolis and Saint Paul. Farther, if any Sabbath-keepers visit this city they are cordially invited to visit the mission, 805 3d St., South.

C. J. SINDALL.

MINNEAPOLIS, MINN.

ALMOST A third of the total population of the world—400,000,000 human beings—speak nothing but Chinese and allied languages. One hundred million more speak Hindu only, and 95,000,000 speak English. The Russian language is fourth on the list, being the mother tongue of 89,000,000 people. The German is a good fifth, and is used by 57,000,000 tongues.

France, coming sixth on the list, in which it was once first. Spanish is used by 48,000,000 people in Europe and the three Americas.

It can hardly be said that a man loves God much who does not love his Word at all.

AFTER THE HORSE SHOW.

THE WEIRD EXPERIENCE OF A JUDGE.

(John Kendrick Bangs, in Harper’s Weekly.)

I was one of the judges at the Horse Show last week, and I have made up my mind never to repeat the experience. I thought I knew a little about horses, but I was quite surprised by the horse judgement conclusion that I know very little about them. Last Sunday morning’s experience combined the laments of that famous ancient and the word rounding up my week’s work at the exhibition.

I had rendered my decision according to my conscience, and was tired out. At one o’clock, when I heard a reeking into my bowery coach and fell into a dreamless sleep, which continued until the bells in a neighboring church steeple seemed to strike the hour. I awoke with the belief that it was time we were ready for church. Ordinarily that sort of thing does not awaken me. This time it seemed to have the effect of a jolt and I awoke, at 10 A. M. I found myself sitting in bed gasping at the drawn curtains of my windows, and somehow or other conscious of some impending trouble.

Mechanically I reached out and touched the electric button to summon my valet. Hardly had I touched it when a great rushing of feet in the hallway, my door was kicked open, and in place of my man, who should not be at the Horse Show, there was a man that had for a whole week excited my judicial decision.

"Sides of Dexter?" I cried, "what is the meaning of this?" The answer was a hoarse laugh, and in putting it thus I intend no bad joke. It was literally a horse laugh and nothing more.

"It means that I am going to get even with your honor for your attitude toward me at the Horse Show," said the steed.

"Where is Parker?"

Parker is my valet.

I took him out for a ride in Central Park," replied the horse, "and he did not like it. I was behind its glorious his-

"You didn’t have to do that," I said.

"Why? Because you didn’t love my Word," said the horse, "and I speak a little German, and know what a man loves God much who does not love his Word at all."

"I take it that you judged me unscientifically," I said, "and with this decision I shall present you for sustainment of the ruling of the law.

"You said I hadn’t any action. Humph! What do you say to this?"

Here he raised himself on his hind legs and walked gracefully about my room.

"Very fine," said I.

"I should say so," he responded. "There isn’t a dancer in the whole horse world that could put more style into his carriage than that, not with a million-pound plum cake as his reward. Look, I wasn’t good enough for you, so I say Humph! How’s this for gasoline?"

As he spoke he kicked my clock off the mantel-piece, landing it on my pillow, and so gently that I thought I knew what I was doing. Well, it doesn’t make any difference, returned the horse, whacking a Sevres vase off my dresser with his hoof. "There's nothing here to interview you on the subject of ‘How our Judges live!’ I don’t care if you boil your champagne in champagne and settle it with sardines. Point is, that I don’t intend to come to show you that you and all the other judges were not worth your salt as judges. How many states did I get? Not many Honorablees? Not one. How many V. H. C’s? Not a blessed V. H. C. Why? Because you didn’t love my Word.

"You said I hadn’t any action. Humph! What do you say to this?"

Here he raised himself on his hind legs and walked gracefully about my room.

"Very fine," said I.

"I should say so," he responded. "There isn’t a dancer in the whole horse world that could put more style into his carriage than that, not with a million-pound plum cake as his reward. Look, I wasn’t good enough for you, so I say Humph! How’s this for gasoline?"

As he spoke he kicked my clock off the mantel-piece, landing it on my pillow, and so gently that I thought I knew what I was doing. Well, it doesn’t make any difference, returned the horse, whacking a Sevres vase off my dresser with his hoof. "There’s nothing here to interview you on the subject of ‘How our Judges live!’ I don’t care if you boil your champagne in champagne and settle it with sardines. Point is, that I don’t intend to come to show you that you and all the other judges were not worth your salt as judges. How many states did I get? Not many Honorablees? Not one. How many V. H. C’s? Not a blessed V. H. C. Why? Because you didn’t love my Word.
HIGH SPIRITUAL ATTAINMENTS.

If one, professing to have high spiritual attainments, content himself or herself with them, look at them as treasures to be pleased with, as gains to be set to the credit of a superior faith and the spirit of unswayed consecration, and yet has no earnest desire to exercise his or her talents to the best advantage, man finds himself so gratified that there is a great mistake somewhere. It is an idle profession. More than this, it is a very deceptive profession. The person himself is deceived, if no one else be. On the other hand, a man who feels intensely the presence and the influence of the best of all men, who feels the power of others, by his efforts to do some good each day of his life, proves that he possesses high spiritual attainments. The fact that he is humbly unconsciousness of such a thing is greater evidence of his having attained, than is the case of one who begins by high aspirations and reaches a high mark, and yet sits down to enjoy a contemplation of his attainments. The man who is spiritually advanced is in a constant state of encouragement to the distracted and disheartened, tells them to "take heart from the history of those who, in far darker and more confused times than these, have done so much strength to do it; who, the more they retired into their inner life, found there to fully realize spiritual possibilities, and have a message for all men; and who, by their unceasing labors of love, proved that the highest spiritual life could be the root of a rise up in lazy and Pharisical self-contemplation, drive him forth to work as his master worked him. And as he labored, he found his energy growing, and the fallen." The goodness which leads one to house himself up and do nothing for others, is a goodness which spoils. Spirituality which busies itself in contemplation of its own attainments, is small and pitiful. The great truth is, no high attainment in spiritual things can be made unless one, thoughtfulness of himself, seek to do good to others. He may give a due proportion of his time to secular and worldly work, but in so far as he never grows in grace, day by day, and become a power for—C. H. Wetherbe, in American Bap­titist.

Our wise instructors relate that, whilst Moses was attending Jethro's flock in the wilderness, a lamb strayed away from the herd. Moses endeavored to find it, but, after much effort, he failed to find it, till he came near a fountain, where it suddenly stopped, and took a draught of water. Thence it was driven innocent creature," said Moses. "I see now why thou didst run away. Had I known thy want, on my shoulders would I have carried thee to the fountain to assuage thy thirst. But come, little my beast, I will make up for my ignorance. Thou art, no doubt, fattened after so long a journey; thou shalt have a meal now. But thou shalt not remain. I will take little creature into his arms, and carried it back to the flock. The Almighty Father of Mercies, who 

As enthusiast is a man who feels intensely about great things, a fanatic is one who feels intensely about little things. The difference between the enthusiast and the fanatic is in their range of vision and their sense of propor­tion.

SUITABLE.

Can you tell why people are more sensitive now than years ago? It is because of the atmos­pheric disturbance, or is it because of our living which causes nervousness? There must be something we are doing with a great view that is magnified. "It means me," says sister J., "and I will not endure it any longer." A hard feel­ing is the effect. I have seen it, and it is plain to me, even between those who go to the same common table, "Behold how great a matter it is to keep one clean. That word which was spoken without any intention of harm has hit that sensitive brother or sister; and a great trou­ble is it. That sensitive feeling destroys the sweet peace which Jesus will give. There is one remedy for this sensi­tiveness, we are to the cause may be, which is sure cure, and that is to be filled with the Spirit of Christ. Then whatever may be said or done, Jesus is there with his might strength as our helper. He did not reveal it was from his own calm. In all his life he threatened not. Thus it is with his children, when in the fulness of his spirit. Here he asked if when he comes he shall find faith on the earth. My dear brethren and sisters, let us guard against the spirit of sensi­tiveness, esteeming others better than ourselves. And even if there is a word intended to wound, yet it is bravely received by the one who has got by his grace. As we are among the last day per­ils, we expect to meet all three things, and more and more as we near our immortal home. Let us keep the temple of God holy, "which temple ye are." God forbid that we should be led away from him by being over-sensitive. — S. E. T.

TRACT SOCIETY.

receipt to November, 1892.

<table>
<thead>
<tr>
<th>Church, Westerly, R. I.</th>
<th>11 15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shish, N. J.</td>
<td>17 10</td>
</tr>
<tr>
<td>Goodwater, Ala.</td>
<td>10 00</td>
</tr>
<tr>
<td>Delphias, Ala.</td>
<td>4 00</td>
</tr>
<tr>
<td>North, N. C.</td>
<td>10 00</td>
</tr>
<tr>
<td>North, N. Y.</td>
<td>0 45</td>
</tr>
<tr>
<td>New York, N. Y.</td>
<td>10 10</td>
</tr>
<tr>
<td>N. Y.</td>
<td>2 00</td>
</tr>
<tr>
<td>North, Ind.</td>
<td>10 00</td>
</tr>
<tr>
<td>New York, N. J.</td>
<td>2 15</td>
</tr>
<tr>
<td>New York, N. Y.</td>
<td>10 25</td>
</tr>
<tr>
<td>Yreka, Muralon, S. D.</td>
<td>25 00</td>
</tr>
<tr>
<td>B. M.</td>
<td>1 40</td>
</tr>
</tbody>
</table>
| Subscriptions for measur­ ing its attainments, is small and pitiful. The great truth is, no high attainment in spiritual things can be made unless one, thoughtfulness of himself, seek to do good to others. He may give a due proportion of his time to secular and worldly work, but in so far as he never grows in grace, day by day, and become a power for—C. H. Wetherbe, in American Bap­titist.

As enthusiast is a man who feels intensely about great things, a fanatic is one who feels intensely about little things. The difference between the enthusiast and the fanatic is in their range of vision and their sense of propor­tion.
**Popular Science.**

The most potent and perfect remedy for sleeplessness is drink to hot water. If one awakes in the night, as hopelessly wide awake as if galvanized or electrified with some sudden and terrible remembrance of perfectly hot—yet warm—water. It can be heated over the gas or over a spirit lamp, and sipped while almost scalding. He who tries it will find himself going off to sleep like an infant, and getting, too, the most restful and peaceful sleep imaginable.

At the recent International Congress of Physiology at London, Dr. Edson demonstrated the practical value of photography the round of vowels. The vowels were sung out before one of Edison's phonographs. Immediately the sounds were reproduced very distinctly and the vibrations recorded by a microphone. The latter was furnished with a mirror, which reflected the light of the lamp upon a registering cylinder, covered with sensitized paper and protected by another cylinder with a small opening which gave passage to the rays of light from the mirror. By this means, every distinct and inexpensive pre­

**Fruit Eating.**—The value of fruit of various kinds in the diet of the average healthy individual cannot well be overestimated. When it causes indigestion it is usually because it is taken at wrong times, and not because it is necessarily difficult of digestion. The proper time to eat fruit is either an hour before meals, and not, as is so frequently done, at odd times throughout the day. This is one of the most permanent and most beneficial things which may possibly have been said in connection with the decay of New England. In the giving of it at suitable periods, no disturbance of the usual routine of life need be experienced. This is a generally accepted maxim that fruit and vegetables.

**Graduated Bases.**—A special arrangement is made of a group of six fourteen-inch Bases, with a rise of five inches, 136 pp. One for each 5.00 cents.

**SPECIAL ANNOUNCEMENT.**

We have made arrangements with a number of high class publishers to sell them in connection with the Recorder at a very low price. All new subscribers, or any who are already on our list who will pay all arrearages on their subscriptions, and one year in advance, may avail themselves of this arrangement.

**HOLIDAY OFFER ON BIBLES.**

**Pipes, all over the city. The saturation of the sewers at short intervals with sulphur vapor would destroy the germs contained in them, and, it would seem, do much to localize any appearance of the disease in cases of city, where no harm could be done by the operation. Indeed, the principal health-giving prophylaxis against Asiatic cholera is to be seen in the activity of firemen; all who have seen firemen at work, though perhaps unpleasant, ought to make the effort to become acquainted with some of the best writers of the times. It is a generally accepted maxim that fruit and vegetables.

A New Method for Stopping the Spreading of the Disease by Disinfecting the Sewers, by H. Whittaker. 2 Bible House, New York, has published in neat Leatherbinding, Earnest Thoughts for Every Day. 120 pp., 55 themes for meditation, price $2.50.

It is one of the serious evils of our time that the pressure of business or work leaves almost no time for meditation or purely devotional exercises. This pressure is upon all classes, and thoughphysically a great comfort to the student and minister of the gospel. As a help to the habit of turning aside from this continual and pressing work to refresh the soul, the Rev. A. L. Whitney, 2 Bible House, New York, has published in neat Leatherbinding, Earnest Thoughts for Every Day. 120 pp., 55 themes for meditation, price $2.50.

It is one of the serious evils of our time that the pressure of business or work leaves almost no time for mediation or purely devotional exercises. This pressure is upon all classes, and though physically a great comfort to the student and minister of the gospel. As a help to the habit of turning aside from this continual and pressing work to refresh the soul, the Rev. A. L. Whitney, 2 Bible House, New York, has published in neat Leatherbinding, Earnest Thoughts for Every Day. 120 pp., 55 themes for meditation, price $2.50.

It is one of the serious evils of our time that the pressure of business or work leaves almost no time for meditation or purely devotional exercises. This pressure is upon all classes, and though physically a great comfort to the student and minister of the gospel. As a help to the habit of turning aside from this continual and pressing work to refresh the soul, the Rev. A. L. Whitney, 2 Bible House, New York, has published in neat Leatherbinding, Earnest Thoughts for Every Day. 120 pp., 55 themes for meditation, price $2.50.
NEW YORK CITY.

[Advert for the American Sabbath Tract Society, including details about publications and subscription opportunities.]

CATALOGUE OF PUBLICATIONS.

AMERICAN SABBATH TRACT SOCIETY.

100 Bedloe's Island, New York City, or ALFRED CENTER, N. Y.

BOOKS.

THE DARBY AND THE SABBATH.


CATHEDRAL CHURCH, N. Y.


THE SABBATH OUTLOOK.

A SIX-MONTHLY RELIGIOUS MONTHLY.

Single copies, per year... $1.00... A. H. Lewis, D. D., Editor.

LOCAL AGENTS.

THE SABBATH READER.

C. F. Potter, Jr. & Co.

Printing Presses.


THE DARBY AND WILCOX CO.

Patent Water-Clay Printers.

G. H. Harwood, Panama, N. Y.

FLATLAND, N. J.

M. D. Downard.

THE EIGHTH MONTHLY BAPTIST MEMORIAL.

Order: Potter, President; Flatland, N. J.; H. N. Turner, Treasurer; Flatland, N. J.; J. H. Story, Secretary; Flatland, N. J.; the second First-day of each month, at 2 F. M.

Ordinary subscription price 10 cents, to be sent in at once, with the annual subscription of $1.00.

THE SABBATH OUTPOST.

Published by the SABBATH OUTPOST, Inc., 12 & 15 Spruce St., New York City.

T. ASLIN, Proprietor.


COMMUNICATIONS.

Subscription price $1.00 per year.

JEWISH INTERESTS.

J. E. Synnott, Editor.

THE EIGHTH MONTHLY BAPTIST MEMORIAL.

A Christian Monthly devoted to JEWISH INTERESTS.

Founded by the late Rev. J. F. Siegler, and M. C. Lanman.

TRENTON, N. J.

THE SCHOOL TRACT SOCIETY.

A FOUR-MONTHLY RELIGIOUS MONTHLY FOR THE SUCCESSION OF THE SABBATH.

Three copies, at one address, one cent.

Subscriptions to the paper, and contributions to the fund, are all equally to the credit of the Sabbath School, and the amount of the subscription is upon the receipt of the paper.

The Sabbath School Outpost, Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.

THE SABBATH READER.

Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.

THE SABBATH READER.

Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.

THE SABBATH READER.

Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.

THE SABBATH READER.

Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.

THE SABBATH READER.

Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.

THE SABBATH READER.

Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.

THE SABBATH READER.

Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.

THE SABBATH READER.

Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.

THE SABBATH READER.

Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.

THE SABBATH READER.

Published weekly under the auspices of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- bathan Association, of the Sab- sabbath, and the present system of Sabbath Observance.
THE SABBATH RECORDER.

Decemher 8, 1862.

R. C. M. C.

Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred, for which he will give as good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars apply to Alfred Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Mrs. W. O. Ocon, Cancer Doctor, Alfred Centre, N. Y.

Satisfaction guaranteed. circulars and testimonials free when called for.

PATENTS are secured, and Reissues obtained, Causes filed, Trade Marks registered, Letters Patent prepared and floated, as required, and in the Patent Office, and suits prosecuted and defended. For particulars address Alfred Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

Satisfaction guaranteed. Circulars and testimonials free when called for.

EAPP'S COCOA.

BREASTWICK.

"By a thorough knowledge of the natural laws which govern the operations of digestion and perspiration, and by a careful application of the facts thus obtained, we have been able to formulate a product which we have named: EAPP'S COCOA."—Mr. EAPP, an engineer.

Detailed analyses will be furnished to any inquirer on application. Samples free.

EAPP'S COCOA is a health-giving tonic. It has no equal for all classes of the community. It is used in hospitals, and is recommended by physicians. It assists in the cure of many diseases.

Mention this paper.

Razzle-Compoting.

EPPS'S COCOA.

The best cocoa on the market. A rich, delicious beverage, pleasant to the taste. "A friend to all sickness and disease." A health-giving tonic. A rich, delicious beverage, pleasant to the taste. "A friend to all sickness and disease."

EAPP'S COCOA is a health-giving tonic. It has no equal for all classes of the community. It is used in hospitals, and is recommended by physicians. It assists in the cure of many diseases.

Mention this paper.

EAPP'S COCOA is a health-giving tonic. It has no equal for all classes of the community. It is used in hospitals, and is recommended by physicians. It assists in the cure of many diseases.

"I was for several years Principal Examiner in the Patent Office, and since resigning to go into private practice, have not failed to keep up with the requirements of the day. I am now ready to undertake the disposal of any Patents, including Patents for Inventions, Patents for Designs, etc., etc., etc., etc.

Applications for Patents are made by the applicants themselves. I am now ready to undertake the disposal of all Patents, including Patents for Inventions, Patents for Designs, etc., etc., etc., etc.

EAPP'S COCOA is a health-giving tonic. It has no equal for all classes of the community. It is used in hospitals, and is recommended by physicians. It assists in the cure of many diseases.

Mention this paper.