The Sabbath Recorder.

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For the Sabbath Recorder.
MY SAVIOUR'S VOICE.

BY M. E. H. EVERETT.

The way in which He leadeth is a mystery said,
Yet leaping low he calleth, "Come, follow me, my child!"
The waters bear a sound of peace,
The raging tempests bare and cease
When they hear thy Saviour's voice.

O lonely is the mountain!
The black clouds hide the blue,
But there's a breath of blossom
All cool with evening dew.
The thick clouds tremulously retreat.
The stars shine out most clear and sweet,
Like to his voice, I sing,
When I hear thy Saviour's voice.

My heart with fear is trembling
To go alone at night,
May I only three wise men,
And He hath not given sight;
But like the neath birds of spring
In morning hours I sing
When I hear thy Saviour's voice.

—The sunny-featured philanthropic Phil Armour has just slipped off to Europe to avoid the thanks of Chicago for the gift of the "Armour Institute," a school for manual training, science and art, which is to be to Chicago all that the Drexel Institute is to Philadelphia, and the Pratt Institute to Brooklyn. Mr. Armour has found great pleasure in quietly working on the plans for this Institution in his leisure hours the past months, and he will now have the satisfaction of seeing it radiate forth its benign influence in the city where his fortune has been built.

The fashion which is obtaining among wealthy men of making some of their great benefactions before they die will be duly appreciated by the grateful public. Such a course has at least three very strong considerations to recommend it. 1. The heirs of such a wealthy man are likely to be less anxious for his death.

2. The benefactor can be sure of having his generous intent "wasted" as carried out, as he could not otherwise in these days of will contests. 3. He can have the pleasure of personally supervising the administration of his bequest to the blessing of both himself and his fellows.

—PROF. HENRY PRESERVED SMITH has been found guilty of teaching a faulty and fallible inspiration by the presbytery at Cincinnati and has been suspended from the ministry until such time as he shall reconcile his views. The closeness of the vote and the fact that he was acquitted on the first count of the indictment are considered good reasons for the appeal to the synod which Prof. Smith expects to make. He will still continue to teach in Lane Seminary, and seems to have gained rather than lost by the trial. The Interior says that Prof. Smith is the picture of a fighter. "Nothing could have been more maddening than his speech at Detroit; and all through he has placed himself continually at a disadvantage, with the naiveté of a child." This very element which would seem to be one of weakness has already proved a strength. And the contrasting elements of adroitness and aggressiveness which Dr. Briggs has displayed in the New York trial are likely to work results which, at first thought, would not be expected. Dr. Briggs, to quote the Interior "made a spectacle of the prosecuting committees, Mr. Birch and Col. McCook, at their first meeting. There never was a prosecuting committee so thoroughly used up—never another brace of ducks so defathered by a bob-cat; and here is the Smith paradox in reverse. This very thing is the weak element in the Professor's case and character. All the more, think the great mass of the church—all the more the necessity of putting down a man of such talents and aggressiveness when he is teaching error.

—OCCASIONALLY some little incident occurs which rather shakes our faith in the high character of the education prevalent among average Americans. To-night we had occasion to use the word prototype, and being enveloped in a sudden fog as to just exactly what it meant, we dropped in on a company of intelligent men and asked for a dictionary. None being at hand, we staked our case. Take a remarkably truthful boy. Is he a prototype of George Washington, or is George Washington a prototype of the boy? We had a vague impression that this particular word was an exception to etymological rules. Several of the young men looked on us with an air of sorrow having heard the word before, but betraying great respect for a man who had. While one of them went to look for an unabridged, the president of a great religious association thoughtfully offered his opinion. He is a man accustomed to stand before great audiences and he gave his verdict with due deliberation. "I think," said he, "that it means the same as prototype."

—A NATIONAL convention with sixty-six people present! That is what the observer saw in Chicago this week at the opening session of the American Sabbath Association. If the observer were thoughtful, certain questions must have suggested themselves to his mind after he recovered from the first shock of surprise. He could scarcely have escaped the vague suspicion that the overwhelming demand for Sunday closing of the World's Fair which won a decision from the previous session of Congress came from a comparatively small group of people, who made a great deal of noise.

The audience at this first meeting was slightly larger than the average Sabbath congregation of the Chicago Seventh-day Baptist Church. It was not enthusiastic. It was not full of inspiration. Less than twenty people did the voting, and a faithful pair of hands furnished the applause. If the reader bears this fact in mind when he sees the imposing resolutions of this annual national convention heralded abroad, he will have a juster idea of the situation.

Tuesday night, Dec. 13th, four "mass-meetings" held in different parts of the city. We have a report of only one. The resolutions presented at this meeting were defeated by the vote of thirty-five Seventh-day Adventists who were present. When the meeting, the following day, decided to send a telegram of cheer to their Home Committee at Washington, they had some difficulty in protecting the message from the dampening influence of this occurrence. The first draft of this appeal to "stand firm" as read as follows:

Chicago, Dec. 14th.—The national convention of the American Sabbath Union, meeting in this city, respectfully request our Congress and especially the committee on the World's Fair, that no action be taken to repeal the Sunday closing law. Mass-meetings were held in four different parts of the city last night to protest against the repeal as an act dishonorable to Congress and the nation.

Dr. McLean thought it would be better to methodically try the issue before Congress, as much as they were beaten in the fair. Another member referred to the people who voted down the resolution the night previous as a "clique of Seventh-day Adventists, or what-you-call-it," and thought the less said about the episode the better. The telegram finally read:

Three mass meetings were held and protested.

At the final meeting of the Association one hundred and thirty people were present, a large share of whom were not in sympathy with the speaking. Strong resolutions condemning the Directors of the Fair and the Mayor of Chicago for their efforts to reverse the action of Congress were passed by the faithful few seated about the chairman's desk. These resolutions gave different ones an opportunity to free their minds of sentiments which had been smoldering there for a long time, and in the course of the resolute which followed the Seventh-day Adventists came in again for a withering rebuke, after which the meeting adjourned.

Possibly it might be inferred from the tone of our report that we do not like the American Sabbath Association and that we rejoice in its disbandment. The inference is correct. We are in sympathy with every effort to educate a Sabbath conscience; we are glad of every movement to promote Sabbath-observance, even though it be directed toward a day to which we can find no sacredness attached in the Scriptures; but we are utterly opposed to any organization which proposes to make people keep the day it honors whether they want to or not. The American Sabbath Association—in its present character—is both un-American and un-Christian. Its leaders are the spiritual descendants of the Methodists, the Mays, and the King Jameses. There smoulder in their breasts only waiting for opportunity to burst into flame—the same spirit which placed God's chosen spirites on the rack in ages darker than our own. Give them power—and make them kings—and good bye to religions liberty. They are the seraphs and Pharaons of our modern life. We are glad to see that there are so few to applaud their deeds, and that the forty million people for whom they clamor to speak pass them by for the most part in indif­ ference.

34 S. WOOL ST., CHICAGO.

R. C. RANDOLPH.

CAJARY was a self-supporting missionary, and gave in all $450,000 to missions.

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I prophetic language, "a beast" is a great kingdom or power. Dan. 7: 3, 17. 23. So too is a "horn." Isa. verses 7, 8, 24.

In the same language, "a horn," or "horns," upon the head of a beast represents a person, subordinate to, or a sharer in, the dominion of that beast. See Dan. 8: 7, 11, R. V., with a two-edged head, which, thus arranged, represented the unified kingdoms of Media and Persia. See also verses 3, 5, 8, 9, 20-24, same chapter.

The beast now before us has been made subject of much discussion and various interpretations. Some learned expositors have thought that he might represent "the Ex-Charchate, of Ravenna," or perhaps the Duke, or Grand Duke of Lombardy, or something else, while a professor in one of our American Universities is confident that he represents the Roman Emperer Nero. Another writer insists that this mysterious nondescript is fully represented in and by the "church of England and the Lutherian Church! But the climax of random interpretations has been that two horns have been made by certain expositors, who very gravely insist that that two-horned beast represents these United States of America! But none of them have shown how that beast, as they represent him, has filled out (in any particular) the inspired description of him in verses 11-13.

All seem to have overlooked certain essential fundamental facts in his relations to the Roman Government (as he, the beast, represents it), and to that great ten-horned monster described in Dan. 7, Rev. 12: 15, 17. By these omissions all such expositors have most signally failed of a right solution of the identity of this two-horned beast. The following facts show, in a light strong and clear that this "beast" represents Rome, and that in a light at once peculiar and very suggestive. They show, too, that he is nothing more nor less than that same old ten-horned "beast" and "dragon," in a cunningly arranged disguise.

**His Relations to the Roman Government.**

1. From the time of Numa Pomphilus, the second king of Rome, Rome has constantly maintained (in one form or another) a complete separation between the church and her domestic relations, and in her method of governmental administration. From that beginning her government, through all its mutations, has been made up of two distinct, yet co-ordinate elements, the civil and the Hieratical; two horns upon one beast. Whatever was the name or form of the civil department, the civil "horn" its authority extended only to civil affairs, while the powers of Hierarchy (the other "horn") were confined, with equal strictness, to sacred things. Thus every thing pertaining to religion the Hierarchy was, and is, supreme; in that respect co-equal with the civil power. Such has always been the status of the "two-horns" in Rome.

The head of the Hierarchy was always called "Pontifex Maximus," Sovereign Pontiff, head of both civil and religious affairs in the Roman State. Yet under him the two departments (the civil and the Hieratical "horns") were still distinct branches of one and the same system. Neither department could intermeddle with the affairs of the other. As under all the previous forms of administration, therefore, those two departments thus united and arranged were fully represented in that vision by these two horns, in the "Adam's Roman Antiquities;" pp. 150, 247, 252.

3. In A. D. 378 the Bishop of Rome, without resigning the Bishopric, accepted the Pagan office and title of Pontifex Maximus—Sover­eign Pontiff, or "Pope," with all its functions, prerogatives and powers. —Histop, "Two Babylons," p. 110. Meanwhile, in the church there was a work of concession and compromise with paganism, long before inaugurated, went on. In A. D. 606, the Bishop, now also the Pagan "Pontifex Maximus," was proclaimed and ac­knowledged "Universal Bishop," or Bishop of the University of Romanism, p. 5. In A. D. 766 the Temporal Power was conferred upon the Pope. —Dougl. p. 171-4. Then in him and his Hierarchy, those two elements in the Roman government, the Civil and the Hieratical (the two horns) were blended, but in reversed conditions and relations, in one vast Hieratic, Civil Organism, in which the original Roman duality was strictly and faithfully maintained.

The difference in this respect, between the Empire and the Papacy was this: In the Em­pire, as a rule, no priest could hold a civil office, and nothing could be done by him in the title of his Pontiff, or office, with any power, or duty while under the Papacy, although, the Hierarchical and Civil branches, "horns," were ostensibly distinct from each other, yet every civil office was filled and manipulated by an ecclesiastic.—"Rome and the Papacy," preface, p. 10. The change in this case was simply that the priority was shifted from the imperial or civil department to the Hieratic or Sacerdotal. In other words the Hieratic "horn" became the emperor, and the Civil "horn." It was simply the uplifting of the (then) lower end of the scale, and the depression of the other end. The two horns remained intact. Except in their relations to each other, their connection with the "beast," (the government —Rome, and the "church") was unchanged.

Like a Lamb.

From the culmination of the great apostasy in the early Christian ages, till the change of regime in Rome, under Victor Emmanuel in 1872, Rome exhibited this feature of her again as under the imperial or sacerdotal office, or duty. But the climax of the great, mutual agreement, and compromises and approximations of character in the whole Roman system from a pagan to a Christian commonwealth. In other words her present claim of the Chris­tian name for that system was represented in the lamb-like contour of those two horns. In the "dragon," was "dragon," and "dragon," with ten horns, in Daniel 7, and Revelation, chapters 12 and 17.

Lebanon Springs, N. Y.

**The Sin of Gambling.**

The Rev. A. H. Lewis, recently preached, by request of the Y. M. C. A., of Plainfield, in the Trinity Reformed Church, on the sin of gambling. The following abstract was printed, by request of many, in the Press of that city, from which we reprint it for our readers.

Exod. 20: 15—Thou shalt not steal.

Gambling is seeking to obtain money or other value, upon bet or wager, without giving an equivalent value; therefore gambling is stealing. It is a direct violation of the law of God, and expresses a spirit of self-interest and malice toward God and man. No matter whether this sin is practiced among the rich or poor, men or women, young or old, it is a sin, and must be punished.

Gambling is a growing evil in the United States. It has a long line of ancestry. The Anglo-Saxons sometimes gambled themselves into slavery. It yet curses Europe. It starts with vagabonds and thieves, and goes on to include all classes of society. The bulk of the gamblers in this country are under twenty-one years of age. Women gamble more in Europe than in America, but in both countries they gamble, or incite others to do so. A scrap-book kept in the office of the Society for the Prevention of Vice in New York City, made up...
of clippings from newspapers during the year 1890, necessarily a meagre record, shows the following facts for that year: 128 persons were shot or stabbed at gambling tables; 24 suicides and 19 other deaths from gambling; to obtain money with which to gamble there were 2 burglars, 18 forgers, 95 embezzlers, 32 absconded from banks and other places of trust, and the net proceeds of these crimes was $3,998,758.

The following quotations from Richard A. Proctor's book, "Chance and Luck," are some of the deductions made by science, not sentiment, concerning gambling. He says: "There is any evil quality of human nature, which by its persistence, its wide-spread and its mischievous influence, speaks of the inherent savagery of human nature, it is the greed for chance-won wealth (p. 162). I regard betting as essentially immoral as soon as its true nature is recognized. When a wager is made, and when after it has been lost and won its conditions are fulfilled, money has passed from one person to another without any work done by which society is benefited." P. 104. Speaking of "stock gambling," manipulating markets, etc., Mr. Proctor says: "In fine, no one has but the minutest chance of failing to lose largely, by 'covering' the market, unless he is prepared to speculate with such knowledge as would make every transaction a villainy." P. 100.

Mr. Proctor says of poker: "A man shall have no a point in his hand, yet by sheer bluffing—in other words, by lying—he shall cause such an idea to be formed of his hand, that everyone else at the table will throw up his cards and leave to the liar full possession of the stakes." P. 226 Mr. Proctor gives a view of the possible chances in poker, in the following extract from page 226: "There are four best classes of hands there are the following numbers:"

- Of flush sequences there may be 490
- Of four, 1,124
- Of full hands, 3,754
- Of common flushed, 5,108
- Of combinations, 10,309
- Of triplets, 54,912
- Of two pair, 108,109
- Of one pair, 168,280
- Of other hands, 439,685

Here is a mathematical demonstration of the uncertainties connected with this game, which is so popular with gamblers. Starting with 25 cards, the arithmetical combinations made possible in this game are represented above. Over two and one half millions of "hands" are possible in this one game. The element of direct cheating is added to these uncertainties, and the success which downright lying plays in the game, everyone must see that "poker" digs the grave for honesty, truthfulness and manhood.

Beyond the practice of lying, c., "bluffing" at poker, the gambler often controls the game by dealing the "hands." Not long since I saw J. P. Quinn, the "converted gambler," who, after twenty-five years' experience as a professional gambler, is now preaching against this form of sin under the suspicion of the National Anti-gambling Society, "deal" several times, four hands for "poker." In every case he made the winning hand whatever he wished. He told the company that all cards known as "Standard Maker," which was one of the four hands back that the gambler knows the face of the card by its back. He also said: "Give me any pack of an unknown make and in four minutes I will put my own private marks thereon, so that I can tell what each card is as I deal it." This cheating places the ordinary player at the mercy of the professional, even if no other chances were against him. Mr. Quinn said, with emphasis: "The sucker is helpless in the hands of the gambler." And yet the "sucker" expects to win—folly of fools!

There are over sixty mechanical devices by which gambling is carried on. These combine mechanical accidents and mathematical certainty against the general player.

The roulette wheel—Rouge et Noir, as the French call it—is one of the more common and effective. This is wholly under the control of the operator. A secret spring controlled by the operator's thumb or finger, that the ball must stop. For example: You bet that it will be in a red pocket. The operator touches a spring and throws a set of fine needles into such position that they make it impossible for the ball to fall into a red pocket; it is mechanically compelled to go into "black," or, to the contrary, if you "bet on black," the operator can allow you to win on either color, as long as he chooses, until you become confident, and "stake your pile," this done, he touches the spring and "scopes you in," consoling you—yes, gambling to make money from you, but which he has at length stolen from you—by the sage remark: "Luck must change sometimes." It was not "luck" but the "spring" which "feeced" you.

The faro box is another mechanical device which places the player wholly in the power of the dealer, who can tell you, as I did in the case of the roulette table. But I have seen the fact demonstrated in dozens of trials. Ask for three cards of any given color, and the dealer will deal them to you, or deal another color as he chooses. You are allowed to win or lose, as you please, on account of choice, nor by any result of skill. There is no "science" in the case. The flogers of the dealer determine the result in every instance. So with all the mechanical devices. The certainty is on the side of the manipulator, every time.

WHAT ARE SOME OF THE REMEDIES OF THIS EVIL?

(a) Teach the fundamental evilfulness of gambling; of all forms of "betting." It is a combination of lying and stealing. Every dollar of value won by betting, at any game, in any way, is stolen; at card table, on race track, on Wall street, anywhere, in any way. Let this be the law; let it be read, till the moral and legal press and home press that truth into the hearts of the young.

(b) Show that the devices and games are controlled by the manipulators, and that the average player will lose, as certainly as the mercury goes down in a Minnesota blizzard.

(c) Let men understand, also, that in all large cities the gambling houses are in league with politicians and police, and that when they hear of a "raid" which is not a farce, that the usual "hush money" from the gamblers is not forthcoming.

(d) But most important, in circles like those represented here to-night, are the preparation which is made for gambling, and the development of gamblers, by card-playing and other games of chance which obtain in social circles; and sometimes, be it said, with shame and sorrow, I might enter on church fairs and "charity," etc., etc., etc.

Mr. Quinn was asked in my hearing, not long ago: "Do you condemn all card-playing for amusement, in social life?" He answered, with great emphasis, "I do." Why? He said: "I became a gambler because I had become an excellent card-player at home. My mother was a Christian; my father an easy-going man of the world, who taught his boys to play cards for amusement. The neighboring boys came in, rivalry and practice made me an expert among the boys. I thought I was expert enough to get my living easier than by church fairs and "charity," etc., etc., etc., etc., etc., etc.

I believe Mr. Quinn is right. I have heard from the lips of gamblers on the western steams, generally the form of the word "pappy." I am myself appalled at the vastness of the numbers which will form the whole mass of people. The following is a meagre record, shows the number of cases which fully corroborate all he says. I am familiar with the pleads that are made about "keeping boys at home," etc. I make no wholesale condemnation of those families where card-playing abounds; but I know the highest good of the greatest number demands that other and better forms of amusement be provided. It may be that you can teach your boy to play whist, euchre, poker, and no evil come from it; but the fact remains, that where card-playing most abounded, that the players for amusement stand related to the gambler, much as the "moderate drinkers" do to the army of drunkards. Gambling and drinking go together in almost every case. Non-indulgence alone insures safety.

PAPPY AND PAPER.

In ancient Egypt the papyrus plant grew in enormous quantities. The roots of it were used for food, the bark for ropes, baskets, mate, and even for their boats; over the Indian of this bark was glued together in strips and employed as writing paper. The word "paper" is, indeed, one of the most obscure terms in the word "papyrus." Now this fine skin or rind was imported into Rome and by the Romans was called "liber," and when the papyrus was made up into a book, it was known as "a libri." The case in which was such a collection of books was kept termed (in low Latin) a "libraria," whence, through the French "libraria," we have our English "library."

The Greeks called the plant itself "byblos," and when among them the papyrus became a book, the latter was called "biblia." The earliest Christian writers, using the Greek language, spoke of the Holy Scriptures as "biblia," the books, and the earliest books and manuscripts were regarded as a single work and not as a collection, the plural form "biblum," the book, was adopted by the Latin mind. "Biblia," the books. With slight modification, "biblia" spread into all modern European languages, and appeared in English as "the Bible" some time after the Norman Conquest.

So the very word "Bible" takes us back to those dark days of the oppression, when as yet the great Lawgiver was but a weeping babe in the water-flags, and the annals of the Jewish people had not got beyond the second chapter of Exodus.

Nar is this the only instance in which we find the papyrus associated with the tyranny of kings and the sufferings of a nation.

Card numbers have a significance akin to the success of June 1215, King John signed the great charter of the constitutional freedom of Britain, and how, after, the monk who signed (in a drugged himself in a burst of fury on the floor and Gawain the sword and rushed with which the floors of those days were even. Now what was "charta"? Original nothing more than an abbreviation of papyrus strips glued together as writing paper. So it is to the Egyptian reed that we owe "charta," the and of all faculties is common to all dent. And "paper" and "cartons," our "cartages."—Good Words.

The crown of all faculties is common sense. It is not enough to do the right thing; it must be done at the right time and place. Talent knows what to do; tact knows when and how it is to be done.
THURSDAY EVENING.

The meeting was opened by a fifteen minutes' devotional and conference meeting with singing.

A report was made by the Programme Committee on Order of Exercises for Sixth-day, followed with a sermon by Rev. A. E. Main.

SIXTH-MORNING.

At 10 o'clock a devotional meeting was led by Rev. G. M. Cottrell, of Kansas.

Minutes of yesterday's sessions were read and approved.

The Moderator announced the Committee on Education: W. R. Potter, G. W. Lewis and S. I. Lee.

The Committee on the Revision of the Constitution and Rules of this Association made its report at length which was accepted.

Voted that when this Association adjourn, it be to the Fifth-day preceding the first Sabbath in December, 1893.

By vote Mrs. A. B. Landphere was invited to take charge of the Woman's hour, in the absence of the proper officer.

AFTERNOON SESSION.

At 2:30 a devotional meeting of twenty minutes was led by Rev. L. E. Livermore.

Programme for the afternoon (Sabbath) was read by Moderator, and a paper was read by Rev. S. I. Lee, subject, "The Covenants," followed by critical and commendatory remarks by several clergymen.

At 4 o'clock the time having arrived for the Woman's hour, the order was accordingly changed. Mrs. A. B. Landphere took the chair, and prayer was offered by Mrs. A. A. Booth. The chair made extended and interesting remarks relative to the work of the Woman's Society. On the call of the roll, members responded with an expression of their loyalty to the Master and their special work for him.

The Missionary Secretary was asked to give information relative to the work done by the Woman's Board in the different Associations, which, in some cases, had not come with such length and with much interest to all.

A paper was then read by Mrs. A. A. Booth, written by Mrs. M. E. Rich, a non-resident member of the Hammond Church, residing at Limona, Fla., subject, "Woman's Mission.

On motion of A. E. Main, it was voted that it be furnished to the Sabbath Recorder for publication.

The Committee on Resolutions reported as follows:

Resolved, That with gratitude we record the mercies and blessings of Almighty God unto us a people through another year, and rejoice in the ever-increasing opportunities that are opening to us for the spread of the gospel and Sabbath truth.

Resolved, That in order to secure the highest success of our cause as a people, we can not over-estimate the importance of the strictest fidelity and loyalty of all the members of our churches to the religious interests and truths represented by us as a denomination.

Resolved, That to this end we each owe a duty to each other, in the matter of mutual helpfulness, when possible, in keeping our message.

Resolved, That for the highest success of our denominational Boards, we as churches, and members thereof, owe them our heartiest sympathy, and most liberal financial support.

Resolved, That as Seventh-day Baptists we ought to strive to be a peculiar people, all that makes for righteousness, especially on the questions of temperance, personal purity, holy Sabbath-keeping, and consecrated Christian living.

Resolved, That we rejoice in the increased activity of the Young People of the denomination and would urge a more thorough organization for Christian work and usefulness among the Young People of this Association.

It was voted unanimously by rising vote that the resolutions be adopted.

The Committee on Petitions reported in favor of Fouke as place of holding next meeting of the Association.

The Committee on Education reported as follows:

So far as your Committee has data, the cause of education is not receiving the attention within the borders of the Association that it demands. Not only are there no academies or high schools, but the common schools of the States where our people are located, suffer much in inadequate provision by the respective States as well as by a general apathy on the part of patrons who should be more alive to the needs of a better educated citizenship. The effort that was made at Fouke for the establishment of an academy, has not been a success thus far.

The public school at Hammond, La., numbers one hundred and seventy-five pupils, an increase of one hundred and sixty-one since Seventh-day Baptists became citizens here. The school now has four departments. A high school department will soon be a necessity. A new school building is now in process of construction, to cost $4,000. It is to have eight rooms and will be a large commodious building.

We would exhort our brethren to be forward in providing, wherever we may be located, the educational interests of the community. There is a grand opportunity to do missionary work on this continent, and we beg our brethren to do all possible to make our brethren and sisters of all other denominations feel that we are working side by side with them.

We will ever be ready to exhort our brethren to be forward in providing, wherever we may be located, the educational interests of the community. There is a grand opportunity to do missionary work on this continent, and we beg our brethren to do all possible to make our brethren and sisters of all other denominations feel that we are working side by side with them.

It is a great opportunity to work with all denominations, and we hope that the school at Hammond will be the nucleus of an educational system extending for many miles around it.

The above officers were elected.

The Missionary Secretary occupied the hour in the interest of the Missionary Society.

AFTERNOON.

At 2:30 P. M., according to previous arrange-
ment, L. E. Livermore addressed the Association on the work of the Tract Board, as its representative. The subject was full of interest and elicited many questions, which were answered satisfactorily.

Following the Tract hour a sermon was preached by G. M. Cottrell.

EVENING.

At 7.15 P. M., the session was opened by a prayer service, led by G. M. Cottrell. This was followed by a sermon by Rev. L. E. Livermore, and this by a conference meeting, when the Association adjourned to meet with the church at Fouko, Ark.

O. B. IRBEE, Moderator.

SABBATH REFORM.

MAN CATHOLICS DEMAND AN OPEN FAIR ON SUNDAY.

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

A few months ago an American Sabbath Union, and other Protestant advocates of National Sunday legislation, were loud in praise of Roman Catholics because Cardinal Gibbons had been induced by the representative of the Union to say things which were interpreted as favorable to Sunday legislation. "Millions of Catholic" were counted as petitioners for such legislation as was then pending. Now that Congress has been coerced into action concerning the Fair, and a concrete test is at hand, the Cardinal has pronounced in favor of the repeal of the Sabbath law.

SUNDAY ARGUMENTS A SUPPORT TO INFIDELITY.

As an instance of the support which the most common Sunday argument furnishes to infidelity, we quote from an infidel pamphlet, entitled "The Bible Inspected: Its True Propos­ tions," by A. Jacobson, designed to show that the Bible is self-contradictory in at least that many instances. One of these instances of self-contradiction he arranges as follows: "Christ was to be in the grave three days. As Jonas was three days and three nights in the whale's belly so must the Son of Man be three days and three nights in the heart of the earth." Matt. 12: 40. He was in the grave but one day and two nights. "Now when the even was come, because it was the preparation, that is, the day before the Sabbath," Mark 15: 42, he laid him in a sepulchre. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Mark 16: 46–47.

He assumes that the popular interpretation of Mark 15: 42–47, and 16: 9, is correct; that is, that the day following Christ's crucifixion was the weekly Sabbath instead of the Passover Sab­ bath, and that the day of the crucifixion was the preparation of the weekly Sabbath in direct opposition to John's statement (19: 14), "If ye had been my people, says the Lord, and my sheep, I would have gathered them from the storms of the sea."

And also assumes that Mark 16: 9–20 is genuine, in opposition to the judgment of the best scholarship of the world; and lastly, that the punctuation of this doubtful passage is also correct. Meyer punctuates it as follows: "Now when Jesus was risen, even the first day of the week he appeared, etc."

Another instance from the same book shows how the growing tendency to "no-law" and "no-Sabbathism" furnishes material for infi­ dility in its attacks on the authenticity of the Bible. The following is not done it will be necessary to keep them out by the em­ ployment of strong means and such as would be unbe­ coming against the American people. We hope Con­ gress will act with good sense and in defense of the wishes of the majority. The clamor of fanatics should not be allowed to create trouble about this simple matter.

Having read the above, from the paper which may well be called Cardinal Gibbons's mouth piece, and remembering the immense power which the Catholics showed in the late national election, one may almost certainly decide what the result will be. When we recall the fervor with which the Christian Scientists pushed its National Sunday law crusade, and with what suction it repeatedly praised his eminence, Mr. Cardinal, for the wise and Christian position which it was claimed he had taken, the closing words of the above from the Mirror are doubly sharp. Of course, the infidel does not believe it, but he is not allowed to create trouble about this simple matter.

If Sunday opening is to bring any greater surplus of evil to Chicago or the nation than already is and will be, we should much prefer to see the evil produced by the law. Livermore's local effect is likely to be one sitting a thousand miles away is not well prepared to say. But it is worth while to chronicle the slaying of the hopes—real or pretended—of those advocates of Sunday sacredness who cherished the delusion that the Catholic Church would rally to its theories and practices which are stalemated with the life of more than ten centuries. Protest­ ants who expect to save an unscriptural theory concerning Sunday, by help of the Catholics, will find their wisdom and their hopes buried in a common grave.

December 13, 1892.

Here he assumes that the "no-law" and "ro­ Sabbather" interpretation of the three last quota­ tions is correct; that is, they teach the abroga­ tion of the Deuteronomy law. As they do, do they contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ delivered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ livered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ delivered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ delivered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ delivered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­ delivered, by the law, from the bondage of ordinances, do we contradict Christ in Matt. 5: 17, 18. But Luke 16: 16 only declares that the gospel is the means of salvation, and not the law or proph­ ets; and Rom. 7: 6: "But now are we de­

CHRISTIANS "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that consists chiefly in giving up things that one likes and finds pleasure in. But in solitary confinement might as well talk of what he must "give up" if he is pardoned out of prison; or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his feathers and the invalid his pains and weaknesses—these are the main things to be sacrificed.

It is true that the one has the privilege of living without work, and the other the privilege of lying abed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life; but it is "not worthy to be compared" with the liberty and joy into which the Christian life introduces us; and to pusillanimity upon this negative side of the Christian expe­ rience, as so many are inclined to do, is a great mistake.

Tun best things are nares, light in your eyes, flowers at your feet, dutches on the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.
MISSIONS.

ATTALLA, ALA.

From Beauregard, Miss., the Tract and Missionary Societies, in the persons of their Secretaries, went to Attalla, Ala., where we found a few hundred day Baptists, with thirty-five children and youth. When we consider how these people have been left to themselves for years, their steadfastness is to be heartily commended.

On Sabbath eve, December 9th, the Missionary Secretary preached in the house of one of the brethren; and, on Sabbath morning in the Baptist church, which was courteously opened for our use during our stay there. Sabbath afternoon, the Flatwoods Church was re-organized as the Seventh-day Baptist Church of Attalla, Etowah Co., Ala., by adopting the Conference Exposé of Faith, and by the election of officers.

By request of the church, at the same meeting, Mr. E. K. Willson was appointed with reference to his ordination to the ministry; and it was decided to arrange for his ordination as elder and pastor of the church.

Sabbath night there was preaching by the Tract Society, that is, by the Secretary, who became known as the "big, well-fed, fine looking Yankee minister," a 'powerful' good preacher, too, who, if he would remain in Attalla, could turn the town upside down.

Sunday, the Missionary Secretary rode 20 or 30 miles and preached in a Cumberland Presbyterian church; and in the afternoon Mr. Livermore preached again at Attalla, greatly to the edification of the people.

Monday, the ordination service was conducted as follows: Singing. Reading of the Scripture, A. E. Main. Prayer, L. E. Livermore. Singing. Sermon, Mr. Main. Ordination prayer, with laying on of hands, Mr. Main. Address, embracing charge to the candidate and church, and words of welcome, Mr. Livermore. Singing. The church was filled with welcome by the preachers and the congregation.

Benediction, R. S. Wilson.

The officers of the church are:
Pastor, E. K. Willson.
Deacons, Willson and Wilson.
Clerk and Treasurer, W. L. Wilson.
P. O., Attalla, Ala.

They have a lot and some lumber on the ground for a meeting house. They are people enough, old and young, for a fine Bible-school. Regular preaching and prayer-meetings can be held. The town is a growing one, with several railroads, iron and coal mines, and some manufacturing industries. Our little church has one of the most central, important, and promising points in the South. There is a great and spreading interest in the doctrine of the Sabbath, although prejudice still exists. And the Tract Society heartily endorses the opinion of the Missionary Society that one of our very best ministers should be located at Attalla, at the earliest practicable day, as general missionary for this part of our great Southland. The truth, so new and strange to many, and the ability of those whom we send out can only be learned by the preachers and the congregation.

NEEDS OF THE MISSION FIELD.

1. The mission field needs men and women with vigorous bodies, vigorous minds and vigorous hearts; men and women who know how to love and serve their fellow-men, and who know how to study and are willing to study; and who understand the power of prayer.

2. It needs men and women who look on the bright side of things; who are not satisfied without results, but who are stimulated to more persistent efforts by apparent failure.

3. It needs men and women who believe, as is done, that the church is to be naught.

4. It needs men of noble spirit, who are called to an office who are equally tolerant of the wide-minded and the infidel in order to help them.

5. It needs dignified, polite men, who can take the hard and comfort the heart of the dirtiest street wretch or beggar who seeks for sympathy or help.

6. It needs men who understand that superintendence and faith are relative terms depending upon whether they are mine or thine. That mine is always faith and thine often superstition.

7. It needs men who understand that even if it is superstition, it is the expression of the highest part of their nature and ought not to be carelessly violated.

8. It needs men who understand the foundation upon which this superstition is built—whether it is gold, silver, precious stones, wood, hay, stubble—or whether it is an actual faith in an invisible being who helps him—so much so that he may wish he could do without the superstition.

9. It needs something that will be lent the great man to be prepared for at the World's Fair—the "Parliament of Religions"; where each religion, Christian and non-Christian, may show its own representative set forth its faith, and the reason for such faith, in such a light as only a believer can.

OCCUPATION.

"Occupation," says Edward Everett Hale, "is a formative influence to which I am largely indebted. Nobody knows how the children always had a multitude of tasks to do, for they were eager to do, and consequently they had no time for idleness. Unconsciously it was the parents' desire, of which the children were unconscious, that kept them always so happily employed. And this is one secret of success in the laboring class. Children do wish and find it necessary to spend their time in wholesome pursuits of things which healthy boys will enjoy doing if they have a little direction and the knowledge that when they have done their share they will not be overworked.

"Occupation" is the life's work of all of which, first and last, they can show such an aggregate as no living church in America has shown. We have in our midst thousands of examples of benevolence occurred among them. One of the houses on the compound, built for the convenience of Chinese women, attending the communion, was erected by the legacy of one of their number; another has left all he had, to the sum of $20, to be used for the support of a small church. It is a calumny of such people to say that they are after the "leaves and fishes."—Independent.
THE SABBATH RECORDER.

WOMAN'S WORK.

December 21, 1892.

Woman's Work.

Daily, hourly loving and giving.
In the poorest life makes heavenly living.
—Rose Tinney Scoble.

The monthly reports of receipts are far from satisfactory. For the four months since Conference the total receipts have been but $1777.79, and we desired to accomplish so much this year! Dearest sisters, will you not make possible a much more encouraging report at the close of the present month? With what renewed courage and zeal could we enter upon the work of the new year if the receipts for December amounted to $500! "Impossible, you say?" With God all things are possible.

At the October meeting of the Woman's Board, after a careful and prayerful consideration of the many needs on home and foreign fields, it was decided that the call this year should be for $2,500, for the following objects:

- Miss Burdick's salary: $700
- Board expenses: $50
- Property in Shanghai: $200
- House in Oregon: $200
- Tract work: $200

Some say, "Do you expect the local societies to raise $2,500 this year? It can not be done." No, we do not expect or desire the entire amount to come from this project. But we firmly believe the amount can be raised, if each woman will consider her privilege and duty to contribute toward this amount and send her gift to the Board treasurer, Mrs. W. H. Ingham, Milton, Wis.

Some of our isolated church members are remembering us with their gifts. May he who loveth a cheerful giver abundantly bless them and consecrate us all anew day by day to his service.

Receipts in November:

Mrs. Jennie Hinckley, Friendship, N. Y., Dispen-
sary Fund: $5 00
Miss A. M., Miss's Society of Minnesota, Dispen-
sary Fund: $8 45
Miss Burdick's salary: $15 00
Ladies' Benevolent Society, Milton, Wis.: $30 25
Mrs. Emma Davis, Milton, Oregon, Dr. Swinney's
salary: $10 00

Nellie G. Ingham.

Something About Our Work.

As many of the women of the denomination, no doubt, look to this department of the Board for information and suggestions additional to that which they receive from their Associational Secretaries, as to our plan of work for the year, perhaps a little fuller statement of what is summarized in the foregoing item will be helpful.

Continuing the general plan of last year the Board members acting for, and in consultation with, individual members of the denomination decided this year for twenty-eight hundred dollars for these objects: For the Tract Society, to use at its discretion, seven hundred dollars; the Missionary Society, for home work, the same amount, making fourteen hundred dollars principally for the home field. For the salary of Miss Burdick, to which we are pledged, six hundred dollars, which amount has always been received promptly and advanced to the Missionary Society.

The Board expenses were estimated at one hundred dollars, but the present arrangement for maintaining this department will lessen this item somewhat. For the foreign field, toward the purchase of the Shanghai property, we shall attempt to raise seven hundred dollars.

The Missionary Society, at the regular meeting of October 19, 1892, voted to purchase a parcel of land in Shanghai, at a cost not to exceed $2,500, for a permanent location on that field, which property was also considered, by those on the field, a good investment.

This purchase gives the women an opportunity to work for something specific, and we have found that in raising a certain amount of money, we have found results more easily when there is a definite object in view than when that incentive is wanting.

The action of the Woman's Board meets the grateful approval of the Missionary Society, as it will thus be relieved of so much indebtedness.

So our plans call for fourteen hundred dollars for the Tract and Missionary Societies on the home field, seven hundred dollars for the foreign investment, the salary of Miss Burdick and the Board expense fund—a total of about twenty-eight hundred dollars.

More than a third of the year is gone, during which time the receipts have been light, but we have learned that when our women are fully informed concerning the work and endorse our plans, the response is prompt and generous. But to secure these results we must increase the interest of every individual throughout the Associations.

Let all the women be earnest and united in their response and by your contributions through your Associational Secretary, or direct to the Board Treasurer, especially in the case of isolated members, continue the hearty endorsement which the Board has year after year received. Prove your loyalty to both Tract and Missionary Societies as well as to the faithful and efficient laborers on the China field, and help pay a home on that field of our own for our own.

Nellie G. Ingham.

Box-Opening Service.

The ladies of the Benevolent Society of Mil-
ton, Wis., held their semi-annual box-opening exercises at the home of Mrs. Ezra Crandall, on the evening of Nov. 24, 1892.

The session opened by singing, "Thou blest Rock of Ages," Mrs. E. M. Dunn, leading, Prayer by Mrs. Deacon Saunders.

A Bible-reading was then conducted by Mrs. E. M. Jordan. The leader read Psalm 138 and then called for the reading by different mem-
ers, of several passages from the New Tes-

tament. The passages selected were expressive of thanksgiving; especially showing Christ's example in thanking the Father for favors granted. The reading was followed by prayer by Mrs. Jordan, and by singing, "Saviour, thy dying love."

Mrs. Carlton Crumb read: "Mrs. Pickett's Mite Box," and missionary items were read by members of the society. Among these were a very interesting account given by Mrs. Deacon Saunder's, in her travels among mission work among the Creek, Cherokees, Choctaw, and Dakotas, Indians, by different Protestant churches, the results showing that the red man can be reached by those interested in their salvation. The fact was brought out that schools are strong factors in civilized missions to the Indian race, as the young are much more easily and deeply impressed than are the young of the white races, while it is more difficult to gain them when mature.

By request, Mrs. Wm. A. McHenry, of Demi-

son, Iowa, gave an interesting talk in which she related a visit she had the privilege of making to a mission in one of the large cities of Ohio. This mission was conducted by ladies and was devoted especially to caring for and in-

structing poor girls—helping them to become virtuous in life.
After singing, "More holiness give me," a paper was read by Mrs. B. H. Stillman, subject: "Christian Perfection."

The Mite-boxes were then opened, giving to the treasury the amount of $92 05. This pleasant and we trust profitable meeting was closed by singing the doxology, "Praise God from whom all blessings flow."

Staying Where We Are Happy.

Much of the world's discontent comes from the fact that it will not take the advice of my English friend of many years ago. Queen Mary was fondled and caressed in France. Courts bowed down and worshipped her beauty. But she went to Scotland, and her people cut the poor thing's head off. Why did she not stay where she was happy? Walter Scott had a good home in Castle street, Edinburgh; no debts to pay, all the world bringing offerings to him. But he could not go up to Abbotsford; must have a roof like Melrose Abbey, and the grounds extensive as a king's park. He sank his fortunes and refused a pack of angry creditors, each one with his teeth at his throat.

How much better for his peace if he had continued in the plain house. Why did he go to a place where he was not happy? Maximilian had the confidence of Austria, and the richest of all earth's treasures—the love of a good woman. He gathered up all that he had and went to Mexico. A nation of assassins plotted for his life. He fell ziled with a charge of musketry, and his wife, Carlotta, goes back a maniac. They had enough before they went. They wanted more. One deal! The other crazy. Oh, that they had been wise enough to stay where they were happy.—Dr. Talma, in Ladies' Home Journal.

The arrosting floods move by Him also; the sea is his, and he made himself more in his hand than ever when I discharge that immensity where power is almost tangible, and I can feel the liftings and fallings with which, as if I were a child in arms, he tenders me. If I go to the depths of the plain, He feels me, and instantly I shall be at the land whither I journey. He has crossed the face I waited for shining suddenly upon me. What if he say to me, ‘Thou shalt not cross this Jordan?’ It will be that he shall be with me. Sigismund, and I go forward; of every weakness of our soul, and a guard to save us from falling away."—Christian Inquirer.

constant devotion to Christian work does not insure soul prosperity. It is easy to become professional in feeling. Unless we are constant in prayer, meditation and self-examination, we may decline spiritually though engaged in the holiest employ. Dr. Arnold says, 'Let us treat as one of the devil's worst ances the temptation which we may feel to trust in our own useful lives and virtuous feelings, and, therefore, to neglect coming to God; that is to neglect coming to God, first of all, in strengthening ourselves thoroughly, and thus of obtaining a cure for every weakness of our soul, and a guard to save us from falling away.'—Christian Inquirer.

O most grateful burden, which comforts them that carry it. The burden of earthly matters gradually wear out the strength of those who carry them; but the burden of Christ assists the bearers of it, because we carry not grace, but grace us.
THE SABBATH RECORDER.

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NON-TRADITIONAL INSTITUTION.

Hast you a present? Do not snub.
To return a gift for a gift. Thank you the shallow mind's face.
Backward flings the approaching grace.
Rather ape that magic plate
Where the eager fluids wait.
Some appeal, of joy, to laugh
In a lasting photograph.

THE CHRISTMAS TIME IS AGAIN UPON US. The facts that December is probably not the month which occupies our Lord's birth; that the observance of any such day is without scriptural appointment, that it probably did originate in an ancient heathen observance, and that it is often, even in Christian communities, an occasion of mere worldly enjoyment and festivity, have combined to raise serious doubts in the minds of many about the propriety of observing it in any manner. We would respect such scruples on the part of honest, God-fearing, Christ-loving people. For ourselves, while recognizing no authority whatever for personal observances, we do not see any law or precept of religion forbidding it, provided its observance is, in every way, in keeping with the spirit and purpose of the Christian religion. It is always proper and profitable to call to remembrance God's infinite kindness to the race by giving His only begotten Son to die for the world, and, in this connection, the very bright one. Would it be

WHEN WM. M. EVARTS was asked what he considered the source of Dr. John Hall's power, over men in preaching, his instant reply was,

"His magnificent character." While there is much in the reply it is not all there. We have been greatly moved by the preaching of men of whose persons we can absolutely say, it would be nothing; and then we have known men of magnificent characters who could hardly preach a moving sermon. Any estimate of the power of gospel preaching which leaves out the power of the simple truth of God on the great themes which the pulpit is called to proclaim is partial and imperfect. Let these truths be told as God has told them in his Word, by men whose lives are dominated by them and men will listen to them, whether they believe them or not; and many will believe.

It is reported that Phillip D. Armour, of Chicago, has just made a present to that city of a fine building, to be known as the Armour Institute. The building is valued at $1,000,000, to which the generous donor adds $1,400,000 in money, making the entire gift one million and a half. The building, with the magnificent endowment which goes with it, is to be for the benefit of the city in an educational way, much in the same way that the Cooper Institute is employed in New York. Coming at a time when the public mind is in a state of disappointment over the fact that a man of the immense wealth of Jay Gould, obtained so largely from public patronage, should have disposed of it all apparently without so much as a thought of the public good, this gift of Mr. Armour gives us faith again in rich men. In fact, rich men are very much like poor men in one respect, at least, some are large-hearted and generous, and some are narrow-minded and selfish. After all, it is character and not money that makes the man.

We have heard of "war on saloons," "war on gambling," etc., to the end of the chapter of things accounted evil, but who ever heard of a "war on graveyards?" Well, such a war is on.
The attack is begun by a body of men carrying the somewhat impious name and title of the "Mississippi Valley Medical Association." This Association was formed especially the question of the influence of graveyards on public health, and their verdict is that the "graveyard must go." In other words, their formalized conclusions set forth "that the standard for such a resolution should be founded on reason and not on custom or sentiment; that the interment of the dead in the earth was never enforced by a statute, Jewish or Christian, being merely incidental to both dispensations; that no law, human or divine, requires any such disposal of the dead as is prejudicial to the health and comfort of the living, and, while it may be an open question as to the propriety of the State to demand the disposal of the dead, unless in exceptional cases, it is clear the province and duty of the State to prevent such practice as will in any way jeopardize the interest of the living. As a final declaration, in view of all the facts storable, the opinion is expressed that the graveyard, as a constant menace to public health, should become a thing of the past, and that incineration is the method most in accordance with science, sanitation, reason and religion." Engineers judge of the condition of the machinery under their charge by the tone it gives while running, every machine having a hum of its own. When this varies there is something wrong about it. The editor of this paper remembers to this day how, when a farmer's boy in a western State, he used to run a threshing machine, and with what a peculiar pleasure he listened to the "sing of the cylinder" as he beat out the stalks of grain. A slight rise or fall in the pitch of the tone it gave was quickly detected, and if it did not at once right itself, it required prompt attention. So human lives are set, each to its own normal pitch, and when it runs quite off the harmonies of the spirit and love of God. Listen, brother or sister, to the sweet, steady "sing" of your own soul, as, redeemed, chastened, and purified by the indwelling Christ, you work out in your life his own will concerning you; and if at any time there comes a jarring note, or a fall in the pitch of your own spiritual temper, be sure something is wrong. Stop and balance up the machine before you go any farther. Learn a lesson from the engineer.

A LONDON, England, contemporary has been collecting statistics pertaining to the habit of church going in that city. He finds that in ten years, from 1881 to 1891, forty new churches were opened, while the old ones were closed, making a net gain of thirty-one, and increasing the seating capacity 18,000. But the actual attendance has slightly decreased. The Church of England shows considerable increase, and Wesleyan and Congregationalists show decrease; Unitarians, Quakers, and Scotch Independents show a slight decrease, and Roman Catholics a large falling off. It is at least curious that the extremes of increase, on the one hand, and, of decrease, on the other, should be noted in the two churches which more resemble each other in forms of worship. The causes must be looked for in something else than the mere matter of the ritual. The fact of there being but slight variations among all the non-ritualistic Protestant communions points to the conclusion that, as causes are, the statistician does not attempt to show, neither does he compare the (probably) large increase in the population of the city with this comparative stationary number of church attendants. On the whole, the picture is not a very bright one. Would there be in any of the large cities of our own country?

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin, convened with the approval of Milton Junction, Nov. 25, 1892, as per previous arrangement.
The meeting was called at 10 A. M., by the President, A. B. Spaulding; and prayer was offered by N. Wardner. The Secretary, Geo. W.
Hills, being absent in North Carolina, F. O. Burdick was chosen Secretary pro tem.

This being the annual meeting the election of officers was declared in order, and the Secretary was instructed by the meeting to cast the electoral ballot for the following officers: President, H. C. Hunt; First Vice President, H. G. Hull; Secretary, Geo. W. Hills; and E. M. Dunn, N. Wardner, and O. U. Whitford were elected programme Committee.

The first exercise on the literary programme was a paper by O. U. Whitford, an exegesis of General 4. What do the sacred oracles teach with reference to progressive sanctification? Is the idea of progressive sanctification to order by the President.

The second paper, "What conditions are essential to the prosperity of the church?" was read by H. G. Hull, and remarks were made by E. M. Dunn, O. U. Whitford, J. M. Stillman, Silas Thomas. Adjourned till 2 P. M.

APRIL

Called to order by the President. Prayer by O. U. Whitford. The following names were proposed for membership, Mr. and Mrs. B. H. Saunders and Mrs. Belle Thomas.

The third paper was read by N. Wardner, on "What is Regeneration?" What are the methods of God's procedure in regeneration as far as we understand them? What is the difference between regeneration and religious enthusiasm? And what is the doctrine of regeneration?"

E. M. Dunn, O. U. Whitford, Silas Thomas. The fourth paper, prepared by Geo. W. Hills, was read by Mrs. Geo. W. Hills. "Is it advisable for our people as a denomination to represent themselves at the World's Fair Religious Association?" With the help of some natural gifts as any who have gone out from us, and yet who find it simply impossible to go away from home to obtain the much-needed education. They feel that they are less capable of presenting themselves in progressive age without a better education than their fathers needed in the by-gone days.

The brethren of the South-Eastern Association were so deeply impressed with this truth that they resolved at the Association four years ago to make the effort. By a heroic effort a subscription method was obtained, and a commodious building erected, containing a fine chapel and five recreation rooms, in the west end of the village of Salem. There is still a debt of $1,600 upon the property. When the General Conference was at Salem, in 1850, its meetings were held in the college building. The friends from abroad subscribed toward the running expenses for a term of five years. The amount for the first year was $750, and for the following four years $500 per year. Several paid their entire subscription the first year, which left the other pledged for the balance of the five years. The school demands four teachers, whose entire salaries amount to $2,100 (two of them together are giving back to the school this year $350 of their salaries) and the subscription is not sufficient for the music, art, and telegraphy departments are given to their respective teachers for what tuition they receive.

At the close of last year the Board of Directors found themselves face to face with a deficiency of about $1,800, a few years ago, and indeed like a crushing load. But the heroism with which a few of them rallied to overcome the difficulty was truly touching. Seventeen of our brethren really beyond their means. Tears would start unbidden as some hoary-handed farmer, who had saved and toiled to make scanty profits out of the hillsides, would count out his $50, or $25, and pass it over to "save our school." Some will have to pinch a little. But with the help of some generous friends East, enough was subscribed to meet the entire debt, had it all been paid. As it was not, however, the beginning of the present school year found us some $300 behind. There must still be some plan devised to meet deficiencies, if the school is to succeed. Arrangements should be made for a term of years, say ten, at which time the great need of such a school would be more clearly understood, and its benefits more fully appreciated. The amount of patronage it would gain would enable us by that time to decide upon more certain arrangements for its future support. The school is being run this year according to the most careful economy. The expense being reduced $500 on salaries alone, saying nothing of the amount presented in the form of subscriptions, which will make the running expenses of the present year at least $600 less than last year.

In regard to the importance of this work; I am satisfied that it is now the all-important work for our people in this Association. West Virginia has reached such a point where the demand is for culture. Our cause cannot go forward now upon the old plans alone. This generation is rapidly out-growing them. The true mission work, most needed now, is that which develops the mind as well as the heart powers. We need that kind of labor here that enlarges all the powers along the lines of Christ-like manhood, and turns the warm-hearted, religious enthusiasm of this people into constant and intelligent work for God and humanity; and that, too, in paths of advanced thought and progress. The American systems, which are becoming a power to this end. Its transforming influence begins to be felt. Indeed, if one could inspire all of the young people of this country with a desire for education, and set about getting it, he could transform West Virginia. Who can estimate the ever-widening influence of such a school, molding the lives of fifty to one hundred of our young men and maidens, term by term, year by year, and sending them out as teachers and preachers, through the towns and hamlets of this great mission field? Eleven of our last term's students, bearing certificates of excellent grade, are now out in this teaching work, every one of whom is pledged to return to us in the spring, and bring as many as they can with them.

The fall term just closed has been the largest fall term in the history of the school, and the results are quite satisfactory. Our music, art, and telegraphy departments have every promise of a very large spring term. Indeed, were it not for this ever-present ghost of finances, meeting us at every turn, the prospect would be in every way bright. Some way must be provided to meet deficiencies for a term of years, if this good work is to go on. God only knows how it is to be done, but we do have faith to believe that some way will be provided. If one hundred men could be found willing to pay one-hundredth part each of all the deficiencies that have happened, we could do a lot this year. Deprived of the successful efforts of the last term, this year we have been out-growing them. Our last term's students were given free instruction in music, art, and telegraphy, and the amount of patronage it would receive. It seems to us that for Salem College to fail now would be a most disastrous thing for our good cause as a whole. The Sabbath Recorder, December 11, 1892.

Theo. L. Gardner.
Young People's Work.

The Story of Grumble Tone.

There was a boy named Grumble Tone, who ran away to sea.

"I've had enough of land," he said, "as sick as I can be!"

A life upon the bounding wave will suit a lad like me!"

The boys' voices hollered to stimulate his wharf. For he did not like the vessel, or the dingly, rolling berths. And he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands, he saw each wondrous sight.

But nothing that he heard or saw seemed just exactly right;

And so he journeyed on and on, still seeking for delight.

To search for that mysterious land where he should like to stay.

He wandered over all the world, his hair grew white as snow.

He reached that final bourn at last, where all of us shall go.

But never found the land he sought.

The reason was that, north or south, where'er his steps were led,

On land or sea, in court or hall, he found but discontent,

For he was dissatisfied with his blind principles, and gold pavements not properly laid.

His heart's content without going far.

There was a man who was always seeking something else.

Like the man with the muck-rake in Bunyan's story, he cannot see the glory, though to demon,

He who is always seeking to demon, and mire below. He who is always seeking to demon, and mire below.

But ere long it showed right the wrong, and if possible to make amends too something-or-other; and she is called upon to strive for me to get her love, but when I do get it, it will be worth having.

She is never effusive, but always polite. And then what I like about her best of all, and what, I see in her that is best, is that she is mother's girl.

The first thing that in household is to give pleasure to mother.

Her best answer is to have some pleasure for mother. Her first idea is to have some pleasure in which mother can never come too near a country or any game or any joyful time in which she didn't first make all the arrangements about mother and afterwards about herself. I see unfeeling, selfish, considered heart in her, and that's why I want her for my own."

—Selected.

Our Mirror.

We learn with regret, that owing to the removal of members the Friends Y. P. S. C. E. was obliged to disband some months since.

We recognize in our Christian Endeavor Society one of the greatest blessings that has ever come to our village. We shall always bear this incident to ourselves, in a measure subdued, we feel that we are in working order, and are learning that it is not so much the attending crowd, as individual fidelity that will make us strong and acceptable workers for the Master. —J. W. D.

S. H. L. I. M. O. R. I.

The Garvin, Iowa, society, although among the smaller ones in membership list, is working earnestly. In favorable weather the prayer-meeting attendance is very good. Nearly all the young people attend. Mr. Huffman expresses himself as enjoying the work very much, being blessed with excellent health.

The Salem, West Virginia, Y. P. S. C. E. has sixty active and ten associate members.

The meetings hold weekly are full of interest and instruction. In the absence of Elder Gardner, the Sabbath morning services are conducted by the Society's Committee, The Relief Committee is constantly caring for the sick and assisting in burying loved ones, not only in homes of the society, but wherever such aid may be given. In this way many hearts and homes have come to appreciate the work of the Society. The Missionary Committee,
by special invitation, lately visited the Society at Cherry Camp, and rendered valuable aid. The Lookout Committee solicits strangers to attend services and take part in the meetings—students are especially welcomed. The Society has received a contribution of $10 for the Salem Church, and $15 for Salem College. The action of the Trustees of the United Society regarding Seventh-day Baptists is keenly felt, as the Society here effected the organization in this State, having the honor of the first State Convention. Yet this decision does not change our purpose. Our aim is to live in the light of truth and in the spirit of forgiveness; already much good has been accomplished.

So far as practicable will not the Endeavor societies attempt to hold on the morning of January 1, 1893, sunrise prayer-meetings? The Society at Milton held a very interesting meeting last New Year's morning, with about one hundred in attendance, notwithstanding it was a rainy morning. Many of the societies out of which we hold these meetings will hold their services this year. Will you also make our "young men" a subject of prayer at these meetings? Some one has said, there are as many young men in our prisons as in the church at work for the Master. Shall not our motto for 1893 be the young men of our land for Christ?

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.


Mar. 18. Either before the King. Esth. 4:10-17; 5:1-8.

Mar. 25. Review.

LESSON I.—RETURNING FROM THE CAPTIVITY.

For Sabbath day, Dec. 31, 1892.


GOLDEN TEXT.—The Lord God will bring the captivity, and water upon them upon their face. [Ezek. 34:25, A. V.]

INTRODUCTION.—The Book of Ezra contains the history of the Jewish people from the close of 2 Chronicles, about the year 529 B.C., to the death of Zerubbabel, in 520 B.C. The book consists of three parts: (1) A description of the return from Babylonian captivity under the lead of Zerubbabel, in about 520 B.C.; (2) A journey to Jerusalem and work of restoring the temple; (3) A description of the temple services, and other dependencies.

EXPLANATORY NOTES.—v. 1. "First year of Cyrus." Of the Persian Empire which included Persia, Media, Babylonia, and other dependencies. "Word of the Lord . . . fulfilled." A statement of the historian with reference to prophecy being fulfilled (Jer. 25:11; 29:10; 31:30, 32), and not a part of the prophecy itself. "Stirred up." Just the influence that prompted the king to show favor to the Jews is not mentioned. God has stirred up hearts to do mighty works.

v. 2. "Given all the kingdoms." Hyperbolic command to kings and emperors. It was the greatest political act, not only for Ezra, but for all of them. Probably his aged prime minister Daniel had shown them the prophecies which 200 years before this had mentioned his name. See Isa. 44: 24; 45: 1-4. Those who disobeyed him to this act. v. 3. "Who is there, etc. A call to the Jewish leaders to do their part. Full permission to Jewish exiles who desired to return to Jerusalem and rebuild their national temple. Ezra and others had contributed toward rebuilding their holy temple. v. 4. Those who remained were encouraged or commanded to return and lead in the work of rebuilding. The exiles were to contribute toward rebuilding their holy temple. v. 5-8. Those who remained were encouraged or commanded to return and lead in the work of rebuilding. The exiles were to contribute toward rebuilding their holy temple. v. 6. Those who remained were encouraged or commanded to return and lead in the work of rebuilding. The exiles were to contribute toward rebuilding their holy temple.

The sabbath school of the church, its ministry, for missions, for benevolent work? Many fathers and mothers take no pains to find out what is being taught their children, or what advancement they are making in Bible knowledge. It is true that our schools try to select the best teachers, and use the latest and most approved methods, but for all that, he who is really interested and believes in Sabbath-schools will find out what his family learns there, how his children conduct themselves, what advancement they are making, etc.

The best offerings are always free will offerings. The heart goes with them and is enlarged. Such gifts are the foundation of gratitude to him who has done so much for us. What are we to show that we are not ashamed of the cause for which we give. The apostle says it is a grace. "See that ye abound in this grace of giving." We are to publicize the support of the church, its ministry, for missions, for benevolent work. The church, its ministry, for missions, for benevolent work? Many fathers and mothers take no pains to find out what is being taught their children, or what advancement they are making in Bible knowledge. It is true that our schools try to select the best teachers, and use the latest and most approved methods, but for all that, he who is really interested and believes in Sabbath-schools will find out what his family learns there, how his children conduct themselves, what advancement they are making, etc.

—Again, some have the impression that a school will run itself; but if it depends upon their activity it would run out, or fail to reach very many. It is reported in some societies that a great number of the elders or teachers have nothing to do with it. How can they expect to meet their Judge and report to him what they could and should to advance the kingdom of their Redeemer?

—If the young especially are not reached through the Sabbath-school, the possibilities are that they will never be reached. There is no church member who is able to get to the church building who is not in need of the help the school will give, or who is excused from helping others in this manner. A disciple is a teacher, and has learned all they can and need nothing more to help in the development of Christian character? God speed the day when all well meaning people, young and old, shall congregate in classes for the earnest study of the Word of God, and when the claims of the Sabbath-school are in the provision for the Sabbath-school, be a part of it, or have it a part of the church, as they are to provide for any other branch of work.

Do not waste far into the dangerous sea of sin. The world claims the thousands of dollars that God provides you with, say of it, "It passes away; for indeed it is but a temporary supply for a temporary need." Never suffer your goods to become your God.
Western Association

June, it has sessions, and proved the adage ways in which to earn money for such occasions, and to obtain a blessing and with it such inspiration as would go with us into our lives and help to make us, in all the days to come, more efficient and active workers. We desire to render the Master. The business of the Association was done with dispatch and intelligence.

Our First-day friends were conspicuous in their attendance upon the evening sessions, and joined heartily with us in prayer and conference meetings. There was music made to the church by letter and one by baptism. Brethren Main, Livermore, Cottrell and Lee brought to us a fresh baptism of Christian activity, of fuller consecration and of better service. The weather, upon which so much depends for the largest results, was all that could be desired. The delightful occasion will be long remembered as one of spiritual blessing as well as fraternal greeting. The next session will be held with the Church at Funks, Ark.

W. R. F.

THE AFRICO-AMERICAN PROBLEM.

G. M. Cottrell, in the Recorder of Dec. 15th, speaks of the low condition of the Southern Negroes and asks, "What is to become of the Negro? That many of the Negroes are vicious, lazy and licentious, cannot be doubted. That they are so cannot be wondered at, when we remember their condition thirty years ago.

When I was teaching in North Carolina just "befo de war" it would have been a crime, punishable by fine and imprisonment, for me to have taught Negroes how to read; many, more, I might have been mobbed or murdered had I ventured to do it. At that time Negroes could not legally marry; they "paaed off." At that time the idea of a Negro voting would have been considered as absurd as if the Negro had been monkeys instead of human beings. Now Negroes may learn to read! Now Negroes may marry! Now Negroes may vote! Truly the world moves! Verily, the Negro race is marching right along with the rest of us! I met two school-girls this afternoonsome country Negro girls very com­ rade-ship; the one fair and white, the other thick-lipped and black. Thicklips had been, in its fulfillment, considerably increased in numbers since the change in time of holding sessions from 3 P. M., to 12 o’clock, the Young People’s prayer-meeting at 4 o’clock on Sabbath afternoon is large and full of power, and the weekly appointees at Meadow Valley and the Five Corners, under the charge of brethren J. H. Hurley and Martin Sindall, are increasing in attendance and interest. — Winter seems to be in no particular haste about coming in upon us. The temperature averages just a little below the freezing point and occasional sliffs of snow remind us that we sometimes have sleigh­ing in old Allegany. We are in no hurry for it.

R. B. S.

WISCONSIN.

BERLIN.—By request of the Berlin Church I went to Berlin, Dec. 9th, to meet with them in their Annual Meeting. I was accompanied by E. B. Sanders, with whom I enjoyed a very pleasant season of labor for two days. We found quite a company gathered from Coloma, Mar­ quette, and Berlin. After each preaching service there was had a brief after-meeting. The friends took hold with earnestness, and many gave it their best. In connection with this hope during the meetings, and in the closing meeting, Sunday night, two rose for prayers. We feel that Bro. Todd, though old in years but young in heart, is doing a good work on this field. Brethren, let your prayers and sym­ pathies be extended to this field, that all, and especially the young, of whom there is a goodly number, may be of the Lord helped to go "for­ ward," and occupy the unoccupied fields about them.

E. W.

NEW YORK.

ALBION.—The Albion Christian Endeavor Society hold a novel social last evening. A few weeks ago it was decided to try to raise some money for the use of the Society. Each mem­ ber was asked to seek in some unusual way to earn what they could, and on the evening of the social to pay the money earned into the Society treasury, and at the same time relate the experience had in getting it. A large part of the membership set about the work, and the experiences related revealed a great variety of ways in which to earn money for such occasions, and proved the adage that "where there is a will there is a way."

E. W.

LOUISIANA.

HAMMOND.—The winter session of the Seventh-day Baptist South-Western Association has come and gone. For some time, since last June, the array was large but thin, although, though it hasn’t made the “heart sick” yet it has been sorely disappointed by repeated re­ movals into the future. The final arrangement for the winter session has been, in its fulfillment, eminently satisfactory. The attendance from the 5th to the last day has been great and most of it has been wished, yet it was fair. The meetings continued four days, beginning with Thursday morning. The evenings were also utilized by preaching, praise service, Bible-readings, and conference meetings. Our house of worship was well filled at all such appointments. The spirit of the Lord attended all these minis­ trations. There seemed to be a keenness of pur­ pose on the part of all in attendance, and that to obtain a blessing and with it such inspiration as would go with us into our lives and help to make us, in all the days to come, more efficient and active workers. We desire to render the Master. The business of the Association was done with dispatch and intelligence.

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WASHINGTON LETTER

From our Bargain Correspondent.

WASHINGTON, D. C., December 10, 1892.

The Political complexion of the new Senate is in doubt and charges of theft and corruption are made on both sides. If half of these charges are true, this country is in great trouble. There must be some truth in the cry of fraud and corrup­ tion for it comes from both camps and its indiscriminate repetition year after year breeds the mischief even though the original charges may have been false. A Republic­ an Senate and Executive that have in effect been set aside by a popular vote will not undertake to interpret the meaning of that vote by inaug­ urating new policies. They will stand on the past and permit their successors to put the ship of state on a new course.

Very little national legislation will be had this winter outside of the regular appropriation bills. These will be cut down if possible. Re­ ductions in the army bill have already been pro­ posed, but the usual appropriation is not so large as to afford very deep cutting without a strong feeling. With the United States so war­ ranted with Europe this is not a military nation. France, Russia, Germany each has or proposes soon to have an army of 4 or 5 million soldiers. Russia is concentrating large bodies near the German frontier and Germany is assembling armies on her stationary border, but rendered equal by a complete railroad system. When the cyclone descends from heaven and these mighty armies are whirled against each other, and Austria,
Italy, Turkey, Great Britain and other nations are drawn to the vortex, the whole earth will be shaken and thrones overthrown and in the end a new order will be received.

Mr. Cleveland does not get all the English-begging letters. Cable, of Illinois, received over 400 one morning. Senator Vest gets about 100 a day. Cripps has a heavy begging mail and so does every Representative and Senator. Nineteen representatives will be made sick with hope deferred and this reminds Congressman Allen of a story. One of his constituents died naming the Hon. Mississippian as the administrator of an involved estate. An eager heir was promptly on hand to ask for the settlement, and the tables were unexpectedly turned.

Ninety-nine in Congressmen sometimes I'm almost sorry the old man died.

No sweeping Anti-Immigration Law will be enacted. Existing treaties are in the way. It may be well to exclude criminals, the diseased, and paupers expatriated by foreign governments. But the present law includes industrious and thriving home laborers. Every able-bodied and sober immigrant is without a dollar of property, worth as a matter of dollars and cents. It costs that to raise a man. In Rockford, Illinois, the Swiss own factories and live in comfort, and a workman is a stockholder, and they succeed where establishments owned by men who do not work, and worked by men who do not own—fail. Why should Senator Chandler, or any one else, propose to exclude sober, industrious, frugal laborers, who thus learn an object lesson in political economy and the true relations of labor and capital, and add to the general prosperity?

CAPITAL.

"THE STAR SPANGLED BANNER."

BOW IT WAS WRITTEN.

From Harper's Young People.

One afternoon in September, 1814, a party of Baltimore gentlemen, greeted at the approach of the American troops at North Point, met together in an old house at upper Marlborough, and the plan for capturing some of the British soldiers who would pass through the village that night. Meanwhile the main body of the British army had gone on to a point some distance beyond. Their plans were so well laid that they actually took over twenty men prisoners and put them in "durance vile."

News of this attack was, however, carried to the British fleet by one man who contrived his escape, and the tables were unexpectedly turned. A detachment of Britishers descended on the old settlement and set the liberated English soldiers, and took as their prisoners the gentlemen who had planned the capture. And it was during the consideration of the rules of war, the British colonel in command refused to allow the gentlemen, who were all asleep in their beds, time even to dress. They were placed on horseback and carried to a British ship, hoisted and jeered at. Dr. Beans, with whom the idea of the expedition originated, being especially insulted. A day or two later all but the poor doctor were set free, but he was detained as a valuable prize worthy of taking back to the old country.

Meanwhile his friends in Baltimore went to work with a hearty will to obtain his release, and it had been known on more than one occasion to have treated wounded British soldiers with great kindness, his niece, a girl of eighteen, offered her services to write to the American command in charge of the vessel. For her prayer is indispensable—Christian Inquirer.

END OF THE NESTORIAN HERESY.

The Nestorians, a small community of Christians established in Asia Minor, in the environs of Seleucia, in 526 by St. Cyril, the Bishop of Alexandria, against the Nestorian heresy, in which the unity of the Holy Ghost was denied, in the face of persecution, the Nestorian Church has continued to survive. Today, the Nestorians are mainly found in Iraq and Syria, where they have built many churches and monasteries, and continue to practice their unique form of Christianity.

"Our Lord gave himself to pray. If he felt it needful, how much more should we indicate to us the importance and necessity of prayer. He was holy, harmless, separate from sinners, and yet he did not cease to pray. We are much more constantly exposed to influences detrimental to spiritual life, and only as we have divine help at hand can God feel the burden of our souls. For us prayer is indispensable—Christian Inquirer."
the Zulu Church of intoxicating Africa. To which an exchange adds: a prudence, criticism. After about one thousand four thousand students in the of and from that time its University was doomed; the andria, engaged upon such studies as mathematics, and the advancement of Europe is concerned.

Siasm, and he it though it has was founded. We copy the following:

"We now proceed to the next Quarterly Meeting of the churches of the Bible House, Genesee Centre, and Shingle House, will be held at the church of Shingle House, Jan. 13-15, 1903. Rev. J. Kenyon will be present if his health permit. Rev. G. W. Burdick, M. B. Kelly, and H. D. Chase, has been invited.

C. R. Voorhees, Clerk.

A CALL for VOLUNTEERS—If there are any persons who are willing to give a few hours of the Sabbath, a call for the"Sabbath Tract Society," and a call for the mission.
NEW YORK CITY.

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