Yet hard,
putting forth into

Jesus took the commonest objects about him,
whose eyes were backed up by some old master. They
were afraid to talk about them as de- sunk to.

They had the same Scriptures which the regular religious teachers were claiming to use, but the people immedi-
ately noticed and spoke of a contrast. Jesus taught the Scriptures in which there was living
truth and power; and the scribes recited the
opinions of commentators upon these Scripture-
s and were afraid to say anything unless it was
backed up by some old master. They
preached on the proper breadth of phylacteries,
the proper length of fasts, the distance which
might be walked on a Sabbath-day; while Jesus
talked of the great themes of the love of God,
of mercy and righteousness. Jesus spoke as one
whose eyes had themselves seen the eternal truth.
The people saw in him a profound enlightenment
by truth, and not simply a smartness in tortur-
ing the Scriptures into impossible and absurd
meanings. You have seen a master of art take
a burnt stick or a piece of chalk and make a
face that would cause you to laugh, or cry, or wonder;
so Jesus took the commonest objects about him,
the sewing of a patch upon an old garment, the
bursting of an old skin bottle, children playing
in the market-place, the tumbling down of an
old hut, and made them pictures in which his
bearers might see immortal truth. A greater
contrast could scarcely be imagined than the
teaching, both as to matter and manner, of
Jesus and the regular religious teachers of his
day; and it is almost impossible for us to under-
stand the impression of grace and power which
he made.

If we should seek the explanation of this,
perhaps nine-tenths of those asked would say it
is because Jesus was divine, the Son of
God, was one of the persons of the Trinity; and
of course he knew the truth and was able to
teach it and make people see it; of course he
made a remarkable impression because he
worked miracles. This, however, is but a half-
truth, and if this is the whole explanation to us
we miss the evident teaching of the Bible about
Jesus. Jesus was not feigning and playing the
part of a man, but he was real man, and grew
and learned just as we do. He did not make be-
lieve ignorant when he was a boy, and so make
believer learn, but he grew in wisdom and stat-
ture and favor with God and man. In a word,
what you see in the growth of anybody into
full stature of body and mind and heart that was
a reality in Jesus Christ. He was born a baby,
and was a baby, and was not playing baby and then
playing boy and then playing young man till the
time should come when he might go forth as Son
of God. This Son of God was a real man. Re-
membering this, there was a habit of Jesus
which lets light upon the grace and power of
his words, and teaches us a truth. No less than
six times does Luke speak of Jesus in solitude.
It would almost seem as if all the important
events of his life were preceded or followed by
such retirement, the habit of which doubtless
reached back to his Nazareth life. Did not
Jesus’ grace and power with men depend upon
what he was by his human sympathies and ex-
periences and not upon his divine nature?
Purely divine manifestations have little effect
on men, but great human sympathies, experi-
ence and insight do. We say it with reverence
that the temptations of Jesus did more to give
him grace and power with men than his high
nature as Son of God; his human experiences of
life brought him nearer the people than his
divinity.

The world never knows where a man of pow-
er gets his power. Whence hath this man
these wonderful works? said his Nazarene
neighbors of Jesus. About all they had seen
was a young carpenter working at his bench
in Joseph’s shop, or about the village as de-
mands were made for his labor on the neigh-
bor’s premises. Even his family did not know.
As unseen as the gathering of the waters in
the depths of the earth, and as unnoticed by
thoses who were passing by, this young carpenter
was gathering his strength from the daily faithful-
ness of his life and his thoughts that were given
to the greatest themes of the eternal life as the
germs of them to him from his nation’s
sacred book.

We see a neighbor or an acquaintance all at
once putting forth into great eminence and
power as a lawyer, a physician, a teacher, a
preacher, a leader in some social movement and
revolution, and we are astonished, and ask
whence hath this man these wonderful things?
We have not known how from that silent and
faithful going about the work in hand, that use
of an unemployed moment, that saving habit
that strength of thought, that sincere conviction.
It is in the highest degree true when it says,”To-day is the day of
salvation.” “Now is the accepted time.” There
is the highest wisdom in its importance—
Choose ye this day whom ye will serve.
There is a too late, there is a despair that comes

Terms: $2.00 in Advance.
of being too late, there is a difference between lost and saved.

-The man of real spiritual power is never the man of the crowd. Solitude is the habitat of the man of spiritual power. The man of the crowd is never a solitary soul; he is in a crowd. Every man has his still hour when he is alone with his own heart, and there is no one, though he may hardly see a moment in the day when he can be from his fellows, who cannot be in secret a place, so far as his thoughts are concerned, and so far as people knowing his thoughts or participating in them is concerned, as if he were in the caverns of the earth. It was a good thing for every man to spend some time every day by himself, go into his closet and shut the door and shut his fellows out; but in the daily vocations and duties of life everybody may be alone with his own thoughts for meditation and upbuilding and self-dedication to the eternal Father. Let a man go home into his own heart as much as he can.

W. C. T. TITHERWELL.

Sisco, Flas.

The "Sabbath Symposium" at the Baptist Union Theological Seminary, of Monday, February 13th, was opened yesterday afternoon. The discussion was held under the auspices of the Rhetorical Society, and the commodious chapel was full. It was a superb audience, intelligent, quick, responsive, and the interest deepened to the end. Nearly a dozen good Seventh-day Baptists came down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way the Lord and his Apostles must have felt at the Pass of Thermopylae. Baptists outside Seventh-day Baptists cannot come down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way the Lord and his Apostles must have felt at the Pass of Thermopylae. Baptists outside Seventh-day Baptists cannot come down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way the Lord and his Apostles must have felt at the Pass of Thermopylae. Baptists outside Seventh-day Baptists cannot come down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way the Lord and his Apostles must have felt at the Pass of Thermopylae. Baptists outside Seventh-day Baptists cannot come down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way the Lord and his Apostles must have felt at the Pass of Thermopylae. Baptists outside Seventh-day Baptists cannot come down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way the Lord and his Apostles must have felt at the Pass of Thermopylae. Baptists outside Seventh-day Baptists cannot come down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way the Lord and his Apostles must have felt at the Pass of Thermopylae. Baptists outside Seventh-day Baptists cannot come down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way the Lord and his Apostles must have felt at the Pass of Thermopylae. Baptists outside Seventh-day Baptists cannot come down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way the Lord and his Apostles must have felt at the Pass of Thermopylae. Baptists outside Seventh-day Baptists cannot come down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary. The three Sabbatarians as they faced the audience, felt in somewhat the way the Lord and his Apostles must have felt at the Pass of Thermopylae. Baptists outside Seventh-day Baptists cannot come down from the city to give cheer to their brethren. The speakers who stood for Sunday were three of the strongest men in the seminary.

By request of Mr. Daland, the debate will appear in the Young People's department of the Recorder, so that each one can judge of its merits for himself. I think all parties under­stand the question, that has been before, and each man. Mr. T. said, as we had a good time. Van Horn brought down the house at the outset of his speech by saying that although it seemed very clear to him from the Bible that the seventh day was the Sabbath, yet he should not be so disconcerted if the majority of those present should keep right on observing the first day of the week for some time to come, even after hearing his arguments. The audience seemed very kindly and impartial, appreciating every good point, no matter who made it. The only "break" which was made was ameliorated by the writer. Feeling pretty sure of his ground on a certain point and getting a little excited, he defied the audience to produce an instance contrary to his proposition, saying that it could not be found. The temperature dropped, and the excitement of the house was the only thing that was dogmatic, continued amid the laughter of the audience, "No, I won't say that. Perhaps it can. All I will say is that I have never been able to find one." I cannot better express the temper of both audience and speaker regarding the argument for this question, as to what a debate of this kind should be, than by the closing words of the debate. "Whatever this discussion tonight proves, I hope it has at least proved this; that in this year 1892, six Christian young men can stand up and discuss in a manly way, questions which lie near their hearts, without indulging in personal slurs, sneers or inau­drance. The Doctor's right to his observation was acknowledged by each other—and be better friends at the end than they were in the beginning. I give my hand-to-night to my brethren of the other side in hearty Christian fellowship. We are en­erged in the same general cause. We owe the same great Master. Let us, hand to hand and heart to heart, go forth to work togeth-er for the evangelization of the world."

The next morning in the Ethics class, ex­says were due on the Sabbath question, and W. D. Burdick was one of the two chosen by lot. In a thirty minute essay he gave a clear historical exposition of the Sabbath. He observed the seventh day as the Sabbath. The Christian world today observes the first day as the Sabbath. When did the change take place? If we cannot find the apostles teaching the observance of the first day in the New Testament, either by precept or example, then we must conclude that we have no divine authority for the change.

The World's Fair Sunday-closing question is still blazing and scarcely a week passes with­out the anti-lottery people being sung down in the street, and the other side that of the ex-Governor. Compare it with the People's party and its women delegates and leaders. Compare it with the Social Democratic banquet recently, where women and women were guests, and, seated side by side, responded to toasts in most amicable strains. Methinks it is well worth listening to "behind the screen" in the gallery, inhaling the to­bacco smoke of their lords, and at Democratic banquets they are not present at all. We have not the best thought of our brothers who exclude women that they may include cigarettes. They are "in their conditions," that is all. But of the new world coming but smile at the contempt of these fading glories of a world that hastes to be gone. Bourget with the studious life of the society and politics that have banished alcohol in those two grand institutions, the army and women, can but bewail the conditions of those fem­ine-bewildered ladies "behind the gallery screen."

When the Scotch boy heard the passage, "Ye that are young, be near the fire and write want to be born again, I might be born a lassie." "Max O'Rell" (Paul Blonet), the French hu­morist, satirist, lecturer, author, feels differ­ently. He recently said in Chicago that if he were to be born again and could choose his na­tion, he would choose the United States or France. Of all creatures on earth the American woman has the "softest berth." She is petted, praised, looked up to, worshiped. Coming from England where woman is set upon more and more, he said the American woman is stricken by the chivalrous conduct of American men toward American women. In regard to her mental quality he pays her this compli­ment, "A man forgets that he is talking with a
woman, and is simply conscious that he is in the presence of an intelligent being who is clear on whatever subject.

He sums up in the following proper conclusion: “The American woman is most charming. We all love her.” In no other country this side of heaven is woman given the true liberty to think, plan, and perform as she has done in America. The charm of the American woman lies in her naturalness. Her liberal and genial surroundings have won her queen among the women of the world.

L. C. RANDOLPH.

MOSCOW PARK, III.

THE MALADY OF SIN.

BY THE REV. JOSEPH CLARK.

In my previous papers I have sought to make apparent, not only the ruin of the race by sin, but the ample provision made by the gracious Heavenly Father to recover the lost, and to show that this priceless remedy is free. In this paper, I desire to call attention to a few of the many reasons why so many are unsaved.

1. Unbelief. The Holy Ghost has affirmed, “there is no other name under heaven given among men, whereby we must be saved,” the name of Jesus Christ. “Neither is there salvation in any other.” It is not what we do, nor what others do for us, nor Buddhism, Confucianism, Mahomedanism, or any other system, that saves, but faith, evidence. If these, or anything else out of Christ, could save the lost, then the Holy Ghost affirms an untruth when he averts that there is salvation in none other but Christ. Unbelief not only rejects the only Saviour of mankind, but it practically underestimates the whole plan of human redemption.

While the Holy Spirit and the Word of God unite to make sin appear what they both declare it to be, “exceeding sinfull,” unbelief denies and practically by its diverse teachings, belittles sin, palliatiing, modifying, and apologizing for it, and thus prepares the way for a small Saviour. And now, notwithstanding the Word of the Lord declares, “that God was in Christ reconciling the world unto himself,” “God was manifest in the flesh.” “For in him dwelleth all the fullness of the Godhead bodily,” “by whom all things were made, and are, and shall be,” and, I add, not only by the word of his power,” “All power is given unto me in heaven and earth.” “Let this mind be in you that was in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God.”

And, notwithstanding the whole Bible is a unit upon this subject, voiced by these testimonies, still blind unbelief denies, and proclaims with Arians, Socinians, and Unitarians generally, that Christ was but a finite being, a good man, but only a man.

If but a man, arrogating such claims to himself, could he have been a good man? Let unprejudiced reason answer. While the Bible plainly teaches the doctrine of the atonement and affirms that pardon, justification, and salvation from sin are attained through and by Christ alone, “And that he is the prop of the whole world’s life,” unbelief denies and claims to have found another way. When I study the disastrous work of unbelief, my soul is stirred within me, and I cry out in the language of Mary at the empty sepulcher of her risen Saviour, “They have taken away my Lord; and I know not where they have laid him.” O how effectual and fatal is this blockade of unbelief which prevents so many from entering the only gateway to salvation.

2. Self-sufficiency. As the patient, by declining to follow the direction of his physician because he does not like the treatment and remedy so prescribed, may defeat their recovery from the malady of sin by not following the direction of the great Physician, Human pride does not relish humiliation, and penitential sorrow for and confession of sin, but hunts for an easier way. A few months ago I heard a confession of sin which lasted about two weeks. They paid the revivalist some $200, and counted one hundred and seventy-five, or more, conversions. This was certainly cheap enough,—about one dollar a piece. Some one, who was occasionally in this meeting, was very little prizing, considering talking and story-telling, and some praying. Persons rose for prayers but evinced very little sorrow for sin, or confession of sin. It is no wonder that the churches are filling up with lovers of the dance and drunken parties, and that after a little it is so difficult to discriminate between these and non-professors.

3. Willfulness. The human will in its unregenerate state stubbornly resists God’s will, and often knowingly and persistently goes its own way, right or wrong. Salvation involves the submission of the human will to the divine will. Nothing but the will of the Godhead can unite to make sin appear what they both teach in all good things, and in many other places.

Having now seen that the principle that where benefits are received benefits must be returned is established by divine revelation, we proceed to consider in what manner in which the Church brings blessings to men and therefore renders them under obligation to support her.

1. Money invested in the church pays.

2. In the matter of taxation people are taxed for the maintenance of the church; some to pay the expenses of litigation, to punish criminals, to support the poor, to care for the insane and otherwise unfortunate ones. Now in a community where a church is supported and is earnestly at work there is no need of so many officers.

3. The church is the very soul, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being—a chamber with elastic and contractile walls, which can be expanded, with God’s blessing, illimitably; but which, without God, shrinks and shrivels until every vestige of the divine is gone, and God’s image is lost without God’s spirit. Nature has her revenge upon neglect as well as upon extravagance. Misanthropy, with her, is as mortal a sin as abuse—Henry Drummond.

TEXT.—“It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, the Jews shall be from them in carnal things.” Rom. 15: 27.

The church of Christ is not a beggar. She pays in pressed down and running over measure for all she receives. The expressions, “We give to the church,” “We give to the ministers and preachers,” are made as if we were means for their support, should never be used. The church earns all she receives, and more. The principle is established in God’s Word that the people of a neighborhood, or community, or section of country having received spiritual benefit under obligation to return some choice from whom this good came material blessings. Jesus taught this when sending forth his disciples to labor in the Galilean towns and cities. He tells them not to take food nor extra clothing, for he says: “The worker is worthy of his hire.”

The Apocryphal Paul teaches the same doctrine in 1st Cor. 9: 11, when he says, “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” Also in Gal. 6: 6, “Let him that is unjust, let him be unjust still; let him that is corrupt yet corrupt still; let him that is base, be base: let him that is filthy yet filthy still; let him that teacheth in all good things, and in many other places.

1. In the matter of taxation people are taxed for the maintenance of the church; some to pay the expenses of litigation, to punish criminals, to support the poor, to care for the insane and otherwise unfortunate ones. Now in a community where a church is supported and is earnestly at work there is no need of so many officers.

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church are to take note of as one of those advantages coming to the people where a church is located.

2. In the comfort and security of property possession. Scripture teaching in any community leads the people to respect the rights of others. The right to hold and enjoy what he has in the hands of the Christians, to very many of the children who are in training Sabbath-school, and to a very large share of the adult population who do not become members of the church. There are places where very few of the people, even those professing, can enjoy the sense of security in the possession of property in such localities. The security comes from the respect the people have for their neighbors' rights, and this respect for these rights is the result of the influence of many Christian lives. Every blessing is given to all who receive it. I know there is a class of men who seek to cry down the church, and say this is a result of civilization and not of the church. Let such remember that our civilization is a Christian civilization, and it is altogether probable that all that is of especial value in the character of those who thus cry against the church, is the result of teaching received at Christian mothers' knees, or under other influences of the Christian church.

3. In the intelligence and moral tone of the community in which we live. Active and faithful churches are intelligent. They foster education. The church stands abreast of the foremost men of the times in all branches of learning. Is not the man of as keen mind who, through nature's laws, finds an immutable Law-giver, and who unorganized, imper- sonal forces? Then the moral tone of a community where a church is located, is it not something to help our boys and girls? Do not all of us feel that our children are safer than when they are not under such influences? A child under the continued stimulus of a Christian morality becomes, in the activities of life, far more noble and generous than without these influences. We therefore conclude from the consideration of the facts and arguments presented that it pays to invest money in the church.

II. Justice requires that we should support the church.

1. Justice to our ancestors. The Seventh-day Baptists who first settled this part of this country were, so to say, the church. Many of them, earnest, God-fearing, self-denying Christian men, they often struggled in poverty and the good influences of society ennobled by the teachings of God's Word and the administration of the ordinances of the church of Christ. Enjoying the privileges we enjoy to-day, as they have come to us from them, the only way that we can be just to their memories is to maintain the church with vigor and enthusiasm in this their latest hour.

2. Justice to posterity. We have received light from the past. Many truths that are clearly taught in the Scriptures have come fully into our vision while they did not come so clearly to Then let us believe and go on.

3. Justice to God. God is the author of all our blessings. Life, health, surroundings, money, all are his gifts. Having bestowed these he requires us to account to him for their use.

The church is his institution, organized under the leadership of the Holy Spirit. Its mission is the salvation and spiritual training of men in the kingdom and service of Christ. This mission is to all nations, kindreds, tongues, peoples. Now since God is the author of all these things, he has left it up to all of these blessings to him and revealed to us his purpose in establishing the church, and given the command to send its light into all the earth; how can we possibly be just with God if we fail to humbly, faithfully, and energetically sustain the church in all branches of its work?

III. Our duty to sustain the church as a benevolent institution.

Benevolence is a disposition to do good; good will; kindness; charitableness. Jesus Christ went about doing good. He was the very embodiment of benevolence. The work of the church may be called 'the great Healer; going into the slums of our cities and calling the low, the unclean, the wretched, to his presence and blessing, those who bid adieu to home with all its comforts, its elevating influences, and go to the people of a strange land, a strange tongue, a strange and false religion, that they may tell them of God, our Lord, that they may let in upon them the glorious light of the gospel day; all these are walking in his footsteps, going about doing good. The church fosters this spirit. It leads where this spirit may be received from the blessed Lord himself. It confirms the individual noble, generous, unselfish spirit. Since communities, states, and nations, are made up of individuals, the more the church is able to do its legitimate work the better will the community, the State, and the nation become. To do all the work of the church body Christ is live ourself. Those who are his followers must do good as he did. Workers among the poor, relieving the distressed, feeding the hungry, pointing the sinful to the great Healer; going into the slums of our cities and calling the low, the unclean, the wretched, to his presence and blessing, those who bid adieu to home with all its comforts, to the measure of the stature of the fullness of Christ and of the blessed Lord himself. Paul says in Eph. 4:15, 16, that the various orders of work in the church were perfecting saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the stature of the fulness of Christ. What a grand ideal here for the church, even the measure of the stature of the fullness of Christ. And this ideal is to be realized in the unity of the faith, and knowledge of the Son of God. This seems far away because our work is so little. How shall we work for the church? Two things are necessary; first, the Spirit of Christ; second, the disposition and the determination to do just as the Bible teaches, the same as he did. Men say we cannot do this. Has not Christ as much power since the power was given to him, as he had before? Has he not pledged it all to the extension and triumph of his kingdom?

Then let us believe and go forward. To do this work will require the sending of the truth broadest through the pros. It will require the sending of the Sunday school teacher into the home and foreign field with his Bible and the principles to claim God's truth. This requires money, and the money must come from those who love the church and are devoted to all her work. We are Christians, striving to follow Christ, and he taught us to pray, "Why kingdom come, thy kingdom come, thy kingdom come, as in heaven, I could not pray this prayer without putting my hand in my pocket and sending money with the prayer for the extension of that kingdom. We must seek to be consistent. We must seek that consecration which will enable us to be glad to lose all for the sake of Christ. The church, being Christ's body, whatever we do will honor him.

THE QUESTION OF THE AGE.

BY DR. E. P. WIVING.

Is the Bible inspired? The skeptic says yes or no, according to his meaning of inspiration. They are as at times inspired, all painters, poets, sculptors, and musicians are inspired, he will say that inspiration, when applied to the Word of God, means that divine and supernatural influence was excited on the minds of the writers which qualified them to communicate religious truth in the best manner and without any mixture of religious error—if you thus distinguish the Bible from men, you have made an unique production, the only perfect and authoritative guide in faith and practice, he will deny your claim, he has obtained, the commitment to writing of precisely what he intended for the religious instruction of men. We waive all this and simply affirm this book to be an unerring revelation from heaven written by men moved by the Holy Ghost, to present a glorious truth, to which we are to bind ourselves, it is a natural and spiritual, it is a natural and spiritual, it is a natural and spiritual, it is a natural and spiritual. We quote from each other. They use language with naturalness and freedom. "It was about the sixth hour." "Twenty-five or thirty furlongs." "Lavi paid tithes," if I may allow the expression, "in Abraham." They were in the position where a cure was not the wondrous lamb and the product of her organization set in action, not by human power but by divine, and hence not in the congregation of the human mind by which it is enabled to bring forth a divine progeny. Thus the Hel- retic Confession of Faith is right. "Ceolvelas voces, (voices from heaven); oraculum Sancti Spiritus, (the response of the Holy Spirit)." The subject is copious. Our limits arrest the discussion. No question in this age of philo- sophic inquiry and learned skepticism is more very dangerous, very serious, than this question, in sentences that are literally true. He loved inductive language and vast expressions." The truth of the Christian religion is in itself, the theology of feeling, and dogmas cannot be established on them, for they belong to the realm of imagination. All and any claim to the possession of the Old Testament "all things written in the law of Moses and the prophets, the Psalms" concerning him shall be fulfilled.

The present is no time to hold lax views on this all important doctrine of the complete in- telligence of the Word. When one is unsaddled here, there is no telling into what vagaries of belief he may drift—Christian Secu- redary.
Sabbath Reform.

A CORRESPONDENT, full of the closing of the World's Fair scheme, says:

Another big batch of petitions in favor of Congress asking the World's Fair $5,000,000 only on condition that the Exposition be moved to New Orleans, has been presented to the Senate. Constant dripping of water was away a wall of the Treasury Department in Washington, creating a great deal of excitement, and causing the Senate to adjourn for a few days. A large number of petitions have been presented to the Senate for the passage of a bill to establish a commission to investigate the adulteration of tobacco. The commission would have power to call for evidence and to compel the production of all books, papers, and records relating to the subject. It is estimated that the commission will cost $100,000 per year.

SABBATH-DAY IN BOSTON.

To the Editor of the Sabbaath Recorder.

It may be of interest to Sabbath-keeping Christians, whom business or pleasure calls to visit Boston, to know something about a religious service which is regularly held every Sabbath in the Tremont Temple. The Union Bible Class assembles there in the afternoon of every Sabbath. This class is composed of Sunday-school teachers of the various evangelical churches located in this city and vicinity. It is under the professional charge of Rev. A. S. Gumbert, D. D., pastor of the Dudley Street Baptist Church in Boston. I cordially recommend it to all who desire to be associated with a scholar, giving promise of great usefulness. He is a young man, eloquent and instructive, both as preacher and teacher. The class is a large one, and contains some able men and women who have made the study of the Bible a primary object, and especially those interested in Sabbath-school and intellectual efforts. There is no denominational feature in it, and all discussions of a sectarian nature are carefully avoided. It is an excellent service for a Sabbath-keeper, away from home. The service is started on the Sabbath, before the home pastor will be missed, but it is a pleasure on His Holy Day to meet Christians and with them publicly worship God.

There is also a service for children on the same day in the Chapel of Tremont Temple. This is also a very interesting and instructive place, where one can almost forget the fact of the sad departure of the church from the old land-mark on the doctoring of the commandment of the Almighty Jehovah. For a few years the Universalist brethren held a Sabbath-school service was held on the Sabbath, more like a preaching service than any I have attended in this vicinity on the Sabbath. While not agreeing with them in the theology they proclaim, I could honor them, as well as all other Christian brethren, who publicly assemble to worship and honor God on the day he set apart and hallowed.

God is surely leading his people out of the darkness in this respect, although I do not look for a complete reformation in this respect till our dear Lord returns to this world to gather in the ten thousand children of God to judge "time or bounds," it is my duty to "labor and wait." I had just as soon be a sower of the seeds of truth as a reaper in the glorious harvest, if it is his will to place me in that work.

A few years since Seventh-day Adventists commenced public worship in this city on the Sabbath. At the outset they held meetings both on the Sabbath-day and on the First-day, but the plan did not succeed. The brethren were able and true men, and while they remained did a very good work. They are now reorganized and much edified and benefited in listening to their exposers of the truth as they understand it to be; but there is not so much interest in the movement, that they went to more promising fields, and I have not heard of any who have taken up work here in this city. It is possible that the church would have found a few, but still enough to maintain worship on the Sabbath, but I do not think there are. I do not know of any one, not even one who would help in a distinctive movement of this kind. Brethren with whom I have talked somewhat unusually say, "Nothing. We feel that we can do better, and more acceptable work elsewhere. There is much to be said on this point, and I do not controvert them in this particular. I think that this can be committed to God, who will lead and guide his children in the way of all truth."

W. A. H.

MR. CRAFTS'S *WHOLE CONSTELLATION* 

SUNDAY LAWS.

Rev. R. C. Wylie, of the Christian Statesman, for Oct. 8, 1891, occupied several columns in praising Rev. W. F. Crafts and his work. This is in reference to his pamphlet called "The Sabbath is a whole constellation," the Lord's-day, the Rest-day, the Home-day, the Sabbath is a whole constellation. Mr. Crafts proposes to bring the millennium by compelling men to be righteous on the "Lord's-day," to work, and to dwell in the city of the "Rest-day," and to gain freedom from the slavery of sin on the "weekly Independence-day." He defends Sunday Legislation in the following words: "To protect health, to preserve the Sabbath, to promote moral purity, to punish wrongs to man, the State protects the Sabbath as a day of freedom for worship, study, work, and industry and mercy. With the Sabbath our Christianity and our country stand or fall. A republic is no more without religion than a man without the Sabbath, nor the Sabbath without law. It is a religious exercise, and requires religious support. It is an excellent specimen of the logics (?) of the Sunday reformers, who Mr. Crafts represents. The State protects Sunday as a day of freedom for worship, study, and industry, to the extent of the law. In the New York, the Republic rests on Sunday laws! If Mr. Crafts could get his Sunday-law made to suit his idea, he would adopt it, and of those who prophesy a "coming millennium" would be gone; for it would be here before they could move to the place; the place of the "insignificant minority!" How much more sweetly the "souling millions" enjoy their Sunday rest in Chicago and New Orleans now than that King no longer disturbs their "Sabbath quiet!" With what superior unction and religious fervor Mr. Crafts could do this! I am glad that Mr. Crafts has a "four-fold constellation" system of honoring God and saving the Republic, can thank God that one foe to Sabbath rest and righteousness is removed by the passage of law and finally removed from the scene of his wickedness by death, even though the words of his dying may be seen: "I will bear the brunt of this rail car of some railroad train passing under the windows of the church in which he prays."

Mr. Wylie wrote in praise of Mr. Crafts, Baltimore has taken up the work of saving the Republic; for one Sunday at least, boot-blacks have been compelled to cease from making Mr. Crafts' "constellation" dim by shining the boots of sinful Baltimoreans. That of itself is "necessary to save the Sabbath rest and righteousness of the Republic, and to do away with the Sabbath's name and worship" which is so often misunderstood and abused. We modestly suggest to Mr. Crafts that if one or two "Saturdiarians" in each city would come to the blessed category with Mr. King it would add considerable luster to his "constellation." They are in the minority, there are no greater dangers which threaten them, care to protect them for financial reasons. Every new movement should seek the lines of Mr. Crafts' "entire constellations," the Seventh-day Adventists, and the Jews; get this "four-fold constellation" system of Sunday worship under by practicing on the minority and it will be more likely to succeed with the Trunk Line Railroads and the World's Fair. 

Since the above was written Mr. King has been called to the eternal Sabbath, where Sunday laws cease to persecute.
MISSIONS.

VOLUME I, NUMBER 1, of the Sabbath Reform Library is at hand. It strikes us that this will prove to be one of the most attractive and effective ways ever adopted by the Tract Board for the publication and circulation of Sabbath truth.

M. E. Martin reports 12 weeks of labor with the churches at West Union, Green Briar, and New Milton, W. Va., and at two school houses; 40 discourses; congregations of 60; 16 prayer meetings; 55 visits; and 2 additions.

A large majority of the members at Show-wa, in the Foocow Mission, China, of the American Board, are said to be unable to read; and this widespread illiteracy is believed to be a very great hindrance to the peoples' progress in Christian doctrine and life.

We have received from Room 97, Bible House, New York, the Report of the First International Convention of the Students' Volunteer Movement for Foreign Missions, held at Cleveland, Ohio, in February—March, 1891. The contents are principally earnest addresses, and they deserve to be widely read.

During a revival in Madagascar, a man confessed his sin, after prayer, acknowledging having stolen some money. "If I could," he said, "I would do like Zaccheus; restore it four-fold; but I have not the money. However, I can restore it two-fold, and here, therefore, are sixteen shillings."

A Japanese evangelist, referring to a New England Mechanic who gave the fifteen dollars he had saved for a new suit of clothes for missions, work in Japan, said to an audience listening eagerly to his eloquent words: "This is the spirit Christianity puts into a man; this Christianity is not to be resisted, but to be welcomed by everyone who loves his country and his fellow-men."

At Delhi, India, meetings were held for several weeks, attended by over 1,000 Mohammedans, for the purpose of discussing with a missionary the doctrines and claims of the Bible and the Koran. The meetings were orderly and satisfactory, a priest and the missionary expounding in turn their sacred books. This must certainly be looked upon as one of the signs of the times in which we live.

Concerning "self-supporting missions," upon which some have looked with so much favor, the Baptist Missionary Magazine pointedly remarks: "Self-support for civilized men and women, in most heathen lands, is impossible; and where possible, the labor necessary occupies so much of their time and strength that very little missionary work can be done. Bishop Taylor's missions in India and South America have proved successful in self-support, but are failures as missions to the heathen; his work on the Congo, in Africa, is a failure in both respects. It costs as much as other missions there, and the workers are spending their strength in vain efforts at self-support."

FROM J. W. MORTON.

Although the following letter is partly personal, it is of such a character and interest as to justify printing it in full. From 1884 to 1891 Bro. Morton was general missionary in the North-West. When last year, he went to North Loup, Nebraska, the church did not feel able to pay full salary, and our Board agreed to employ him one-fourth of the time in home mission work. We now congratulate the church upon the successful work and personal self-support, and Pastor Morton upon his good health, strength, and zeal for the Master's service. The feelings of the Board and Secretary toward him have always been of the most friendly sort; and we have for him and his future work warmest wishes.

Dear Brother Main,—At a meeting of the North Loup Church, a few days ago, an unanimous vote was taken requesting me to give them my whole time from now on. As I am convinced that it will be better for the church to have a pastor the whole time than for three-fourths of the time, I have concluded to accept the modified call. I trust it will in no way seriously interfere with the plans of the Board, and that they will cheerfully excuse me from accepting their call. I do not intend to abandon missionary work altogether, as I expect to make frequent trips in order to remain at home to be gone but a short time at each trip. This work will be done in the name and on behalf of this church.

I wish to express, through you, to the Missionary Board, my gratitude to them for the material aid which some have looked with so much favor, and which we consider as a great thing for themselves, and also aid these small churches in further establishing and maintaining the truth of God in the South—especially Sabbath truth. Certainly we have here in Louisiana and Mississippi as fine a climate as can be found in the United States, California not excepted, so I am told by those having visited both places. The soil is true, is not fertile, like Minnesota and Iowa, but it responds quickly to all kinds of fertilizing. Are there not still others who would like to make a Beau-regard or a future home? During the quarter we were greatly surprised on the receipt of a barrel of goods, of various kinds, from the Ladies Aid Society of Milton, Wis., as an expression of their goodwill and confidence in our behalf, in the same way that we are trying to represent. May the Lord bless them, body and soul, and cause them to realize in their experiences that it is indeed more blessed to give than to receive.

We intend to go to Beau-regard next Friday, remaining two Sabbaths. Pray for us that all going together may be mutually helpful.

FROM GEO. W. LEWIS.

As some one has said, "Quarterly reports get a little monotonous sometimes," since (according to another,) "we missionaries sometimes seem to do but little beside seed-sowing." The labor on the Louisiana and Mississippi field for the quarter just closed, while it gives no expression in special revivals or additions to the churches, we believe all will testify that it has not been in vain. Although there is not all of that earnestness and vital piety on the part of the entire membership that is desirable, and for which we are laboring and praying, yet the appointments of the church are usually well attended and a good degree of interest is manifest in the Sabbath-school and the preaching service. Especially is this true of Beau-regard, Miss., as almost the entire membership live near the church building; while at Hammond some of our families live quite a distance away; and yet we find by frequent visitations they are deeply interested in our denominational interests and publications.

We still continue our monthly appointments three miles out of town, and the brethren and sisters there seem interested to have us make these visits and assist in both the Sunday-school work and preaching service, their own pastor coming but once a month. As the weather becomes more settled and the roads better, we hope to make an appointment occasionally in another direction from town, thus endeavoring, as we have strength and opportunity, to enlarge the work and the scope of our influence.

We had hoped that a visit from Eld. Huffman during the winter would be possible, but we find that such is not the case. We shall labor on in our usual way, and if our efforts as seen advisable to meet the demand upon us.

The Beau-regard people have recently had several additions to their society from North Loup, Neb.; Cartwright, Wis.; and Taney, Ida. and these are in for the winter.

While this society is passing through experiences common to most new and undeveloped countries, they feel that nothing is in the way of their becoming a strong and useful church, save that they need more men and money to develop the hidden resources of that locality. And if our scattered brethren and sisters of the North and the North-west, who have an eye southward, would, as O. U. W. states in the Recorder, cease their "scatter- ing" and come into these societies already organized and in working order, they would certainly do a great thing for themselves, and also aid these small churches in further establishing and maintaining the truth of God in the South—especially Sabbath truth. Certainly we have here in Louisiana and Mississippi as fine a climate as can be found in the United States, California not excepted, so I am told by those having visited both places. The soil is true, is not fertile, like Minnesota and Iowa, but it responds quickly to all kinds of fertilizing. Are there not still others who would like to make a Beau-regard or a future home? During the quarter we were greatly surprised on the receipt of a barrel of goods, of various kinds, from the Ladies Aid Society of Milton, Wis., as an expression of their goodwill and confidence in our behalf, in the same way that we are trying to represent. May the Lord bless them, body and soul, and cause them to realize in their experiences that it is indeed more blessed to give than to receive.

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FROM S. R. WHEELER.

During the past quarter I have done a little that should be reported. The Semi-annual Meeting of the Minnesota churches occurred October 16-18, at New Auburn. Pastor Crofoot, Bro. O. U. Whitford, and myself, had communed with each other in thinking of the hope and faith that it would be a revival season, and so it proved. I was absent from home two weeks. Two were baptized on Sabbath, October 24th, while I was still there. Bro. Whitford remained another week, and seven others were baptized, making nine in all. We shall do well to labor more earnestly that all these periodic gatherings shall be gracious seasons of refreshing.

In November I made a trip to Trenton and Aitkin, and in December I should have had a meeting because of the rain and darkness. Sabbath, November 21st, I preached, also on the evening after Sabbath, and on First-day night. The weather was gloomy all the time, but the attendance was fair and the interest very good. On Second-day, Nov. 29th, I went to Freeborn
Woman's Work.

Village and gave a temperance sermon in the Methodist house at night. The cold had become severe, and the attendance was small. The next day went on to Alden and preached in the Presbyterian house. This is a new biding, dedicated on First-day previous. Thus the first sermon in the house that has been held there by a Seventy-day Baptist. I am always welcomed at Alden by others as well as by our own people. The next day, Nov. 26th, I reached home. Absent one week, preached five sermons, including the temperance sermon, and did more than the usual amount of visiting in that time. Some are careless and do not seem to concern themselves much whether the minister visits them or not. But others are interested, and these visits are a great encouragement to them.

FROM D. R. DAVIS.

During the last quarter I have visited thirteen of our churches; aside from this I have frequently spoken in churches of other denominations. While we were at Shiloh I gave the first illustrated stereopticon lecture on China. Since that time I have given it in most of our churches, and have instances collection, in others a small admission fee has been taken to aid me in the expenses incurred in giving the lecture. In view of this I have paid the balance of the traveling expenses by the quarterly giving to the church. I hope in my future visits among the churches to realize enough to pay all traveling expenses, as well as repay me for stereopticon, alides, etc. My lecture has given general satisfaction and pleasure. I trust it will not fail to increase the interest in our China Mission work. Not a few have been free to give the proportion of my efforts in this direction. I hope, as previously arranged, to visit during the winter several of the churches of the Western and Central Associations. My headquarters for a few months will be Alfred Centre. Praising that the year upon which we have just entered may prove to be one of great blessing to our people all along the lines of our denominational work, not only in aggressive efforts but also in efforts to preserve from denominational apostasy, I am most sincerely yours in Christ.

D. R. DAVIS.

St. John, N. Y., Jan. 6, 1892.

This effect produced upon the minds of converts from heathenism when they visit Christian lands is often quite the reverse of what was anticipated. They are always impressed by the works of art and enterprise everywhere visible in America and in Europe, but they are often shocked beyond measure to see so many unbelievers and such open disregard of Christian morality. They are not prepared to find that the lands which are called Christian, and worst of all, they are amazed at finding the church of Christ so like the world. In a brief memorial Mrs. Ahok, the well-known wife of a Christian native merchant at Foochow, China, it is said that when she came to England, not as a traveler to amuse herself, but on a seventh-day behalf of her countrywomen, she was so overborne by the sight of Christians living in luxury instead of giving their thought and endeavor to Christian work that her friends felt it to be too great a strain for her faith to let her live in such circumstances. Her own faith and zeal were so far beyond what she witnessed in the body of professed Christian believers that she seemed like one who had received a staggering blow. Oh, for a witnessing Church! —Missionary Herald.

Use of Wealth.

"Wealth," says President Gates, "is a concentrated power of service." Robert Ogden says, "The administration of money is a sacred trust, demanding consecration of head and heart. To do it wisely is a science, and with grace a fine art. The ethics of Christianity make all property but a trust to be administered upon the principle of the Golden Rule." Arthur says of wealth, "That he can do, and as evident you must not desecrate the shrine, but make the poor need of the more favored is, above all, charity." —Woman's Work.
THE PROGRESS MADE IN MISSION WORK, INDICATING THE DESIDERATA THAT MIGHT BE ACHIEVED AT ANY TIME OR DURING THE PAST YEAR. THERE ARE NOW MORE CRIMINALS THAN THERE ARE CELLS IN THE THREE PRISONS OF THE STATE FOR THEIR CONFINEMENT, AND THE GOVERNOR SAYS THAT THE NEED FOR MORE SPACE IS URGENT. HE ADDS THAT THE STATE IS PAYING THE COST OF MAINTAINING THESE INMATES, AROUND $200,000, WHICH, OF COURSE, THE TAXPAYERS OF THE STATE MUST MAKE UP. WHEN IT IS REMEMBERED THAT ALMOST THE WHOLE BULK OF CRIME IS TRACEABLE, DIRECTLY OR INDIRECTLY, TO DRUGS, IT IS CLEAR, THEREFORE, THAT THE SHOWINGS OF THE GOVERNOR OUGHT TO DETERMINE THE FATE OF THE PENDING SALOON-KEEPER'S EXCISE BILL. THEY WILL PROBABLY, HOWEVER, NOT HAVE THE SLIGHTEST INFLUENCE IN THE WORLD IN THAT DIRECTION.

NOT LONG SINCE, DR. LYMAN ABBOTT, SUCCESSOR TO THE LATE HENRY WARD BEECHER IN BROOKLYN, READ A PAPER UPON THE "NEW ORTHODOXY," OF WHICH LEDERER, UNIATARIAN IN THE COUNTRY, DECLARES THEMSELVES IN ENTIRE SYMPATHY, POINT BY POINT. AS HAS BEEN SAID OF THE SO-CALLED "CHRISTIAN SCIENCE," IT IS NOT NEITHER CHRISTIAN NOR SCIENCE, AND A CERTAIN DIVINE SAID OF THIS PAPER OF DR. ABBOTT'S THAT IT IS "IN A CRITICISM OF IT," THAT IT WAS "NEITHER NEW OR ORTHODOX." THIS SAME DR. ABBOTT IS QUOTED AS SAYING THAT THE TEN COMMANDMENTS ARE JEWISH AND NOT CHRISTIAN ORDOINANCES, AND SHOULD BE REMOVED FROM OUR CHURCHES. WHEREUPON A SECULAR PAPER IN INDIANA COMES TO THE DEFENSE OF THE OLD ORTHODOXY BY SAYING, "IT HAS BEEN GENERALLY SUPPOSED THAT THE TEN COMMANDMENTS WERE OF DIVINE ORIGIN; BUT THROUGH WHATEVER INSTRUMENTALITY THEY WERE DELIVERED, THEY CONTAIN THE ESSENCE OF CORRECTNESS AND WISDOM, A FACT APPLICABLE TO THE PRESENT GENERATION, AND WILL BE TO ALL WHO COME AFTER, AS THEY WERE TO THOSE FOR WHOM THEY WERE WRITTEN. AS A CODE OF MORALES, THEY CANNOT BE IMPROVED, AND NEITHER THE CHURCH, THE STATE, NOR SOCIETY CAN ADOPT TO ABOLISH THEM." THUS THE GREAT CLERGYMAN ASSAULTS THE BULWARKS WHICH GOD HAS RAISED AGAINST SIN, THE SECULAR PRESS COMES TO ITS RESCUE. SURELY GOD WILL NOT LEAVE HIMSELF WITHOUT A WITNESS IN THE WORLD.

WHEN THE CHILDREN OF ISRAEL, IN THEIR JOURNEY FROM EGYPT TO CANAAN, CAME TO KADESH-BARAAN, THEY SLEPT OVER INTO THE LAND OF PROMISE TO SEE WHAT KIND OF A COUNTRY IT WAS, AND TO BRING THEM WORD AGAIN. THEY ALL AGREED THAT IT WAS A GOOD LAND, BUT TEN OF THEM HAD SEEN GIANTS IN THE LAND AND HAD SEEN NO HOPE OF BEING ABLE TO OVERCOME IT. IT WAS OF NO USE, THEY SAID, TO TRY TO TAKE THE LAND. "WE ARE NOTABLE." TWO OF THEM, WHO ALSO HAD SEEN THE GIANTS, FULLY BEIRED THAT WITH GOD'S HELP THEY COULD OVERCOME THEM, AND URGED THE PEOPLE IN THE NAME OF JEHovah GOD TO GO FORWARD. THE PEOPLE, HOWEVER, LISTENED TO THE MAJORITY AND TURNED BACK INTO THE WILDERNESS WHERE EVERY ONE OF THEM DIED WITHOUT EVER SEEING THE PROMISED LAND. KADESH-BARAAN WAS EVER AFTER TO THAT PEOPLE THE SYMBOL OF LOST OPPORTUNITIES. IT WOULD ALMOST SEEM THAT THE CHRISTIAN CHURCH TO-DAY IS APPROACHING HER KADESH-BARAAN ON THE QUESTION OF FOREIGN MISSIONS. SHALL THESE LOSING YEARS OF THIS 19TH CENTURY MARK A GRAND TURNINGให้เป็น\n
Cordial and appreciative words concerning the Sabbath Outlook in its new arrangement continue to be spoken. In the February number the translation of Prof. Harmsen's "Paganizing of Christianity" is completed, Dr. Potter's "The Social Christianity"—chapter 7, the Armenian Church—is continued, and Dr. E. S. Masson, of New York, writes on the "Sabbath and the Seventh-Day Baptist". After this there are six short articles, by the editors, upon such different practical phases of the Sabbath question, and a page of "Editorial notes" concludes the number. Whoever would keep himself thoroughly informed on the subject of the Sabbath should read this magazine every month. And certainly every Seventh-Day Baptist should keep thus informed, especially our young people.
The lower house of the Prussian Landtag has been excitedly debating a new "Education Bill," which is practically a measure to make a State religion of which the German Emperor or should be the Pope. The avowed object of the bill is to put the Prussian schools into the hands of the Church, to make religious instruction obligatory, and to exact from all students a full measure of conformity. In the language of the Imperial Chancellor, who is the chief advocate of the measure, "It is a bill against atheism." It would force clerical teaching upon children whose parents are opposed to such teaching; it would force Jews to accept Christianity, such Christianity as the priests of the State religion might choose to teach. It sets up as supreme what is called in the Constitution, "the public opinion." The Emperor's and his Lord Chancellor appear to believe that matters of faith can be easily regulated by statute, and that the people of Prussia are quite ready to put their consciences and their relations to God in the hands of the King. The opposition to the measure declares that it is an attempt to set up a political religion, which would practically result in the domination of an organized priesthood. The promoters of the bill admit the truth of the criticism, and attempt to justify it by the express ground that the real, vital question of the bill is to teach a language which is the bond of nations or atheists. The discussion has been very warm, not a few of the government parties being in the opposition. The Minister of Finance sees in it a menace to some of his plans for managing the monetary affairs of the empire, and does resist. This is a singular contest upon the practical working of a religion made by law. We suggest that the advocates of legislation in behalf of religion and religious institutions in our own country make a study of this extraordinary Prussian movement.

Every now and then some one excites a wave of interest in the attempt to build a "universal language." A few years ago the principles of the Volapük were widely published and talked about, and societies were formed, we believe, for its study and universal dissemination. "Dr. Woodward, a member of the North American Linguistic Society, is of opinion that the language will some day become universally accepted. He says that the Society now has correspondents in every city in the world, and any one desiring to communicate with any person in any portion of the globe can be given the new words, and it is probable that the language may be made of so much use to mankind as to be carried from their language. If God only suggests, he is no more a Father, but is as a stranger to us. If we study the Scriptures we shall find that God is eternal, immutable, omniscient, omnipresent, unsearchable; he is holiness, justice, wisdom, knowledge, power, faithfulness, truth, mercy, goodness, and long suffering; he is the disposer of events, the Judge of all the earth, the Searcher of hearts, the Saviour and Friend of sinners. None of these characteristics are attributable to mankind, in the sense given us in the Scriptures, but the hundreds of texts attribute them to God. In Jesus' prayer to the Father (John, 17th chapter), he says, "Father, the hour is come" (v. 1), "That they might know thee, the only true God," and Jesus is not set aside but esteemed (v. 3), "For I have given unto them the words which thou gavest me" (v. 8), "I have given them thy word," (v. 14), "Sanctify them through thy truth. Thy word is truth" (v. 17), "That they also might be sanctified through thy truth," (v. 19), "Neither pray I for these alone, but for them also which shall believe on me through their word." (v. 20). Can it be possible that any rational being in this age of knowledge should take such a stand as to put God our Creator on a level with ourselves? How can we use our tongues in prayer to God when those words were not real,—were only suggestions, idle words which we might observe if convenient, or not if found inconvenient? We do not so understand the Scriptures. They are positive truth and if we take from or add to them, we must expect that God will take from or add to our portions in the life to come. We cannot think that God, in his infinite wisdom, or Christ, in his ministrations, gave to his people idle words, that every nation has its own tongue, and that they are to-day blind to the truths of God's Word. J. B. GOWEN.

OODEE, Utah, Jan. 21, 1892.

BEYOND COMPREHENSION.

From fifty years and beyond, this little incident seems to me well worth repeating.

Daniel Webster, in the prime of his manhood dined with a company of literary gentlemen in Boston. The company was composed of clergymen, lawyers, physicians, statesmen and merchants. During the dinner conversation turned upon the subject of Christianity. Mr. Webster, as the occasion seemed to require, was expected to take a leading part in the conversation and he frankly stated as his religious sentiments, his belief in the Divinity of Christ, and his dependence upon his atonement for salvation.

A minister sitting opposite to him looked at him and said: Mr. Webster, can you comprehend how Jesus Christ could be both God and Man? Mr. Webster, after some little pause and after a moment of meditation, suddenly and promptly and emphatically said: "No, sir, I cannot comprehend it; and I would be doing a wrong to acknowledge it if I could comprehend it. If I could comprehend him he could be no greater than myself, and such is my conviction of the divinity of God, such is my sense of sinfulness before him, and such is my knowledge of my own incapacity to recover myself that I feel I need a superhuman Saviour."
Young People's Work.

Too late.

What alone we keep off, year after year,
With those who are near to us and dear:
We live day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach
Beneath the commonplace of speech.

Then out of sight and out of reach they go—
Those close who loved us so;
And sitting in the shadow they have left,
Almost to the world it seems the better.
We think with vain regret of some fond word
That once we might have said and they have heard.

For such is it that we express;
Now seems beside the vast unconfessed;
And to those unuttered and unthought of, or of small service,
And small the service spent to treasured won;
We cannot now recall, but do not desist,
That should have overflowed the simple need.

This is the cruel cross of life to be:
Full-visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space.

And to those with whom we live and whom we
Really is of the greatest moment to ourselves
Where it

What recollected services can then
Full-visioned only when the ministry
This is the cruel cross of life to be
These

And sitting

And speak of myriad things, but,
We live beside each other day by day,
Two things he never talked,
Two things he never thought:

To see and to sing
To those with whom we live and whom we

Our mirror.
The National Christian Endeavor Day was observed by the Y. P. S. C. E. of the Pawtucket Church at Westerly, R. I., Sabbath-day, Jan. 30th, and a most successful and profitable one. An especially good programme was given consisting of singing, responsive readings, prayers, and testimonies to the benefits which Christian Endeavor had brought to those young people. The Rev. A. E. Main being with us, spoke encouragingly of the work done by the young people and the possibilities before us in the future. The pastor gave an earnest talk concerning "Christian Endeavor a Christian obligation," speaking especially of the meaning of the pledge. He brought out every one ought to try to live a Christian life, and that all we need to do is honestly to try.

Of the pledge he said we must let the words mean just what the English words mean in all their connections, a solemn and imperative obligation, and let them be interpreted by a tender conscience. After singing and repeating the familiar Mispaah benediction, the meeting closed, but not without an inspiring influence for daily endeavor in the hearts of all who attended it.

The Y. P. S. C. E. of the First Hopkinton Church celebrated Christian Endeavor Day by special services on Jan. 30th. The leader adopted the service arranged by the U. S. C. E. for the occasion, and so the meeting was the result. Some of the older members of the church attended by special invitation, and words of encouragement were given the society. The society has recently pledged $85 00 to the Tract Society and has renewed the pledge of $85 00 made by Mr. Hoffman the members are nearly all earning their way or are in school, and whatever funds are raised must necessarily represent self-denial on the part of each. It is the policy of this society to raise all contributions pledged by the Christian Endeavor to a base rather than by a series of fairs, suppers, &c.

While this gives less opportunity for glowing reports from a financial point of view, the money comes quietly and steadily, and the spiritual blessing is cause for gratitude. January 29th was the regular missionary day, and at this meeting and also at the Christian Endeavor Day celebration, a generous special collection was taken for missions.

Harriett W. Carpenter, Cor. Sec.

First Alfred.—The Y. P. S. C. E. of Alfred Centre held its regular monthly meeting Tuesday evening, Feb. 2d. It being the eleventh anniversary of the Christian Endeavor movement a musical and literary programme had been prepared. The music, furnished by Miss Edna Bliss, Miss Cora Pope, and Messrs. Fryer, Briggs, and Kenyon, was excellent. The literary part of the programme consisted of reading from Dr. Farr's address at the Utica Convention, from Miss Martha Stillman's address, Rev. Paul Lyon, and an address on the "Savannah Mission in New York City," by Rev. L. A. Platt, who gave an account of the work done by our Sabbath-keepers of that city in mission.
and against the princes in favoring him. "Is there any word from God, and then? Is there no evi‐
dence of the truth for the sake of the king's favor? He did not con‐
sult flesh and blood, but the Lord, v. 18. "What have I offended?" He presents a private petition. v. 19. "Where are your prophets?" He upbraids them with this credit given to false prophets. Those who de‐
serve themselves with false hopes will be upbraided with them when the true judgment of Baby‐
lon is near, how now about the word of those who de‐
ceived you and flattered you? v. 20. "Let application been accomplished and judgment be not be‐
reversed, but it is in Zedekiah's power to reverse the princes' sentence upon him. Delivering God's message v. 21. for him, as he speaks himself. He speaks submissively. v. 21. He finds some modes and is permitted to occupy the open court where fresh air is and pleasure. "Daily, twenty‐two. out of the public stock, "till all the bread in the city were spent." Shut up by the siege, they were at last reduced to starvation and forced to surrender. Zede‐
kiah should have released him and made him chief counsellor, as was Joseph in Egypt, but his courage was not good enough. However, Jeremiah's imprison‐
ment God made him a counselor of his servant. LEADING THEM. — In the world there is persecu‐
tion and trial, but the Lord delivers all who trust in him. SUGGESTED THOUGHTS.—Darwin's diction and dignity and power, those in high life are often arrogant and erratic. Nationalism is frequently colored by personal interest. Decisions with respect to people may lie in prejudices rather than in reason. "There are, among statesmen, rare among politicians, and even among theologians and careful thinkers! Yet we must conscientiously try to be fair‐
minded. A certain mental proposition makes one readily accept false charges against a man. Thus was Jesus condemned. Persecution is everywhere, and is an un‐
reasonable thing to do. Moral weakness makes one fear a man more than God. Moral weakness cherishes false hopes. It is to soften down the trial by slight objections. That is not to deter‐
mine the character of God's truth. Their business is to faithfully proclaim it. A kind favor cannot alone be enough. Religious wrongs are often unconfessed and abandoned. In times of oppression God speaks to the hearts of his children. Adherence to truth should be courageous. There will be antagonisms between the world and Christianity, and God's power to the world by a common Christian experience. God rules yet.

CONTRASTS IN THE LIFE OF CHRIST. The advent of Christ was most humble; his departure most glorious. His birth was in a manger; his death, through on a cross, was such that he could, in his agonies, say to the penitent thief, "This day shalt thou be with me in Para‐
dise." His death was appropriate to a person who was to be in his nature, divine as well as hu‐
man. His divinity was veiled, but veiled in such a way as to exhibit in his humanity, what was on the very verge of the divine. His com‐
ming forth was from a stable. His going forth was to the courts above. A cloud of glory shone around him throughout his whole earthly life. This cloud of glory, at his death, be‐
came a spotless sun in its full brilliance. There was then no cloud, but the mid‐day re‐
splendor of a luminary powerful and perfect. The incarnation perfected at the entrance of Christ into the world, marked not only the com‐
ing of a new person, a divine man into the world, but the entrance of a new principle into human nature. This principle is life and power and it was in the way to the rule that Christ was bringing into existence than had been accorded to the re‐
flecting, the life and life to the eternal. The dawn of death when Christ was born was the dawn of a new era to the entire nation. Earth and Heaven evidenced a wonderful person, with a wonderful message for those to whom he came. To show that he came no sin, to the very rise of the pharaoh’s princes were for the poor of this world, though all riches were his. Though the son of Mary, who was the wife

of Joseph, a carpenter at Nazareth, he had in his nature the blue blood of the royal line, and the seed royal, the nature of God had united itself in the son of a virgin, so that the son of man was also the son of God. He was to reign with God, as that should till it embraced every tribe, and every clime upon which the sun shines. An humble beginning, but a tri‐
umph. God accompanied him, and the divine in the mind. Jesus was always working because his Father was working with him. From his advent till his passion, there was a harmonious blending of opposite tendencies; which that was exalted, because it came from heaven, though such was low, because it sprang from the earth.

These two principles, though so apparently opposed, were so effectually blended as to be one grand result. This was done when the death and resurrection of Jesus were accomplished facts. Let the new people of God have this faith. This is the char‐
acter of its leader. R. W. L. Davis, implanted in our own, go on increasing in power; and at last a great victory will be gained over sin, over death; a fairer life, an endless life, a purer heart, a perfect heart, higher joy, perfect joy be ours in the kingdom of our Father, where Christ, the Son, shall reign. — Christian Secretary.

A NEW KEY. "Anny," said a little girl, "I believe I have found a new key to unlock people's hearts, and make them so willing; for you,anny, your father, and every father that may have people to be kind to their poor little daughter."

"What is the key?" asked anny. "It is only a little word——what?" But anny was no gusser. "Please," said the child, "anny, it is please. If I ask one of the great girls in school: 'Show me your parsing lesson?' she says, 'O, yes! and help me. If I ask: 'Sarah, this is for me of a purpose formed; take her hands out of the suds. If I ask uncle: 'Please,' he says, 'Yes, child, if I can;' and I say: 'Ann, if you." "What does anny do?" asked anny herself. "Oh, you look and smile just like mother, and that is beat of all," cried the little girl, throwing her arms around anny's neck, with a tear in her eye. Perhaps other children would like to know about this key, and I hope they will use it also, for the great joy is a small, kind cour‐
TESIES OF LIFE.—Christian Treasury.

MR. BEECHER'S ONE POEM. During the days of Henry Ward Beecher's courtship, it is related by his wife that he once dropped into poetry and wrote a few lines of verses, with affection, for his sweetheart. But the verses were always kept sacred by Mrs. Beecher, as they are at the present day, and nothing can win them from her. One day Mr. and Mrs. Beecher were in the office of Robert Bonner, who was then conducting the New York Ledger. "Why don't you write a poem, Beecher," said the acute publisher. "I will give you a whole sheet for such a poem as I have for 'hem‐
wood.' " He did once," admitted Mrs. Beecher, and at once Mrs. Bonner's eyes sparkled. "Will you dictate it for me, won't you, Mrs. Beecher?" he asked.

But the eyes of the great preacher were riv‐
ed on his wife, and she knew that meant si‐
lence. "Come," said the persistent publisher, "I'll give you $5,000 if you will recite that poem for me, although Mrs. Beecher is reading it to me."

"Why, it ran—" began the preacher's wife. "Eunice," simply said Mr. Beecher. "Please place a point in the small, kind cour‐
tesies of life.—Christian Treasury.
WASHINGTON LETTER.

WASHINGTON, D. C. Feb. 12, 1892.

Representative Crain, of Texas, proposes two good amendments of the Constitution. They aim to advance the meeting of Congress from the second December after the election to the first January, thus putting Representatives to work about a year earlier than at present and when fresh from the people. Moreover by beginning in January instead of December Members can stay at home until after the holidays and the great waste of a fruitless session in December and a two week's adjournment over the holidays, is postponed also to the time of March and in fact the 30th of April. A most sensible change as all familiar with March weather in this section who say very rarely have a comfortable day in early March, such for example as the day when Cleveland was inaugurated, but generally the thousands who congregate here in inaugurational day have their eyes filled with dust, their vitals with cold, and their homes with aches by fierce cold winds that clean the streets and dirty everything else. At the end of April our winter interlude is at an end.

New States will be made out of New Mexico and Arizona soon, judging from the utterances of Congressmen, though not in time to help elect Harrison's successor, while Oklahomas and Utah must wait notwithstanding Senator Teller's late move in favor of the latter. The Democrats claim the first two territories, not without contradiction at least as far as Arizona is concerned.

The negro votes and holds office, and like Oliver Twist and the white man waits more. But the offices won't go around, and it is especially difficult to find good berths for aspirants of African descent. The District of Columbia furnishes one, that of recorder of deeds—the best paying office here if the Presidency of the United States be excepted. Fred Douglas has held it, but late he succeeded Mr. Spalding, imported by Cleveland and trotted out by his successor in favor of ex-President Bruce. The appointment of Trotter was a bitter pill for the old-time Democratic politicians of Washington, but their mouths have the taste of wormwood, gall, quassia, and other bitter things. No heartier hatred ever cursed a political leader than is poured by party men and office-seekers upon the head of him who imported a colored man from Boston to taste the sweetness of this political plum. The old-time Democrat also makes enemies. There are so many more who want office than get it, and somehow the other fellow always has the "pull" and after we have enthusiastically shouted for our splendid candidate and bet our success, and vigorously denounced the other side, the rebel Democrats or the black Republicans, as the case may be, and have gloriously inaugurated him, then to have our enthusiastic loyalty and zeal ignored and the sweetness of the persimmon given to some one we have never heard of while our mouths pucker with bitterness, it is enough to disgust a fellow with the institutions of his country and curdle the milk of patriotism.

But the District of Columbia has a real grievance to the same effect. For example, the people paid Mr. Trotter in three years fees to the amount of $84,000. His net income was greater than that of three or four members of Congress put together. Washington people say, "Make this office a salaried one. Give the regular three, four, or five thousand dollars for the easy performance of his formal duties, and name any one of the many hundreds of respectable and well-qualified citizens of this District, Republican or Democratic, who have served in public offices, and stipulate to the expense of paying such an extraordinary sum to imported politicians, be they black or white; spare us the unseemly scrambling, the over-zealous condolences, and the contemptible display of the patriotism of those politicians who quadruply shunt for the coming man only to be bitterly disappointed. We pay these enormous fees, let them be reduced or turned into the District treasury and let us pay a reasonable salary to one of our own citizens."

So fair a proposition finds support in every Congress. When the Democratic Trotter held the office he refused it offered the Republicans, and now that Republican Bruce is in a Democrat comes forward with a bill to remedy the evil. If both sides wait to pull together the wagon would come out of the mud.

The presidential candidates have not been nominated yet, except in a private way. Blaine's letter loses the field more than can be said for Mr. Seward. The friends of Lincoln, Gresham, Oulger, Allison, Reed, McKinley, Kuik, and others, will do nothing to study the situation. If Harrison's supporters are not a majority from the first, there will be possibilities of nomination or of a deadlock. Such a thing, however, is not expected here.

The more general opinion in this city is that the Democratic nomination will go West. Many Democrats admire Hill's energy and success, and has a large following in New York and elsewhere who do not like to see him unceremoniously shoved aside, and while vigorous, audacious, and self-assertion, exciting ambition, so do modesty, discretion, and reserve, and the Scripturists rather the man shall inhabit the earth. Nothing more delightful to the average voter than to discover a worthy candidate and surprise him with an election.
regulation spread, and in 1859, when only nineteen years old, he was invited to preach in London at the New Park Street Chapel. This society gave him a call to the pastorate. He accepted it January, 1860. It was a conversion. The church was not small, it had been enlarged, and during the improvements he preached four months in Exeter Hall, opened in January, 1860. The congregation rented the Surrey Music Hall, holding, sitting and standing, twelve thousand persons. One night a fire of the building occurred, and Spurgeon was spared only by the intervention of the fireman who, in discovering the burning, returned with the alarm on his own hook, and saved the building, for which he was presented with £200. It was a baritone, but with the peculiar quality of appearing to be a blending of a clear tenor with the upper tones of a deep baritone, it was remarkable, in that, while reaching every ear in every part of the vast edifice, it seemed to carry its full weight without losing its clearness, or, at any rate, reaching the hearer with any loss of distinct- ness or volume. His range was extraordinary, and his strength, and sent a moving power, was never more. so, and was used generally with a long rolling cadence.

His personal appearance was unprepossessing, unless the public eye was caught by the face, then the face was lighted by a smile. A more homely man, in the ordinary meaning of the term, is seldom seen; irregular and coarse features, small, rather sunken eyes, protruding chin, bony hair.

Next to his voice must be placed propriety and force of language. He was a master of the English language, especially points commonly known as Calvinistic. We look upon his style as being five great lights which radiate from him. He was a master of the English language, especially the sub- Christian work.
**Temperance.**

The grain made into liquor in the United States exceeds in value, at an estimated price of 800,000,000 dollars, the support of the saloons, or $1,400,000 more than the schools.

2. The people of the United States pay $80,000,000 yearly for the support of the public schools, and $1,600,000,000 for the support of the saloons, or $1,400,000 more than the schools.

3. The value of the food products of our country, for a single year, is $800,000,000. The cost of alcohol is about $1,400,000,000. How much more does the liquor cost than the food and clothing? I ask you this question, and give me your answer.

4. The 3,000 saloons of San Francisco take in daily an average of $10 each. That is $30,000 daily.

5. There are about 60,000 drunks in the United States. How many cities of 50,000 inhabitants each would these drunks make?

6. In the city of Oakland, the Africans of California, there is a large number of negroes who have had, and are now suffering from alcoholic dementia. These poor creatures are being cared for by the local Temperance League, and are doing well in their recovery. It is estimated that there are now suffering from alcoholic dementia.

**Mineral Water.** At the mouth of Mahawan River, on the coast of Oregon, a very queer substance is found. It has the appearance of a mineral at first sight, but on close inspection, and under practical test, it appears to be beewax. It has all the useful properties of beeswax, and is much sought after in the regular markets, and is sold for the same price as beeswax. It is washed away at high tide in quantities ranging from a lump the size of a walnut to a bunch weighing over 100 pounds. It is found on the shores of the black sea, where trees are growing, at considerable elevation above the water, says a trade journal. A piece of this mineral has been submitted to expert examination in New York, and is declared to be what is known as mineral wax. This substance has for years been used in the manufacture of beeswax and candles.

8. There are 64,000 saloons in the United States. The quantity of wine that is made into liquor in the United States is about $885,000,000. The liquor is more than the food and clothing. I ask you this question, and give me your answer.

**POPULAR SCIENCE.**

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February 18, 1892.

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Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Edm. Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 125 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. Further particulars can be had at address, Charles Stullman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

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