Everybody has heard that Mr. John A. Morris, head and front of the Louisiana Lottery, has written a letter saying that his company wishes to be law-abiding, and will obey the order of the United States Supreme Court making it a misdemeanor to send lottery matter through the mails; and he withdraws his offer of $1,250,000 for the privilege of doing business in Louisiana, and furthermore says he and his associates will not take a renewal of the charter of their company, though it was given to them without the payment of a single dollar as a tax. There are various opinions as to this letter, but the anti-lottery people are wisely keeping up the battle. Mr. Depew called the letter a "Trojan Horse." It is undoubtedly a great victory for anti-lottery, but it is not the surrender, and from the tone of the New Delta, anti-lottery organ, the "spider and the fly" tragedy is not likely to be duplicated in Louisianas.

There is one feature of the case that seems inexplicable if Mr. Morris is honest. It is the duty of Governor Nichols to appoint members of the commission of election for the next term. The Governor was asked from the head-quarters of the Democratic Committee, then we say to the people of Louisiana, if you will appoint honest and able men, we will use our influence to elect Democratic members in the next legislature. The Governor was asked from the head-quarters of the Democratic Committee, then we say to the people of Louisiana, if you will appoint honest and able men, we will use our influence to elect Democratic members in the next legislature.

In the mention of the Mill's revival in the Recorder of Feb. 11th, brings to mind the fact that this is a winter of wonderful activity in religious thought and life. The Presbyterians have the Revision and Briggs questions before them, and their brains have not been allowed to rest. Dr. Briggs seems to be in constant demand for addresses, and his opponents are as active as he. Dr. Abbott has made a stir in Boston by his lectures on the Evolution of Christianity before the Lowell Institute, in which he expressed the views which every reader of the Christian Union knows so well, and probably he has not yet heard the last word from his critics. But he has done Louisiana a service in his treatment of the moral and religious questions involved. Then there are abundant reports of revivals. The students' movement has resulted in a great many additions to the churches, evangelists are kept busy; and additions to the churches are reported as the result of their labor, while quieter religious movements are reported in many places.

Our own people seem in a condition of activity and anxiety about their work that speaks of good things to come. May the Eternal Spirit rest on us!

Speaking of Dr. Abbott, we have seen a better thing on his style than the following taken from the Boston correspondent of the Era: "If bribery fails then bully we would seem to be the watchword of the lottery. Strange comment on the Morris letter! Here is the whole story of it:

Are the polls to be surrounded with a gang of toughs and thugs? Is the deposit of every Porter ballot to be signaled by the crack of a Winchester rifle, announcing to the world that the man who had the temerity to deposit it in defiance of the mandate of the A. W. V. C. Chairman Democratic Committee, had gone to his last account? If these are to be the tactics of the Lottery and its Committee, then we say to the people of Louisiana, "Meet them!" If the hoodlums of New Orleans appear upon the streets of this city armed with weapons placed in their hands by this Lottery Committee, and sweep them from the face of the earth! If the streets of New Orleans are to be reddened with blood, let it not be done the blood of her good citizens.

The Independent seems to feel that the Morris letter is honest and a great victory has been gained, and says it is the victory of the conscience of the country speaking out in unmistakable language; we clip a part of the editorial:

One of the things that strike us as we go back over the story is the utter blindness of some men to the moral forces that pervade the community. Mr. Morris was brought up a gambler in the State of New York. His father was a shrewd business man, and Mr. Morris has the finest racing stock in the country. He was surrounded by bookmakers and other such blockheads, whose business it was to get the last chance for nothing, and the only public satisfaction he knew was public sentiment. Living in this narrow circle he did not understand that there is a larger and purer community outside of the turf, and that the policy shop were the world, and he supposed they made public opinion. He thought everybody was purchasable; he supposed he could buy the new State of South Dakota. All he had do, he imagined, was to offer its price for the State of Louisiana, and he believed that half a million a year would buy it, and had no doubt but when the price was raised to $12,500,000 it would be his. He has discovered that no price can buy the people; that there is such a thing as principle which does not go to the mark. This is a great surprise to him. But it is a good lesson, though it thins him. It is a comfortable lesson for the public to learn and to know that if they will rise in their might and say that a wrong shall not be done, they will be heard. Conscience is omnipotent if it will speak.

How would it do to try this on the New York Legislature while the liquor bill is before it?

The notion of the Mill's revival in the Recorder of Feb. 11th, brings to mind the fact that this is a winter of wonderful activity in religious thought and life. The Presbyterians have the Revision and Briggs questions before them, and their brains have not been allowed to rest. Dr. Briggs seems to be in constant demand for addresses, and his opponents are as active as he. Dr. Abbott has made a stir in Boston by his lectures on the Evolution of Christianity before the Lowell Institute, in which he expressed the views which every reader of the Christian Union knows so well, and probably he has not yet heard the last word from his critics. But he has done Louisiana a service in his treatment of the moral and religious questions involved. Then there are abundant reports of revivals. The students' movement has resulted in a great many additions to the churches, evangelists are kept busy; and additions to the churches are reported as the result of their labor, while quieter religious movements are reported in many places.

Our own people seem in a condition of activity and anxiety about their work that speaks of good things to come. May the Eternal Spirit rest on us!

Speaking of Dr. Abbott, we have seen a better thing on his style than the following taken from the Boston correspondent of the Era:

He has the air of a man who is unloading just what he has advertised, and if he strikes better for his own personal safety. He takes you round his candle, it is lighted. He has it in a candlehand. He has it in a candlehand. He has it in a candlehand.

We recall two editorials, one on "An Agnostic's Creed" and another on the "Sabbath," to which these words apply beautifully, and in which he winds up himself up in a cloud of synthetic verbiage, and then reappears.

Sisco, Fla.

In the United States District Court for the eastern district of Wisconsin a bookseller was recently convicted on the charge of sending obscene literature through the mails. Judge Jenkins fined the man $500; but took occasion severely to censure Anthony Comstock for the means which he had used to bring the culprit to justice. Comstock, being convinced that the man was dealing in immoral publications, had sent him an order for his goods under an assumed name and had thus secured evidence against him. The Judge's criticism suggests the favorite question of the debating societies, "Resolved, He is OnClickListener against devils and its godsend in strategy, ever right? Without going into an ethical discussion of the question which is usually fruitless and often endless, it may be remarked that our detective systems are based on deception, that the Post-office Department depends on decay letters for the detection of letter thieves and it does seem that, if designing is ever right, it could be justified in a case of this kind. This dealer was not enticed into the crime by Mr. Comstock. He was an old offender and this secures to be the only effectual method of catching him. Few people realize how much harm arises from this debasing traffic. It appeals not simply to the vicious and hardened, but to the young, innocent boys and girls. It is the serpent entering the Garden of Eden, promising the knowledge of good and evil, but polluting the imagination and wrecking the character. Few people realize how great a debt they owe to Anthony Comstock, who has achieved so much in the line of the purpose to which he has devoted his life. He is fighting against devils and is thoroughly interested in strategy, ever right?"
for some time the object of their hearty admiration.

The recent engagement of Adelina Patti at the Chicago Auditorium in which she was received with such enthusiasm reminds one of the triumph of her first appearance in Chicago was in April, 1853, and that the charming singer is but a few months short of fifty years old; yet it is doubtful if the diva ever sang here with greater effect than at the last night of her last engagement. The vast crowd of people were all dressed in the old favorites, last of all "Home, Sweet Home." There is a moral to this. Young people sometimes get the idea that the great singers, actors, statesmen, corporation magnates, etc., are frequent indulgers in "refined dissipation," and therefore that drinking, gambling and late hours are a mark of independence and greatness. But according to the Evening Post, "Patti has never forgotten all these years to keep herself in training. No midnight suppers for her; no grog and champagne at un­common hour." Patti has left all such soul and body destroying nonsense to the little people who hang on to the fringes of the profession and imagine themselves actors or actresses because they are tough and gay.

Right in line with this are the sensible remarks of an observer of affairs in Wall Street, New York City. He acknowledges that many of the brokers on the stock exchange, and especially those who deal in French, are hard drinkers and think it necessary on a day of special excitement to indulge freely in cocktails to brace their nerves and give them "whisky courage." But, he says:

They are the small fellows who come and go, make money one day and lose it the next, and by the time they are middle aged men, and even before, they pay away their hard-earned and broken down in nerve if not in mind. The great leaders, the permanently successful men of Wall street, are not found among these. Almost invariably are sober and abstemious men; for they want all their wits about them at all times. They are afraid of "whisky courage," and leave it to the fools whose fully contribute to their welfare. Jay Gould does not drink cocktails; neither does John D. Rockefeller, the president of the Standard Oil Company, and one of the very richest men in the world, had he not started a poor country boy. They are too wise, and they have seen too many examples of ruin through drinking. The boy who has the right way to make should likewise be sober: it is too expensive and too dangerous an indulgence for him.

In the midst of the theological controversy, which is always on between Calvinist and Arminian, Doctor G. W. Northrup suggests that both are right and that the Christian world will by and by come to the conclusion that Calvinism is a higher stand-point which embraces the essential truths of both systems. The following contribution toward the solution of the question is offered in Biddy Hen:

Philosophers long since debated
Whether, Men or Eggs, that natural
This question now divides the nation;
Which, Faith or Works, secures salvation.

Tis passing strange men fail to see
How faith and works unite in me.
To make that egg who lay the gift divine.
To lay it was a covey of mine.

People must keep warm. Rich and poor alike, therefore, are interested in the great coal combine recently formed by which a large part of the anthracite coal fields in this country and the railroads which form their outlet come under the control of one company. It is claimed that the gross receipts of the Philadelphia and Reading system will hereafter be $80,000,000 annually and the number of its employees will be near 100,000, the greatest number employed by any single corporation in the world. It is claimed that by this consolidation the expenses of the coal industry will be greatly lowered and the property made more profitable without advancing prices; but the fact that men shouted themselves hoarse and nearly fought each other on the New York Stock Exchange in their frantic efforts to purchase these stocks within a few hours after the trust was formed seems to point toward a coal monopoly and higher prices. $20,000,000 has been promised to stockholders during the coming year in addition to the dividends heretofore paid, and the value of the trust has exceeded the trust and have enormously advanced. Of course if prices are advanced, the outside producers will increase their output, which will keep prices down. The trouble is, however, that these individual producers are dependent on the great companies for transportation. About the time the individual miner of coal is in a hurry to bring his increased product to market, by a happy coincidence, the big company along whose line his mines are located will have no cars available and, the only redress will be to appeal to the Inter-State Commission and to the laws interminable delays. Another great monopoly seems to be fastening its grip on us. The Evening Post's dejected conclusion is that "The people have but one hope left, and that is that a kind providence will send mild winters."

As I drew the mail from the post-office box the other day, I came upon a packet in the box. The wrappings removed, there appeared a small pine slab bearing the inscription:

THE OLD STEPS.
MILTON COL.

It seems that the wooden steps at the front of the chapel building have recently been replaced by an iron structure and that some thoughtful students have been saving mementos. The bit of wood sits up pleasant memories. I see again "the Elder" with cherubic face on a sunny morning going up to church. I see the students standing along the jackknife-carved railing, clapping their hands for the ringing of the college bell. I see the worn planks shining in the moonlight, sought by companies somewhat more select and of more limited number. I see the weighty structure in the "wee amo's" hall. I lift upon the backs of freckled students and carried into the mubi­bry. The stout-hearted boys and girls who used to tread the familiar planks are scattered to the four winds, doing brave and honest work out in the world,—God bless them. Of course we are all glad that Andrew is prospering and that in token of her prosperity she has taken to herself some of the modern conveniences; but you will pardon the weakness of the sentimental old timers who, as the janitor chops the worn-out timbers into kindling wood, drop a silent tear. Yes, for the happy "days that past and gone."

L. C. RANDOLPH.
MORGAN PARK, III.

"My experience of life makes me sure of one truth, which I do not try to explain; that the greater strength and depth of human life, comes not from love, but from sacrifice—from the effort to make others happy. This is as true to me as that my flesh will burn if I touch red-hot metal."—John Boyle O'Reilly.
The Sabbath Recorder, Feb. 25, 1892

THE PUBLIC SCHOOL

By the Rev. Harry Summerhill, D. D.

The attitude of the Church of Rome in this country toward the public school is understood to be to declare it to be a "plague." Yet the Church generally felt not only from the utterances of priest and populace, more or less guarded, which, however, carried but the one interpretation, but also from a sense of action which has spoken aloud when words were wanting.

We are just entering the surface of affairs only, it might be imagined that Rome did not know her own mind, so conflicting have been her statements and counter-statements. But such a conclusion would be unsafe. For Rome, with all her power, is singularly astute, and may be relied upon as perceiving what she sees to be the interest of her own good, even when looking some other way. Not what her bishops and officials approve can be depended upon to disclose her ultimate intention, but rather the trend of her operations followed over a course of years. If any of her temporary moves apparently conflict with others, it is to be assumed that underneath lies some directing principle, which, rightly interpreted, will supply coherent and explanatory. Doubtless her policy has been the same as those of the various denominations of Protestants, the purpose is evident, and presently a more strident demand will follow. For the time it is to evolve a scheme of church education which would be necessarily state supported. The least the success of the American public school can be cajoled into that belief, it is felt that the final movement can not be easily effectuated.

The one thread which forms the clue to all these operations in Rome's invincible hostility to the public school system...
The Pilgrimage to New England in 1744.

One of the most noteworthy events in the history of the Ephrata community was the extended pilgrimage, in which four of their leaders took a trip to nearby Union County, Conn., and New York to visit the Shaker colonies there. The trip, which lasted for several weeks, was a significant event in the history of the community.

The leaders of the Ephrata community were well aware of the religious and social advances taking place in other parts of the United States. They were particularly impressed by the cooperation and unity displayed by the Shakers, who lived in close-knit communities and practiced a strict form of celibacy and simplicity. The Ephrata leaders saw these characteristics as model examples of Christian living, and they wanted to learn more about the Shaker way of life.

The pilgrimage was not without its challenges, however. The four leaders, who were accompanied by a small group of followers, faced many obstacles during their journey. They had to navigate difficult terrain, battle harsh weather conditions, and overcome the challenges of travel in a time when roads were not well-maintained.

Despite these difficulties, the pilgrimage was a success. The leaders were able to learn a great deal from their experiences, and they returned to Ephrata with a renewed sense of purpose and commitment to the community's mission. The pilgrimage was a turning point in the history of the Ephrata community, and it helped to solidify their commitment to their faith and to their community.
The following extract, from the Connecticut Gossips of July 10th, 1762, gives us some additional info about the Pilgrims and their adventures in the New World: "An Ephrata Pilgrim that the time for their return was drawing near, in consequence to leave the other brethren, to whom they had been taken, in Philadelphia, on their way to New England, in the middle of the month of March, 1762. This incursion into our country was uneventful; but they were arrested on suspicion of being traitors to their own country, and they were afterwards committed to jail. Thus ended the visit to New England. For what purposes did the Pilgrims come to our country? They were in search of a new home, where they could live in peace and safety, and where they could practice their religion in freedom. They were also in search of a place where they could find employment and make a living. The Pilgrims were a hardy and enterprising people, and they were well equipped for the task of settling in a new land."
Mission.

One hundred years ago the Bible was accessible in the languages of only one-fifth of the human race; now it is printed in over three hundred languages, and can be read by over nine-tenths of the people of the world.

We have already made brief mention of the Report of the First International Convention of the Student Volunteer Movement for Foreign Missions; and now, after having read nearly every word of it, we desire to speak of it again as a volume possessing a remarkable power to inspire the reader. We have solicited a copy for the libraries of each of our colleges, from Room 97, Bible House, New York.

FROM HOLLAND.

The following correspondence, relating to our cause and our brethren in Holland, will be read with great interest. May needed wisdom and grace come to our brother; and in all things the Lord be honored.

Haarlem, Dec. 27, 1891.

Dear Brother,—It seems to me that the inclosed translation of a letter of our brother J. van der Steur will be read with interest by you and perhaps you may judge it well to give some items from it in our weekly, that our friends in the states may know the matter and help us also in this concern by their prayers.

Let me tell you that our Bro. van der Steur with his elder son are the beginners and leaders of the Midnight Mission in this country; that by their labor they came in such contact with the recruiting depot of our colonial military troops at Harderwyk, that a new mission society was born for the promoting of the evangelisation of said military men, and that one of our church members was engaged in that special work, the committee being him and his family what he needed to be able to devote himself wholly and only to that evangelical labor among the recruiting troops. By and by the need was felt to bring the Gospel among our military men in the East India Colonies themselves. A new committee was formed and they asked our Bro. van der Steur to become their missionary. He agreed—because his inner heart is moved by the spiritual wants of our soldiers in India. So all was right; he should go February next, after being married. But because he wrote an article in our monthly telling again his many friends among the Christians of all denominations in this country, who love him because of his zeal for the good of poor sinners, what the Bible says concerning Sabbath and Baptism, the committee seems to have become aware of the fact and they wrote to the Board still asking for the mission to be formed of our brother to be sent in the East Indies. He has received it.

Thirdly, they wanted me to sign a declaration that when in India I should not speak about Sabbathism and baptism, as in the last time they had been frightened by my making proclamations for the Sabbath. They said they believed themselves to owe doing so to the Christians who supported the work in giving their money and are not Sabbatarians. They would not take the responsibility of bringing Sabbathism in India. I answered that as to the first point I was not going to operate as the ministers as far as truth and right would allow, even be more or less their subordinate, but that I never should be a servant of the State church as I could not and was forbidden to do so. As much as was in my power I would try to maintain peace, but not at the cost of truth.

To the second point I said that for mere salary's sake I should not withdraw, that I liked rather to go without any regular fixed pay, but the promise that they would do for me what they could.

They answered that it was the fear of the Christians no longer supporting me that stirred them, as all the missionaries in India and even the military men would be against me, if perhaps some of them turned Sabbath-keepers. I said that I had rather stand alone with God and all men against me, than with all on my side and God against me.

Much was spoken about Sabbathism and baptism. More than once I was asked if nothing could be done, they would like so much to send me, but I must avoid Sabbathism which was not the main thing and not mention it. I had to acknowledge that I considered myself bound by God's theory not mentioning about that matter and that now I could not bear speaking about it as it was one of God's truths.

There is one of the gentlemen whom I hope this may turn out a blessing to. I believe him to be honest and sincere and he takes this very much to heart. I spoke with him alone for a few minutes and said that I should be there in two months and would see him and ask my shoulder he asked me: Why are you so decided? I answered: Because it is God's will. The tears rose in his eyes as he said: I have a great esteem for this, however it afflicts me to see that this should separate us. I like recompensing the prayers of the church. I would rejoice most heartily if this all might lead to the spread of God's Sabbath. We took leave very kindly but none of them has the courage to venture sending me because of my Sabbathism. They fear of getting A. B. and C. against me. You may understand that the meeting was a rather long one, and much was said. I have had difficult hours; but God granted me faithfulness and calm. Your sermon of last Sabbath has proved very powerfully impressed on my mind. Your words stood vividly before my mind. "As Christians we have not to dispose of ourselves," and "with God we may stand though all the world be against us." Your whole sermon was in my mind and did me much good. The Board still changes their mind about sending me. As far as I can see God calls me to go and I wish to follow. I should be sorry not to go but do not know how things will turn now, but trust to the Lord to prepare me a way. I told the Board so and they said they would re-consider the matter and send it to the prayers of the church. I should like you to communicate this matter to the church and ask God with me that the Lord may send me and take me for his account.

AN EXAMPLE OF SELF-SACRIFICE.

The Missionary Herald tells of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought for herself: "I have long done well on porridge; so I'll give the sixpence to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed $2,500, and others of the party followed his example, till the sum of $11,000 was raised before they separated. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.
WOMAN'S WORK.

THOSE HIND WHEELS.

Years ago Edward and George—such do we choose to call them to-day—boys of a few sum- mers yet at the yard. The younger, was seated in their little express cart. Edward was drawing him about the house. Round and round they went, each delighting in the fun. The halting place was at the kitchen door. Presently, as they had turned the first corner in the house, going on a new trip about it, George who had been sitting face forward and driving his pony, his brother Edward, dropped his lines, turned about, set upon his knees, leaned over the back of the cart looked down and under it, then at his little brother, and all about as quick as a spry youngest of his age could well do it, accompanying his quick in- spection of the rear end of the cart with a lusty and peremptory command, "Wait, wait a bit Edward, and let's see if the hind wheels have got to go yet.

In general outline there were, for the boys, the four corners of the house to be turned to make the circuit complete. They had just turned the first one from the kitchen porch when the little fellow called a halt to see if ever they would play another round, just as in the course, by the halting defeating his own hopes in seeing the hind wheels on the fly. Something must be done; he couldn't stand that. So giving new orders, and himself keeping close watch at the rear end of the wagon box, called out, "Start it up again, quick, just as quick as you can, and run and we'll see what that will do to it."

Crooked thinking of the wee bits! The re- fection, if one ponders, of the crooked acting of the grown-up. Delightful to listen to the strange fantasies of thoughts at play in the heads of older ones. The philosophies of life get some of their quaintest, and almost their richest garbs from the dressings up which the little ones with untutored thought put upon their well-heeled notions in the year, false hearing those boys at play that day, that wait to see if the hind wheels are going has pointed a lesson of graver import than the boys' sudden interest in those hind wheels.

Our General Conference is our halting place for consultation in our church work for the Master, as the years come round again and again. Here the people say, "Yes, that is right and good, go on with it another year." Many take the situation in with rational thinking and act accordingly with the months as the year goes by. But always some during the circling of the months have seemed to forget to keep a personal watch over against their own responsi- bilities until late in the year, when they seem to think there is something wrong with the machinery at headquarters, and they, boy fash- ion, call a halt. It is as if things are moving, and to calculate the probable course of the closing months of the year, and like the little fellow in the cart they feel at once compelled to urge a corresponding hurry up. With the first whirl of the forward wheels, the hind wheel, the thought by methodical mechanical device were at once put to their own appointed work—a correlated force. No waiting time was arranged for at the annual halting place; and this was no more a place of inactivity than is for the clock at the end of a street.

Concerning our woman's organized work for the conference year 1891-92 this is true, the machinery is in healthful play. The wheels are all "going winding," as Helen's Babies put it, not as fast as those fellowward fellows wanted things to go, nor as fast as the aggressive ones would like to see them move. This may be said of the work in general.

Of this, one thing may be said that, it is by no means too late to make the receipts of the present year even greater than at any previous year. How? Do not depend upon anybody's plans devised, methods prescribed, or any of the de- vices an attendance at the annual conventions, securing the min- utiae, but do depend more than ever before upon the dictates of love for the Master. He will help women consecrated to him to change the channels of much of their money spend- ing into more healthful and more happyifying ways.

By all odds the best part of our work lies in the spirit culturing, not in the money raising. This growth of spirit life is bound to come to every woman who allies herself to that which is the bed rock purpose of all plans—service to Christ. As to the rapidity of spirit growth none can speak. It is not the question. Are all of the forces within us at play? Are all of the wheels of personal abilities in motion, are they in healthful record each with the other? Is that an unanswerable question, do not call a halt upon any good efforts already started, but steadfastly looking forward to Christ as to a mark and a price, keep at work perseveringly, courageously, joyously. The Father will help. He will delight to give to each seeker after fresh strength or power that which she wishes to possess. The spirit of the Master is in this matter, and whether there shall be much money or little he will bless the womanhood within the church, and the whole church because of that if the church's mind is set upon it. In fact, if we can believe those could scarcely prevent it that the whole church should be blessed by the spiritualizing of any integral part of it. Believe it, too, God will bless all, still the more abundantly if the women will unite their desires, and as one voice and one pair of hands seek his will and do his work.

A WORD ABOUT OUR WORK.

There seems to be a need in some localities of a better understanding of the work of the Woman's Board, and although this may require a good deal of repetition to some families with these statements will without doubt pass, exchange, etc., for the benefit of all the members of all Boards—especially those in the West. The New West is a vast and active region, and the work of the Board to make much of sacrifice. Sometimes the work, with which they worked with other Women's Boards, and give her the word and let's see if the hind wheels can go on with it another year, and let's see if the hind wheels can keep going—just as quick as you can. They are trying to do the best of their ability, under ex- isting conditions, to be faithful to their trust, not without making many mistakes, it is true, and are continually seeking the best ways and means to interest and win the hearty co-oper- ation of all our women in all our denomina- tional work, and a more active service in the Master's vineyard. The New York Independent, a few months since, in some interesting and instructive statements, stated clearly that the Presbyterian Board of Missions some years ago felt there was a need which could only be met by an organized board of women, and the results have fully justified the wisdom of their action in appointing one. Who does not know that Congregationalists, Methodists, Baptists, and indeed every other denomination, feel that their Women's Boards are an indispens- able part of their organization? Why, we could be stripped of their power to a great extent? Are the conditions so different in our own that we have no need of such an organization? If so helpful in every other, should it not be in our denomination? It not only may, but must be under proper management equally helpful.

It has been stated over and over again that, though the raising of money is an important part of our work, it is not by any means the main thing. Our existing figures so strongly says why pay $800 to raise $800? Dear women, do not take so narrow a view of our work as that. Yet, because the query has been raised let us for a moment look at the money side of it, re- membering that a considerable number of our women send their contributions direct to our Tract and Missionary Societies, both as individu- als and societies.

For the year 1891 those contributing through the Woman's Board, paid:

- Salary of Miss Susie Bardick $500.00
- Dispersary Fund $110.00
- Board expenses $20.00
- Corresponding Secretary's salary $39.51

Making a total of $679.51

Through the years since her appointment, our Corresponding Secretary has given largely of her time and means to prepare herself and carry on her work. The Association Secretary has given annually a large part of her post- age, which average from two to five dollars a year. Now, in all fairness is it right that they should not be paid for their time and pay their own bills? There has been a growing feeling for a long time that this is not right, a feeling which took shape at our last Con- ference in the form of a resolution, asking the women to raise $300 for Board expenses. Some one says we must all make sacrifices. Indeed we must, if true to our great commission, and if this sum should be raised does any one suppose that it would not still be necessary for each member of the Board to make much of sacrifice? They are truly willing servants, not only of the Lord of the world, but of our own great de- sire is to know how to do better and more effi- cient service.

One-third of the money thus asked for will be used for postal expenses, stationery, leaflets, reports, exchanges, etc., for the benefit of all the Secre- taries, while two-thirds will go to the Corre- sponding Secretary, to help carry on the domes- tic machinery in the home that she may have time to perform the duties incumbent upon her by virtue of her appointment, give her contact with other Women's Boards, and give her the means to attend our annual gatherings, things essential to necessary preparation for good work.

Sometimes it seems as if we were slow to take advantage of this situation, these abilities open before us, and to accept the work waiting for our hands to perform. When we look back at the first efforts for the next year we thought," the increase of activity along our lines, the assurances of many on the watch to- day, there has been enough of growth, these things fill us with cheer and a sense of pride, and press on praying continually for a deeper work of grace in all our hearts, that we may remem- ber no matter what the condition of our gracefulness, less of self, and a deeper, grander consciousness of what the Father has done for us, and what he has for us. Too many are saying because we are so small a people we cannot do this or that, and so fail. And there is a good deal of truth in these statements, stating often some difficulties and win success. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."
there is a good deal of random, and therefore incidental firing? In the work of the Lord it is of the utmost importance that we take deliberate aim. Our doctrinal teachings should be made as plain and sound as possible; their applications should be aimed at individuals. We have no time, or energy, or means to waste over doubtful disputations. No more can we afford to flourish glittering generalities. Men are dying in sin and going down to eternal ruin. From both sin and sinners there needs to be a speedy and a sound remedy,—the blood of Jesus Christ. This remedy with all the blessings which it brings to those who will accept it, we are commissioned to carry to men everywhere as we have means, ability and opportunity. The evil is positive, and our exhortations most positive and sure, and our duty is plain and imperative. To doubt, to falter or to handle carelessly our commission is sin.

In the propagation of Sabbath truth, the times and the place and the manner determine the result. Slowly but surely the claims of Sunday to Bible authority for its observance have given way, until to-day it is defended almost wholly on grounds of convenience, expediency, or custom, so that the old and everlastingly repeated charge is invoked for its protection and support. It is for the lovers of God’s Sabbath to stand by his holy Word, and cry to men that “obey is better than sacrifice and to hearken than the fat of rams.” Our every utterance on this subject should have a positive and an unmistakable meaning. When our venerable Rev. N. N. Hull was in his prime he had many preaching appointments among first-day people in all this region of country. A young lady who was a student at the University felt constrained to protest against preaching so much in her home church, which, we believe, was Methodism. When asked on what grounds her objections were based, she said that Eld. Hull was always talking about the law of God. “But do not other preachers preach the law?” she was asked. “Yes,” she replied, “but when Eld. Hull preaches the law, he means ‘something’.” So may all our utterances on the law or gospel of God mean something.

For a year or more the authorities of Harvard University have been discussing a proposal of the Faculty to count merely a definite and sure, and our duty is plain and imperative. To doubt, to falter or to handle carelessly our commission is sin.

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agreement would undertake to do in order to keep ahead of that growing public sentiment of which the Harvard President speaks when he says, "The American people must enlarge its ideas of the cost of supporting a university." This is a common cause which contribute to this necessity, not the least of which is the constantly growing demand for the best possible instruction in all departments and the very best facilities for study and original investigation.

**SOME QUESTIONS AND SUGGESTIONS.**

1. What is the present need of the hour, and the future need for all time? A man, or men, well qualified and fully competent to meet any demand in Sabbath literature, or discussion, whose time shall be devoted exclusively to labor in the Sabbath field in any capacity which the interests of the Sabbath may demand.

2. How shall such a man, or men, be supported? The support, to be permanent and continuous, must be in fixed receipts; nothing short of this is efficient or reliable.

3. Can a sufficient endowment fund be secured to place one such man in the field? In my judgment it can be done for this specific work, and that without trenching in the least on the resources of any of our Christian work. Cannot forty thousand dollars be secured from parties who, heretofore, have done but little in the way of giving for tracts, or missions, or benevolent operations, but who now would give liberally and gladly toward establishing a fund that would sustain directly the advocacy and defense of God's Sabbath for all time?

Perhaps but a portion of this sum could be raised at once, in ready cash; but the full amount might be permanently secured, not by will, left to be contested by heirs and alighted by lawyers, but by a warranty deed upon improved real estate, yielding a yearly income fully equal to 6 per cent.

There are many persons who, having amply provided for those dependent upon them, could contribute a house and lot, or a section of cultiva­tion which would yield a profit with it gladly, and thus aid in teaching and strengthening others, through ages to come, to observe and keep one of the best commandments ever delivered to mankind.

4. Have we, as a denomination, a suitable committee of men to take charge of such a trust; to select such men, and provide for the same, and continuously carry out the object contemplated by such an endowment?

We have such a corporation legally organized in our Memorial Board.

5. What are the prospects?—For the last fifty years there has been, now and then, a short spasmodic Sabbath-reform effort, lasting seldom more than one year, and yielding comparatively little fruit, until the Outlook entered upon its campaign. Under the endowment plan, who can fail to see, for the next fifty years, a steady growth to the fund and not only one, but many laborers in various parts of the vineyard?

6. Conclusions.—Has not the time gone by when the percussion industry of former methods can accomplish in this Sabbath warfare? The time has fully come when artillery of the largest caliber and the longest range must be mounted, and brought into action, loaded with a smokeless powder. The victory will come from the bursting of the shell, charged with God's fourth commandment, as it lips and tears its way through the steel-plated armor, behind which the Sunday targets have attempted to shield themselves. May not the time soon come when there shall be many more standard bearers in the field, holding the Sabbath truth aloft? Let our heavenly Father but see this, and he will assuredly turn the hearts of men to obedience, until all their business of commandment and keep his sanctified day.

The friends of education have endowed chairs in Universities in perpetuity for mathematics, History, Chemistry, Philosophy, Political Economy, and Shall not we endeavor a chair in the Sabbath department of God's University, to be filled by his chosen teachers until the end shall come?

**WASHINGTON LETTER.**

From our Washington Correspondent.

WASHINGTON, D. C. Feb. 10, 1893.

Official receptions have always been popular. The oldest inhabitants of the nation have had White House receptions which required many hours of standing or riding to get within sight of the entrance. On a late occasion the line of callers extended out to the distant avenue and many streets along the street, and around the corner away beside the Treasury. When the weary waifer in line, tidily approaching the entrance step by step, crowds into the ante-room his real trouble begins. Closely besieged on all sides he can only hope to move as many as the crowd may do is an anxious problem. He will be pressed and punched and jammed and rotated. Now he hangs again some bony or flabby restless shoulder or is strained upon a bosom or thrust against some mighty abdomen, or perchance crowded against some mighty abdomen, or perchance that he may do is an anxious problem. He will be pressed and punched and jammed and rotated. Now he hangs against some bony or flabby restless shoulder or is strained upon a bosom or thrust against some mighty abdomen, or perchance crowded against some mighty abdomen, or perchance

The Death of Princess Alice Iturbide has been recently announced. Her father once was Mexican Emperor and subsequently banished to Italy and afterwards executed in his native land that he had ruled. He is now styled by Mexican historians "The Liberator," and a national feast has been established in his honor, and for the lies of his soul masses are yearly said. After his death the throne of Mexico was given to the United States, and a son, while attending Georgetown College, became acquainted with a daughter of John Green, of this District, and subsequently married her. When Maximilian and Carlotta ruled Mexico, Alice consented to their adoption of her child Augustus, but soon repentin­gied tried to undo the deed. By mingled strategy and force she was driven from Mexico and from her boy. But in a short time Carlotta herself was constrained to leave Mexico and in Paris dwell. She met two women met, Alice in Paris, and followed the Empress to beg for her boy. But Carlotta refused. Each urged that as the other was young she might be consorted by another boy. Carlotta denied the mother and was herself coldly repulsed by Napoleon and driven from France. She went to Rome and the Em­press. Maximilian was soon after expelled from his imperial throne by the purpose of Grant, the most conspicuous sign of which was the presence of Sheridan and his army corps in the vicinity. The Princess Alice Iturbide and the Alice Green got her boy at last. She is not yet dead. Her son, now a resident of this city, is named as a possible inheritor of the throne of the Montezumas. How stranger than fiction is history.

**THE NEW MEXI­AN MISSION.**

We wish to thank the numerous friends who have generously responded to our appeals in the Recorder for support for the proposed mission's mission in this city. Though the fund is steadily growing, there is need of more help.

The work as now planned for the mission is as follows: General religious and other whole­some reading will be furnished, and the visitors will be held three evenings in a week; the room will be open every afternoon and evening as a homelike place of resort for seamen. In the selection of reading matter special care will be taken to have the best available papers and periodicals on the reading table; among them are the Recorder and Sabbath Visitor will occupy an important place. As soon as the accumulation of funds warrants, the mission will be opened and the work actively pushed.

As a work is to be done by a suspiscion of the Sev­en-day Baptists, we urge upon our people the importance of communicating with the treasurer at once.

**THE SABBATH RECORDER.**
THE GARDEN OF GETHSEMANE.

In golden youth, when seems the earth A summer bathed in love's inverted light,
When smile and gladness turn to pride, And love in beauty sits in sight,
We do not know it, but there lies Somewhere, veiled under evening skies, A garden all must sometimes see— Gethsemane, Gethsemane!  

Some paths have been, shall be, But we shrink and to avoid entering which
Come truly the
Most certainly when
Divine—
Queried all things.

We learn gradually
That Sabbath
Most truly when
Christians

Job 38: 17-18. "Not "doors of the shadow of death.""

† "Imitations."—Eph. 6: 10.
me and in a thoroughly outspoken manner, namely, because I kept the Sabbath. Often I come in contact with ladies of distinction who profess the Lord, and often the Sabbath becomes the topic of our conversation. Pray for me that God may give me wisdom when I am speaking about this subject for many hours together. Pray that God may give me more freedom, wisdom, and humility. I am glad that the Lord has made it so that I am not able to read from my heart, but you have given me a thing that has long lived in my heart. I got, you have heard it already I believe more than once, but that thing that I am unable to read from my heart gives me help for poor people if I want it, the opportunity of becoming a doeress of the Sabbath. I do not profess to be completely reformed; but now I am standing wholly by myself well understood. I am not alone; I am God's maid-servant.

Then, if the Lord would make it, the people ask me and wonder that I am lab ring wholly by myself without having an ordination. Then some people ask: "Does your labor issue from the Seventh-day Baptist church?" I have wished that I could answer such a question in the affirmative; but such is not the case. I have wished hardly in my labor to serve the church and that without any contract. I believe it is according to the Lord's will that I am able to serve there. Volthuysen were not so kind as to translate for me. I should like instead to write more, but I do not do so for I am afraid that I give Bro. Volthuysen too much to do.

With kind salutations as your sister in the Lord, and wishing you all hail, I am your sister in Jesus.

MARIE V. DE STEUL.

SABBATH SCHOOL:

INTERNATIONAL LESSONS, 1892.

WEBSTER'S INTERNATIONAL DICTIONARY OF THE ENGLISH LANGUAGE,

UNITED STATES.

1892.

EIGHTH EDITION.

INTRODUCTIO.-The capture and destruction of Jerusalem by Nebuchadnezzar, B. C. 587, and again by Titus, the Roman general, A. D. 70, are two most thrilling chapters in history. Josephus, the Jewish cap- tive, preserved much of the details. The lesson-to-day does not fully delineate it. But Jerusalem and Ezekiel assure us that it was most horrible, and it shows that the Jews were the most tenacious in their hold upon an independent existence of any people known. It took Nebuchadnezzar eighteen months to reduce Jerusalem submissively, and it was not until the temple was nearly completed its work within the walls of the city that it fell. Such is the resistance and tenacity held of an intensely religious people.

Josephus, in his "Antiquities," says: "Zedekiah was the last king of Judah. He was the son of Josiah and Hasdunah, and both brother to Jehoiakim. His principal name was Nebuchadnezzar. He was murdered by Nebuchadnezzar, B. C. 587. He placed him on the throne after carrying away Jehoi- achin, his nephew. He was about 21 years old when he was made king. Large prophets and flattering scholars made believe that Judah was yet independent and powerful, and he himself a great king. Acting accordingly, his downfall soon came. Tenth month."

THE SABBATH RECORDER.

Feb. 22, 1869.

What does the lesson teach in respect to daily life, in respect to the end of this life, and the conditions of human existence after death? Such questions are important but great danger lies in making the talk controversial in character. A scholar or teacher to be discreet, must always in controversy and losing sight of the real object of Sabbath-school instruction. Stick to your Text or Leading Thought.

-A TEACHER in the primary department of a Sunday-school in Ohio often uses printer's ink to advantage. Here is a specimen of her card to the class:

"Dear Little Friend.—Last year was a very happy one to me, and I hope it was to you. Our school has been blessed with good attendance. Our attendance was larger than ever before. Shall we not try to make the new year better still? I want you to love the school—not for itself, but because we meet Jesus there, and we know he is our children's best friend. Let us give our "Golden Gloves" every morning before breakfast and wear them all day. May God bless you and help you to live for him. I hope to see you next Sunday.

Lovingly your teacher.

WHERE HE can be afforded, occasional cards of like character serve to increase or keep up the interest of old and young. The writer has often issued them to good advantage.

R. D. C.

LEW WALLACE.

As Jesus said, "If I be lifted up I will draw all men unto me," and when the world learns that the personal Jesus is greater than any about him, it will lift him up and make him a king, now and more Christian. And the fact that Gen. Lew Wallace—I call him Lew Wallace, for that is the way he puts it on the title-page of "Ben-Hur"—has written a book of so extensive a circulation makes both the author and the book an interesting topic to all men who read.

A brief statement here of biography only is necessary. He is a son of David Wallace, who is one of the noted men in Indiana in his genealogy. The Wallace family was carried to the New World by the fathers of my ancestors. Lew Wallace was born in Brookville, Ind., April 10, 1827; so that he is now in his sixty-fifth year. He is a lawyer by profession, and was commis-

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HOME NEWS.

New York.

FIRST ALFRED.—We have recently had two evenings with Bro. D. H. Davis and his magic lantern and views of the mission grounds, buildings and missionaries in China, together with some general views, all accompanied with appropriate and instructive remarks by Bro. Davis. As a result, we feel better acquainted with our China mission work, and a corresponding interest in it.—The Rev. G. Velthuysen, of Holland, with his son Peter, has been spending a few days with us. The father has now gone to visit friends at Milton Junction and vicinity, after which he expects to spend another Sabbath with us. The son will remain some time for the sake of school advantages, in the meantime doing some work in the employment of the Terra Cotta Company, to help pay expenses. We have greatly enjoyed this visit. After a silence of about eight weeks, during which all transportation has been by sleigh, the rattle of wheels is again heard on our streets. The heavy body of snow which has lain upon the hills and valleys all winter has melted away so greatly that the river in the streets resulted. Altogether, the winter has, so far, been remarkably fine.

FEBRUARY 22, 1892.

S. B. N.

INDEPENDENCE.—As various Home News correspondents indicate a desire to build up their societies and thus invite Sabbath-keepers to settle among them, we put in our bid and say we want a number of Seventh-day Baptists to come to Independence and occupy farms that are for sale or to rent. It is thought by some that a good farm might well be built up here, there being none nearer than four or five miles each way, north and south. One of our merchants, a First-day friend, has indicated a desire to sell his business, also forty acres of land with it. This is a healthful climate; the soil is fertile and will support abundant crops. Unless Sabbath-keepers occupy these farms for sale, the society can probably no more than hold its own if it does even that. The Seventh-day Baptist is the only church here, but First-day people surrounding us are now making an effort to get a First-day society, and we are ready to assist for the use of our church for Sunday services. This is a land of religious freedom, for which we bless God, but the truth as we endeavor to represent it needs more help from our membership. This makes it the right time of the year for the part of the State. Shall it go out for want of consecration and loyalty on the part of Sabbath-keepers? Nothing but this can possibly remove the light of blessed, testing truth. Yet not a few are indifferent to the claims of God's holy law.—Rev. D. H. Davis preached twice and lectured once here this month. It was something to be greatly appreciated to listen to one who comes from Shanghai, where labor our own Bro. and Sister Randolph, and also hear more directly from our foreign mission. May the missionary spirit possess us all.

New Jersey.

PLAINFIELD.—Very rarely has the Plainfield Church been favored with such a genuine treat as it has the last two weeks. The arrival of Bro. Velthuysen from Holland, and his stay of a week or more with us, has stimulated our people to an unusual degree of interest in him and his work. In the Sabbath service, the prayer-meeting, the Sabbath-school, and the social gathering, his presence has been much enjoyed, and he has endeared himself more closely than ever to all our hearts. Although somewhat embarrassed in the use of our language, we had little difficulty in understanding his earnest words, and these coming from the depths of a consecrated heart moved his hearers as they have seldom been moved. In the Sabbath-school collection was taken for the "Roadsheader" fund, amounting to about thirty-five dollars, and an appropriation of ten dollars was also made to assist Sister Sarah Velthuysen in her temperance work in Holland. The visit of Bro. Main of Lackawanna County was also an occasion of unusual interest. His discourse on Sabbath morning was of exceeding earnestness and power. The importance of our missionary enterprises and Sabbath reform work, as well as the demands of God's law upon us, was presented in a manner that stirred all hearts and elicited the sympathies of his hearers to an unusual extent. His talks in the prayer-meeting and the Sabbath-school were also received with deep interest. The Sabbath-school made an offering to the missionary cause amounting to seventy-five dollars.

Probably never since the civil war has the public sentiment of New Jersey been so thoroughly aroused upon any question as during the recent uprising of her citizens in protest against the recent uprising of her citizens in protest against the recent uprising of her citizens in protestation of two pernicious race-track bills presented to the Legislature of the State, and its attendant evils were accorded a hearing before the committee to whom the bills had been referred, and on the sixteenth instant a delegation numbering about two thousand men and women, representing every portion of the State, comprising both chambers of the legislature, at the capital, when for nearly two hours stirring speeches were made and the utmost enthusiasm prevailed. After the session closed several members of the committee and of the House expressed the opinion that the bills had been "killed on the spot." At the present writing the bills have not been reported upon, and it is devoutly hoped that they never will be.

FEBRUARY 18, 1892.

J. D. B.

WEST VIRGINIA.

GREENBRIEL.—After several urgent requests from the Copeland Church, I left my home Jan. 12, 1892, and arrived there on the evening of the 13th, traveling seventy-nine miles by rail. I found the brethren there very low, and a general view, all accompanied with appropriate remarks, was presented in a manner that stirred all hearts and elicited the sympathies of his hearers to an unusual extent. His talks in the prayer-meeting and the Sabbath-school were also received with deep interest. The Sabbath-school made an offering to the missionary cause amounting to seventy-five dollars.

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J. D. B.

ILLINOIS.

VILLA RIDGE.—We are having much sickness in this vicinity this winter, and a good many deaths.—There is a Methodist church within sight of our door on the east, and a Baptist church about the same distance on the west, both having steeples pointing toward the heavens, with sounding bells.—And yet, another of them has a grave as close to our door as any until recently the latter seemed to have no gatherings except when some one would die, when they would have a funeral service. Some weeks ago they held a series of meetings, which continued, however, for three or four days without any sickness at the time, I was unable to attend. But I could hear of no good results. Religion is at a very low ebb here.—We kept up our prayer-meetings and a Sabbath-school, and our house until near the beginning of the New Year, when Mrs. Kelly was taken sick. Four or five weeks elapsed before the doctors were able to step out of the house. But our very gracious Lord has been pleased to raise her again, so much so that she has taken up her work again. The brethren have been very active in their prayers, and last week we had twenty-nine of them, and in the prayer-meeting we had twenty-eight. Will the brethren and sisters pray earnestly for the good cause here?

M. E. M.
TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sab- bath Tract Society met a regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, February 14, 1892, at 2 P.M., that A. H. Lewis be authorized to properly enter the Sabbath Outlook for mailing at the New York City, Post-office.

The committee also reported having completed arrangements with J. G. Burdick, whereby he donated one-half of his time to tract depository work.

The Board, by vote, expressed their appreciation of the courtesy of the New York Church in yielding so large a portion of Bro. Burdick's time to tract depository work.

A summary of the first month's work of the tract depository at 100 Bible House, New York City, was presented by Bro. Burdick.

The Corresponding Secretary reported a translation of the tract "Pro and Con" into the German language, and an edition of the tract "Our Country" was ordered printed, after further consultation with Bro. Daland and others as the Corresponding Secretary might deem best.

The article for publication on Recorder appeared was taken from the table and referred to a special committee consisting of A. H. Lewis, C. Potter and L. E. Livermore, with power.

Correspondence from E. H. Socwel concerning the printing of his tracts on "The Laws of Moses" and other subjects in the Sabbath Reform Library was replied to by the Corresponding Secretary.

W. C. Titworth wrote regarding the renewal of subscription for exchanges, and the matter was referred to A. H. Lewis, with power.

Communications were received from W. C. Daland and Bro. Potter, too tender enclosing correspondence from Eld. C. J. Silldall in reference to tent work in the West.

The Treasurer presented his second quarterly report, which was adopted, and he also reported cash bills due 551 and other bills due 315. Bills were ordered paid.

Committee on Editorial Rooms was instructed to display the name of the Society on the table at the entrance to the Bible House and on the door of Room 100.

Layout of new marks were made by G. H. Lyon, of Bradford, Pa., on advertising the general work of the Society, and by Rev. G. Welhynsen, of Haarlem, Hol., on the work through the Dutch and German tracts, and in the line of temperance, in Holland.

After the reading and approval of the minutes, the Board adjourned.

ARTHUR L. TITWORTH, Sec. Sec.

SOME THOUGHTS ON BAPTISM.

To the Editor of the Sabbath Recorder:

While I would not dictate to you, nor to the Board, or in any way find fault with our excellent paper, I confess that I have, for some time, been impressed by the too apparent omission of the subject of baptism. Not that I think we ought to be constantly battling against sprinkling (as introduced in lieu of baptism, now understood to be an institution of the Roman Catholic hierarchy), nor condemning those who differ with us; but it is the weight of views among immersionists certainly demands that the people be informed upon this subject. I find in the extended circle of my acquaintance those who speak of persons who have been immersed as being baptized to the society they join,—to the Baptists, or Methodists, or the Brethren, as the case may be. Again, I find those who speak of "submitting to the ordinance of baptism," as though it were a punishment. This, I think, is very misleading, and those who have not seen to suffer who are baptized by true immersion in very cold water. Then there are those persons who look upon baptism as a kind of penance they may suffer in their own behalf or in behalf of some other who may be a child of the dead. There are sections of country whose this has been practiced. One man asked my advice about his submitting to the ordinance of baptism for the sake of his father, who had been suddenly taken away by death, and had never been baptized; he was willing to submit to it in the name of the Lord, for his father's sake.

There are those also who believe there is no forgiveness and conversion without immersion in water. Those of this faith who believe in single immersion suppose that when this person is put into the water, while those of like faith who believe in trine immersion suppose that when the candidate is baptized once his sins are partly forgiven, and that the work of pardon is not completed until he is baptized the third time. I learn of one person who was baptized nine times, as an all, as I believe, without any true idea of what baptism is for. This person first decided to live a single life, and was baptized three times to that, then decided to get married, and was baptized three times to a married life. As the first three baptisms were made natural to suppose that the baptisms were of no avail. After living with a companion for years the companion died, and then the individual who had been baptized to a single life and then to a married life, decided again to live a single life and was baptized three times again to a single life. Then there are those who believe that persons are baptized into Christ by immersion in water. One man asked me to baptize his daughter into Christ, and on being told by me that I could not do so, the lady said to me, "Our ministers do." After her daughter had been baptized into Jesus Christ by the baptism of the Holy Ghost I did baptize her on a profession of her faith in Christ. Again, there are those who believe that baptism is a significative act done to the church, know one man of this belief who holds that he thus came into the church and remains a mem- ber through he is not subject to any local organ- ization. A lady, who evidently believed that baptism in water was the door into the church, came forward with others for baptism, and when her turn came to give in her experience she arose and said, some years ago she was con- verted and was baptized, but she had given way to temptation and become as bad as, or worse than, before, but again the Lord had forgiven her sins as she was baptized again. And why not, if baptism is the door into the church, and she, having come in by the door, and then unfortunately had sinned out, why should she come in by any other way than by the door? You believe you were converted before you were baptized? And she said she had no doubt of it. Later, I saw her at her home and she thanked me for the information which had saved her from so great a blunder. I have met one man who talked of baptism in the world, but I would suppose that those of that faith are few. Again, there are those who believe that they can baptize persons into a name. The first practical demonstration of this faith ever voiced among Pedobaptists, who, on receiving a child for sprinkling, would say to the godfather and mother, "Name this child;" and if they said "John," the officiating minister would say, "John, I baptize you," and ever after that his name was John; but fifty years ago, we seldom heard any one inquire for the "given name," but for the "christened name" of the individual.

In these last years there are Baptists who believe that they can baptize individuals into a name, and hence use the formula, "I baptize you into the name of the Father, and of the Son, and of the Holy Ghost." And those who profess to understand the Greek language tell us that this is the way it is in the original. If this is correct, is there not a possibility that the preposition into meant something different then from what it does now? If it were possible to baptize an individual into a name would not that be the person's name? And if this be so what strange persons would have been baptized into names, such as we are, and especially our brothers who have followed the Saviour in the sacred ordi- nance!

Again, there are those who believe that baptism in water is a preparatory rite, and not an essential; that those who the apostles on the day of Pentecost were not necessarily all baptized that day, but might have included some of whom John had baptized and some whom the apostles had baptized. All these ideas of baptism are found within the range of the circulation of the Sabbath Recorder. In other words, they are found in the sections of country to which the Recorder goes.

In studying the subject of baptism, I think we would do well to begin with the commission, and decide, if we can, what the Lord Jesus did in the formula to be used by his followers in baptizing, and that the words, in the name of the Father, and of the Son, and of the Holy Ghost. If so, why did not the apostles follow it? Or if they did, why is it that the Book speaks of all of them being baptized? Or, if these words were used by the Saviour to show the authority by which they were to do those things? He says (Matt. 28.19), "All power is given unto me in heaven and in earth. Go ye, therefore, and teach." I submit that the language following indicates the authority with which these words invested, and that this indicates a formula to be followed by them; hence they said, "Repent and be baptized in the name of Jesus." Acts 2.38. "They were baptized in the name of the Lord Jesus." Acts 8.16. Paul explains the baptism of John to be the same thing. Acts 19.4, 5. And if those to whom Paul explained John's baptism were re-baptized, it was in the name of the Lord Jesus. Again, in studying this question of baptism we would do well to examine what Paul says about it in Rom. 6:3-5, where he gives us clearly that baptism is being baptized into Christ, and that these words were used by the Saviour to show the authority by which they were to do those things. He says (Matt. 28.19), "All power is given unto me in heaven and in earth. Go ye, therefore, and teach." I submit that the language following indicates the authority with which these words invested, and that this indicates a formula to be used by them; hence they said, "Repent and be baptized in the name of Jesus." Acts 2.38. "They were baptized in the name of the Lord Jesus." Acts 8.16. Paul explains the baptism of John to be the same thing. Acts 19.4, 5. And if those to whom Paul explained John's baptism were re-baptized, it was in the name of the Lord Jesus.
TEMPERANCE.

In the wonderful progress of drinking, the saloon-keeper is officer. "A violation of any provision of any ordinance a clause in the center of all political and social mischief, it paralyzes energies in every direction, it neutralizes educational agencies, it isolates, it baffles, and by the power that it obstructs political reform. Chief Justice Cooleider says, "If we could make England sober we would shut up nine-tenths of her prisons." According to the London Chronicle, who is a vast and growing magnitude that "it may crush and ruin us all."

The Minneapolis city council has repealed all existing liquor laws and passed a new ordinance. It is designed to permit the running of saloons Sunday. Under the old ordinance as fast as saloons were opened on Sunday, members of the "Sabbath-keepers" society made complaint against violators of the law and they were taken into the municipal court and heavily fined. In the new ordinance a clause distinctly states that "No prosecution shall be commenced for any violation of any provision of the ordinance except upon complaint of a police officer." The police officers receive their orders from Mayor Whitson, who is in favor of the wide-open policy. The police are carrying out the new ordinance vigorously in the center of all political and social mischief, it paralyzes energies in every direction, it neutralizes educational agencies, it isolates, it baffles, and by the power that it obstructs political reform. Chief Justice Cooleider says, "If we could make England sober we would shut up nine-tenths of her prisons." According to the London Chronicle, who is a vast and growing magnitude that "it may crush and ruin us all."

Drunkenness is both a sin and a disease. It is a sin, to commence with, and after having passed through its first stages and fastened itself securely upon its victim, it becomes a disease. Alcohol is a distinct and certain poison; so declared by many leading physicians and scientists. When taken into the system in normal quantities, it results in drunkenness. Drunkenness comes from drinking, and the drunkard always commences as a moderate drinker. Drunkenness is to be treated both as a sin and a disease. The grace of God can save any drunkard from his sin, even to the "uttermost," and multitudes have thus been saved. Medical treatment has done much to save drunkards, and every effort in that direction should be joyfully hailed by every true friend of temperance, and due credit given for all good accomplished. At the same time all moral and social means possible should be put to work for the salvation of the inebriate. —National Temperance Advocate.

PUPULAR SCIENCE.

RATIONS.—The finest grades of rations are so delicate that even the famous Damsel's sword blanches cannot draw them. It is equally known that the grain of a Swedish razer is so sensitive that the general direction is changed after a short service. When we use a suit, we buy a suit, and there is an upper and lower of the outer point is a diagonal direction toward the handle. Constant strapping will twist the steel until the grain appears to be straight up and down. Such quest in use will drag the grain outward from the edge, so that after steadily use for several months the fiber of the steel can be detected and a glint of sense of the seriousness of which it did on the day of the purchase. The process also affects the temper of the blade, and when the grain sets from the lower and outer toward the back, etc. Leave the steel at its condition and when you take it up you will find that the grain has assumed its first position. The operation can be repeated, until the temper of the steel is very weak, and the steel is no longer of a temper that can be hardened.

GARDS AND EDACTION.—In the wonderful progress in the science and practice of hygiene that has come about during the last ten years, it seems strange that so little attention has been directed to the contamination of carpets. An evil of which the effects can only be serious and extensive. Formerly hospitals were ornamented with rugs, but the teachings of bacteriology speedily made it clear how to what extent danger lurks in these so-called comforts, and in hospitals, at least, carpets are a part of the past. What is true of a hospital is also true of the home. We know that every nook and corner not readily reached daily in or frequent dustings is a nidus for the growth, growth, and development of disease germs, and perfect sanitation would require the reduction of these minimums. Of all such depositories, none can be more productive of harm than carpets. Here is an excellent bed for the breeding of germs, and in the case of fluids, as, e.g., expectation, for their subsequent drying and dissemination of dust. The very warmth that has a flavor which cannot be kept in condition, even by the most conscientious barer. But here's another curiosity—what will take place by the most conscientious barber. But here's another curiosity—what will take place of that solidity and size that the old colored man who recently addressed a temperance meeting in Minneapolis city council has repealed all existing liquor laws and passed a new ordinance. It is designed to permit the running of saloons Sunday. Under the old ordinance as fast as saloons were opened on Sunday, members of the "Sabbath-keepers" society made complaint against violators of the law and they were taken into the municipal court and heavily fined. In the new ordinance a clause distinctly states that "No prosecution shall be commenced for any violation of any provision of the ordinance except upon complaint of a police officer." The police officers receive their orders from Mayor Whitson, who is in favor of the wide-open policy. The police are carrying out the new ordinance vigorously in the center of all political and social mischief, it paralyzes energies in every direction, it neutralizes educational agencies, it isolates, it baffles, and by the power that it obstructs political reform. Chief Justice Cooleider says, "If we could make England sober we would shut up nine-tenths of her prisons." According to the London Chronicle, who is a vast and growing magnitude that "it may crush and ruin us all."

Chicago Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Elden Street, one minute from Broad Street Railway Station. The Finer's Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1865.

ON and after the 5th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meet for worship in the Welsh Baptist Chapel, Elden Street, one minute from Broad Street Railway Station. The Finer's Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1865.
BOSTON'S PAGE-ANNUAL

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NOTE.

The undertaking offers for sale his farm, situated at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 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. For further particulars call at the residence of Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

Notice.

Any one thinking of spending the winter in Florida can be accommodated with neat four-room cottages, on a pleasant thoroughfare of Dayton City, close to C. H. Greene, Daytona, Fla.

CANCERS AND TUMOURS

are quickly and safely cured, by a new little pain, by Rev. A. W. Coo, Cancer Doctor, Alfred Centre, N. Y.

Satisfaction guaranteed. Circulars and Testimonials free when called for.

MINUTES WANTED

To complete a set, the minutes of General Conference for 1876, 1879, and for which fifty cents each copy. Address Geo. H. Barcoo, Pianfield, N. J., June 16, 1880.

NOTE.

Desirable property, consisting of Dwelling house, 82x35, two stories; barn, and two vacant lots, is desired for sale by the residence of Alfred Centre, N. Y. Property is located in center of village, near Post Office and University grounds, Terms to suit purchaser. Apply for particulars to O. W. Etnier, Andover, N. Y.