News from Russia does not decrease at all the horrors of the famine; and extreme cold is
its deadly work as an ally of the famine. It may not be a right conclusion, but it seems
as if there is a great indifference in Russia to the real state of affairs; and for this reason the
life of Count Tolstoi and his daughter are now living, giving time and money for the rel-
ief of the sufferers, is a bright episode in a very dark affair. Tolstoi lives up to his prin-
ciples and understanding of the teachings of Jesus to the letter. If other Christians did,
there would be no famine. Another bright thing in connection with this famine is the fact
that wealthy Jews of New York, and probably elsewhere, are subscribing to the famine fund.
We have scarcely heard of anything better than that. If there are not Christian offerings for
the relief of Jewish outcasts from Russia forth-
coming it will be a shame.

The birthday of Lincoln was celebrated in
quite a good many cities of our country. John
S. Wise, of Virginia, made a notable speech be-
fore the Union League Club of Brooklyn. He
said that nothing of all the changes that have
taken place in the South since the war is so
remarkable as the change in the opinion about
Lincoln. We have had frequent occasion to
notice this. There seems to be a general opin-
ion in the South that Lincoln was their best friend at the close of the war, and if he could
have lived the horrors of the reconstruction
period would have been avoided. The time is
not far distant when the name of Lincoln will
stand higher in the hearts of the people of the
South than that of Davis. We very much doubt if there could be obtained any such
southern tributes to the name of Davis as those of Grady and Wise to the name of Lincoln.

There is an old saw, which we never heard
outside a certain locality, and which used to
get into all the autograph books of course, that
contains a good philosophy of life and is worth
thinking about. Never trouble trouble till
trouble troubles you, is honesty but it is wise
and sounds as it came from Jesus' teaching
about being anxious, in the sixth chapter of
Matthew, words so often misunderstood.

There are a great many people who do not
know the difference between prudence and anxi-
esia. They think that they are prudent, but
precaution and forethought and are very wise with
reference to the future, when they are only
anxious. Prudence is a virtue and anxiety is a
fault, sometimes a great sin. Is the anxious
person one who accomplishes much? No, rather
is anxiety the worst foe of accomplishment.
And for a very good reason, the objects of anxi-
ey are mostly of the future, they are largely
"tomorrow's cares" and very many of them
purely imaginary, and when trouble really
comes it is hardly ever the troublesome
dreams which any person takes upon his
heart too large a section of life at once, and
that not real life, but life as he fears or imagines
it will be, for anxiety is the child of fear
and doubts and not of faith and trust. Anxiety
believes more in the power of evil than it does good,
makes much of the evils of the lower plane of
life and does not see the blessings of the higher
plane. And this anxiety is what Jesus was
warning us against when he said: Do not be
anxious about to-morrow; to-day has its cares
and duties; attend to them; to-morrow has its
cares and duties; leave them alone until they
come. Each day's burden of care and labor is
sufficient for that day. The carrying of bur-
doms that do not belong to it, the anticipation
of trouble that never comes, the fuss and fret
in connection with little details in the life of others, are the causes of much of the
anxiety. Because of this it is necessary to clean
and bring wrinkles and gray hairs before their
time, the practical denial that the Eternal Fa-
ther is to be trusted which sets ourselves up to
look after things and carry the world on our
own shoulders. The thought that there is such
true and strong. Faith is a wonderful
help to the understanding. Just give God your
whole heart's confidence and it is astonishing
how many more things you will see and know,
and how the eternal spirit will take of the
things of Christ and explain them to you.

Do you ever think just how few of the
plans you have made for life become a part of
it? How few of your dreams and ambitions come
true? How few of your dreams and ambitions come
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Dr. T. DuWitt Talmage, in his large, op-
Ivistic way, comes to the front and offers a
wholesale solution of the World's Fair Sunday
question. He suggests that the gates be
closed on Sunday, and in order to give the work-
Amen an opportunity to see the Exposition, he
says: "Have every workshop, factory, and store,
closed promptly every Saturday noon during the
entire Exposition. Give the working classes
a half-holiday every week during that time.
Probably a large majority of people, including
the workmen themselves, would approve the
idea of a half-holiday. The difficulty is that
half-holidays are not given by popular vote,
but by the companies that employ the men. It
may be a more serious matter to convince the
100
corporation managers that they should donate
men the two hours of the working week. We may as well face the sad fact that
"it ought to be" is not equivalent to "it must
be," or "it will be."

One of the features of the Columbian Ex-
position will be unique in the history of the
world, viz., a Religious Congress. The plan as

Terms: $2 00 in Advance.

The Sabbath Recorder.

Eighth-Day Baptist Weekly, Published by the American Baptist Tract Society, Alfred Centre, N. Y.
Vol. XLVIII. No. 9. Whole Number 2454 FIFTH-DAY, MARCH 3, 1892.
set forth by Dr. John S. Burrows, provides for two general assemblies, a "Parliament of Religions" and a "Parliament of Christendom." The objects of the first are stated as follows: 1. To bring together in conference for the first time leading representatives of the great historic religions of the world. 2. To show to men in the most impressive way what and how many important truths the various religions contain. 3. To present in a new and deeper spirit of true brotherhood among the religions of the world, through friendly conference and mutual understanding, in seeking not to foster the temper of indifference, but not striving to achieve any formal and outside unity. 4. To set forth by those most competent to speak, what are the imperatives of home and of the church, and the voice of the people of God, with regard to the various religions and by the various chief branches of Christendom. 5. To indicate the imperious foundations of them, and the reasons for man's faith in immortality, and thus to unite and strengthen the forces adverse to a materialist philosophy of the universe. 6. To secure from leading scholars representing the Brahman, Hindu, Confucian, Parsee, Mohammedan, Jew, and other faiths, and from representatives of the various churches of Christendom, full and accurate accounts of the spiritual and other effects of the religions which they profess, upon the literature, art, commerce, government, domesticity, and personal manners and morals. These are all derived from the prejudices that have prevailed. 7. To inquire what light such religious faith has afforded to other religious faiths of the world. 8. To set forth in permanent record, to be published, the conclusion found, that the most essential of the condition and outlook of religion among the leading nations of the earth. 9. To discover from competent men what light it throw on the history of the world, in the great progres of the present age, especially on the important questions of temperance, labor, education, wealth, and poverty. 10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

The "Parliament of Religions" has met with some opposition from a certain class of well-meaning Christian people. It would not have come from placing Christianity alongside of other religions for comparison, and much good might result to all concerned in gaining a broader outlook and a better conception of the great truth that "God is over all."

Mr. Simon J. McPherson has recently announced some startling facts. One of them is that the Presbyterian Social Union spends more money for its monthly banquets than it does for city mission work. Another is that if all the churches and chapels of all the Protestant denominations in Chicago were crowded to the doors, the total one-third of the population of the city. In one ward of the city (Bridgeport) only one-third of one per cent of the population are Protestant Christians. Worst of all, he says that the city as a whole is a seventy-five years behind the times in that one-twelfth of its population are members of Protestant churches. The proportion throughout the country at large is said to be one-fifth.

-Ho! young people, for Conference. Think of two or three special cars of whole-souled, genial Seventh-Day Baptist young people leaving the Chicago depot, on a bright August morning. They are bound for their home. Let the Conference be a landmark for the young people. Let them come in numbers and enthusiastically and take the Conference. There has been a spontaneous movement among the young people of the North-West to secure a large and thronging representation at the Annual Conference. A committee of young men and young women of different localities is preparing to send out a circular letter urging the advantages of attending the annual gathering at Nortonville, Ill., and indicating the importance of the Conference, already been included. Such a trip is a liberal education. It broadens one out to make a visit to a distant locality whose culture is of a some-what different order from that of one's own home. One would return supplied with reminiscences and pleasant memories for years to come. So save up the dimes which you would spend for knick-knacks. Before you realize it, you will have a good fare. Brother Cottrell and the hospitable Nortonville people, "they do the rest."

The six Seventh-day Baptist students at Morgan Park are making preparations for a four-months' trip in the West and South-west next summer to engage in evangelistic and Sabbath-reform labor. The plan has been under consideration for some time, and it has not been mentioned in these columns before because nothing sufficiently definite had been decided upon. The plan was fathered by Mr. J. O. Ordway, and was presented to the Board of Missionary work at the request of the students. Now that the Board has accepted the proposition, and Mr. Ordway is preparing to send out circulars to raise the necessary money, the plan seems to take on a feasible aspect, and is arousing the Chicago enthusiasm. The idea is for six young people-as are able, to go in one company, and, following the route which shall be agreed upon, hold meetings in towns of moderate size. The main purpose will be to preach the gospel. As it seems needful and advisable, important special truths will be presented, including that of the Sabbath. The apologetic method for evangelists was often, though not always, to go two by two. But our plan is also in accordance with the New Testament, and has two advantages in the present case. We shall rely much upon the singing of the quire to draw audiences and to gain their attention and favor. This quartet, although not composed of, course, of finished artists, has learned to sing with harmony and effect and is quite a favorite at the Seminary. Then, again, there being several members of the company, personal work can be done more readily and extensively, and it seems to be personal work which counts in both the secular and religious affairs of this world. However important the public preaching and singing may be, it is the personal interview that clinches the good effect. It retards his progress, and frequently causes the man to give up. Good preaching is, however, the very foundation of the work. The President of the Conference, in an address on the Sabbath, said, "Let us do nothing that will advance to the higher faith, the true saving faith of the heart? Will they become disciples, taking Jesus as Teacher and Master, go to school to him, submit to his discipline, pursue the required studies? This be personal to the reader. Are you a disciple in truth? A scholar in the school of Jesus? Consider then: 1. The Teacher. Jesus Christ, the word made flesh, God with us, the divine and omnipotent Saviour—he is the Master. He must prescribe the rules and lay down the rules. All who attend his school say of his learning, "Never man spake like this man." He is wise, gentle, helpful, a constant and faithful teacher. He deals tenderly yet firmly with his pupils, and upon their graduation gives them an exalted position, no earthly dignity. The wages are God's gift—eternal life.

2. The Lessons. It is necessary to be thoroughly disciplined by daily study. The lessons are to know God's will, so as to become like Christ, the Teacher. Like him in character. "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13. "Perfect and complete in all the will of God." Col. 4:12. "All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Lessons fundamental are found in the attitudes and the ten commandments.

3. The School term. Unlike Yale College and Alfred University, and other schools, there is no vacation in the school of Christ. The term begins in infancy and continues and night and all through life. No vacation is ever needed. To take one results disastrously to the scholar. It retards his progress, and frequently causes emaciation and death.

4. The school books. These are the sacred Scriptures and life's discipline. To teach the needful virtue Jesus not only gives commands, or makes promises, or furnishes notable examples from the Bible, but he sends a special discipline. In our creation God implanted within us that which excels every qualities and cultivates virtue. So the scholar will one day have some trial of patience, the next day his temper will be tested, the next his honesty and truthfulness. And so the text-book teaches every needful lesson, but only not of trial, but of great peace, and joy, and prosperity. During each day's other sweet lessons are taught.

It is a grand school, well endowed, with well-furnished rooms, library and apparatus; tuition is reasonable, mental training is for eternity's sake, and to become a member and continue there daily learning to be a true Christian. I invite, in the Master's name, all to enroll their names in the book, and take precious lessons from Christ, the Great Teacher.

"Truly happy, sweetest, tenderest homes are those which have been overshadowed with grief and where Christ's comfort was accepted." -J. R. Miller.
WHAT IS SIN?

By REV. A. W. COON.

Whatever is a transgression against the law for sin is the transgression of the law. 1 John 3:4.

What word in religious discourse or in the Bible is used more frequently than sin, or its synonyms? It constitutes the burden of our preaching and praying when we approach the throne of grace. To awaken in the minds of men a deeper sense of its evil nature and ruinous tendency consecrated nearly all of religions teaching, and to escape from it is of the highest importance to all who have sinned. To have sin caused the Son of God to come into this world and suffer and die upon the cross; and the salvation thus secured will be the song of the redeemed for ever and ever in the kingdom of heaven.

In what I have to say upon this subject I shall be guided by the light of the text. There is no subject of religious instruction in the wide field of theological truth that is not colored by sin. No doubt it has modified, in a great degree, our entire religious thought. In every sphere of human life the service of the devil could, in any sense, make the saved more happy than they could be if they had never sinned at all. I know it is claimed that God or his own infallible word says, that he gave the character. All and gave an outward act; but Jesus says, that he who it from Adam, or if there is a transgression, is sin, or its otherwise it does not choose, and therefore is not responsible. The color of the eyes, or the complexion is necessary; there can be no sin about it. So it would be in our actions if there was anything back of the will that determined them. Sin or its symbol implies an act of a free and self-determining will. The act must be the act of the sinning being and not the act of any other being. We do not say that there is sin in all acts where there is freedom, for children and the insane act freely, and yet there is neither intention to injure their fellows. Why are not the actions of children, of the insane and of animals sin? Because they do not know any better. There must be knowledge of the divine law, which is the law of our own being. Knowledge, then, is another element of sin. I suppose all men, when they come to the years of understanding, have some knowledge of moral law. Even the heathen have the law in their minds, their consciences, the meanwhile either accusing him or not, is made to know, or supposed to be made to know, in the reason. Some say the conscience. But conscience is the faculty of oughtness. When the reason gives the law, the conscience says, or let it unknown to the reason. Does it have the law and to the testimony. The law, by which transgression is sin, is very simple; the child can understand it. It takes close study to misunderstand it. There is great difference in the feelings of men on the subject of sin. Some seem to have no feelings at all while others are deeply concerned in regard to it, and seek earnestly to be clear of sin and its consequences. It seems to me, that no one can think soberly and earnestly upon religious subjects without the deepest kind of feeling.

My object in this article is to fix, so far as possible, a right view of sin and its evil consequences in the mind. What then is the true account of sin? What do we mean when we speak of men as sinners, or others a sinners, and what the feelings ought we to possess when we thus speak of being sinners? Our text tells us that sin is the transgression of the law, or lawlessness.

Anomia. From this we see:

1. That sin is doing something. It is an act. It is not a state, condition, or substance. The sinner does something. Every voluntary act has its origin in the mind. It is a mental act and may, or may not, have an outward embodiment. To hate is an act of the mind, so is love. The law says, you shall not kill; this would be an outward act; but Jesus says, that he who hateth his brother is a murderer. Those are mental acts and both are transgressions of the law, or sin. The outward act never gives character to the thing done, it is the mental purpose that makes it a sin. In this respect the actions of children are the physical, and not the moral, for in the moral sense the children can partake of the parents' sin no further than they consent to the acts of the parents. I know that some of our best men are born into the world sinners,—that they are sinners by nature. Nonetheless! Suppose all are born sinners. Now the infant, soul and body, all that is born, is simply natural and the work of God himself; and if there is any sin about it, it must be the work of God. Therefore God must be the author of sin, which is absurd. Sinful substance, of soul and body, all the attributes that make up the being, is the work of God, and can have no moral character. God does not make character. But it is not so. How is it so? He made it. And he must, therefore, have been responsible for Adam's sin, which is absurd. If angels in heaven sinned, and Adam and Eve sinned, having nothing sinful in their nature when they came from the hand of God, is it strange that men should come into the world with a like sinless nature should sin as they sinned? First the man and then his character.

"First Adam and then his sin." Had children had children before he was turned out of Eden, I know of no reason why they might not have sinned just as soon as if they had been born outside. Adam sinned in the garden at any rate.

One thing should be borne in mind: Moral law, the transgression of which is sin, does not legislate over substance of body or mind. It only regards free, intelligent actions. According to Dr. Wood and the Presbyterian confession of faith, infants are born sinners. This doctrine is carried so far that infants yet unborn are little sinners. Very little sinners I think they must be. Some thirty years ago a Baptist deacon said in my hearing that he had no doubt that there were infants in hell not a month old. It seems strange that he sinned at all, but it is only carrying the doctrine of the Westminster Catechism to its extremes. This doctrine is based upon such texts of Scripture as the following, viz: "Adam the man and three hundred and thirty years old, begat a son in his own likeness, and after his own image, and called his name Seth." Gen. 5:3.

Why any one should use this text to support the doctrine that in "Adam's fall we sinned all," I cannot see, or that human nature is sinful per se, and that from the moment of it's existence, sinfulness or image referred to here had any moral character whatever. It is generally believed that Adam was a regenerate man, and therefore free from sin as when God placed him in the garden of Eden, and knows, and does it mean that Adam begat a savior? In my mind it is more likely that he begat a savior if there was any moral quality referred to. The simple truth is, the author of the text means that Adam begat a man, without referring to his character. Another question must be assumed, if it proves nothing for which it is quoted. In Job 15:4 we read, "What is man that he should be clean, and he that is born of woman that he should be righteous? These are the words of Eliphaz who said: 'who is so clean to be inspired, for God himself testified to Job that his friends did not hold the truth, so this cannot prove much to the end for which it is quoted. That infants at birth are little sinners is contrary to God's own definition of sin, which is a free or voluntary act; and is opposed to reason and common sense. It is said that infants have innate sin, which is like fire covered up in the ashes, and which as soon as it is uncovered will begin to blaze. Ingeous, surely, but not wise. Let us see what Jesus thought about little children being sinners, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." If, then, they are little sinners heaven is made up of sinners. "Except ye repent and be converted and become as little children, ye cannot enter the kingdom of heaven." Suppose they are little sinners, it would stand thus: Except ye be converted and become a little sinner, ye cannot enter the kingdom of heaven.

There is so much of false teaching in the world that it becomes necessary for us, if we expect to save ourselves; and if anything I have said shall cause any to think for themselves, and to shun sin as poison, I have been satisfied; and may God lead us into all truth.

MANKIND is always happy for happiness come. If you make them happy now, you will make them thrice happy twenty years hence in the memory of it. —Sidney Smith.
HISTORICAL & BIOGRAPHICAL.

PROF. H. SAYCE, M.A., D.D., LL.D.

"I do not know what that question means. All the ancient religions were, of course, a primitive revelation, and it seems to me that in its ordinary acceptance the word 'allegorical' is related to too modern a phase of thought to be applicable to an ancient writing. And as to whether I regard the earlier chapters of the Bible as historical, that again involves a common sense view which a good deal depends upon the way we interpret the word 'historical'—whether we mean historical in the modern sense of history, or whether we look upon history in the light in which it is still looked upon in many parts of the East by many Orientalists; that is, it is the evidence of events which have happened in earlier times, and which have come down to us clothed in the hyperbolic language and figures of speech of the East. My work is solely that of deciphering ancient inscriptions and regarding results obtained from the point of view of an architect or historian, and not of a Biblical critic. The question whether the Book of Daniel or whether the historical contents contained in it are to be regarded as strictly historical, in the modern sense of the word, is left to the Biblical critic to consider, and it is one with which the archæologist and the de-
There is no basis for the view, apparently held by some, that the Sabbath was a Jewish institution. We learn that it was founded in a beneficent law, immutable and unchangeable by any form of humanity.

We should remember that the "Lord of the Sabbath" has furnished us in his earthly life an example of the Sabbath in Sunday. If the Lord in his character as our Head should be our spirit; regulating our conduct on that day to inspire our worship, and prompting us to works of charity and mercy; we should regard it as the manner of spending these sacred hours. His command should be set aside forever by saying: "What would my Master do under those circumstances?"

We should remember that God has given the weekly sacred rest because "he loved the world." Nothing in this is arbitrary or rigorous. This law, in common with all the others, is embedded in love. Severe penalties or rigid exactions were foreign to divine thought. He knew the capacities, the needs, the destinies of the civilized nations and understood the powerful temptations to worldliness, the materializing tendencies of this life that must be arrested. He knew that some provision must be made to counteract evil, especially under the sad conditions of depraved instincts and appetites. And therefore love—always responding to the soul's deepest necessities—ordained the Sabbath for man. Love would entice the race to observe the day by revealing the fact that God first sanctified it by his own example. Love was the undertone of the word "Remember" in ordering the observance of that day.

Thus we are instructed to observe the Sabbath day because that system was designed to impress surrounding idolators with the majesty of God, and to effect the conversion of souls. He reinvested the moral, not the ceremonial observances. He reinvested the moral, not the ceremonial, law with divine significance. He took away the grievous yoke of the mere letter. His followers could not comprehend his words at first. Hence it came to pass that the word "Sabbath" has been hotly debated for centuries, and is yet to be understood by the generality of his professed followers. The Jewish Sabbath was his supreme arrangement which will turn the whole multitude of redeemed peoples with his majesty, or how far these stringent conditions of God's people may require. When, therefore, the above writer, or any one else, talks of "this vigorous code of Sabbath laws" as "part of a temporary economy designed to disappear at the coming of our Lord," he is talking of the laws about the Sabbath and not of the Sabbath law. It would be a far more important piece of work to remember this he could never talk of the Sabbath as having been done away in or by Christ.

3. Remember that, from Genesis to Revelation, the Bible knows but one weekly Sabbath. It is the Sabbath of Eden, of Sinai, of Jerusalem, and of Antioch. It is the Sabbath given to Adam, to Moses, to Elisha, to Jesus, and is sanctioned by the testimony of his apostles and the witnesses and by him the people, enforced by the admonitions and warnings of the prophets, and kept by Christ, his apostles, and the Christians of the New Testament times. It is the Sabbath given to the Gentiles at its creation, sanctioned by God's example and by theC" two provisions of the Old Testament, and of which Jesus declared himself the Lord. Always, in Old Testament and New, when the weekly Sabbath is spoken of it is one and the same thing. The terms "Jewish Sabbath" and "Christian Sabbath" are unknown to the Scriptures, and seem to be made distinctions which God has made none. This one Sabbath,—the Sabbath of 'the Lord our God,—was instituted long before "the system of ceremonial and judicial laws concerning it" had any existence, it lived through the period of those "ceremonial and judicial laws," it survived the doing away of those "ceremonial and judicial laws" under Christ, and it lives to-day, the Sabbath of Jehovah our God, unchanged and unchangeable. Let this also be remembered.

4. Remember that Sunday as the Sabbath, or as the Jewish Sabbath, can be observed. It can be observed, as a day of rest, as a day of worship, as a day for religious observance, as one kind or for any reason, has no foundation in any biblical teaching. While it may not be true that the secular Sunday newspaper does work, whatever it was, it has nothing to do with Sabbath-keeping any more than the secular newspaper of any other day.

With these four additional things to remember, we commend the reading of the above mentioned article. That we do not make the sacred, spiritual uses of the Sabbath of the Lord that we ought, is too sadly true, and has not a little to do with the belief, with the apparent lack of power as a religious people. If we were as clear and as strong in the proper observance of the Sabbath as we are in the doctrine of the scriptural time of the Sabbath, we should be an invincible host. It will do us good to read the Advocate article with this thought in view.

Whatever I have tried to do in my life, I have tried with all my heart to do well. I have devoted myself to, I have devoted myself to completely. Never to put one hand to anything on which I would not throw my whole self, and never to accept depreciation of my work. Whatever it was, I find now to have been golden rules.—Charles Dickson.
MISSIONS.

In Uganda, Africa, over 300 persons gather daily for Bible reading and instruction; and the people are eager to possess copies of the Scriptures.

Not the least value of medical missions is their influence in conciliating the unfriendly, and in winning new friends for the Christian religion, the manifest source of many blessings.

The last report of the Director of Public Instruction in the Madras Presidency, India, shows the superiority in the intellectual standing of the Christian community over Brahmanas and Mosleems; and the most striking facts are in connection with the education of women.

With this week's Recorder there goes out a supplement relating to the proposed publication in book form, of about twenty historical papers, all but one to be exclusively denominational. As a hand-book of denominational history, it will be very valuable to the schools; and we now have nothing with the same scope. We earnestly invite pastors, superintendents, Endowees, and others, to help us secure a large list of subscribers.

FROM HORACE STILLMAN.

Since the first of November, 1891, the First and Second Westerly Seventh-day Baptist Churches have been without a pastor, by the removal of Bro. Witter to another field; and by invitation of those churches, have been supplying them, preaching every Sabbath morn- ing at the First Westerly and Sabbath after- noon and Sunday evenings at the Second Westerly Church. I found, in the First Westerly, an encouraging state of interest. There is quite a number of young people in this society who are regular attendants at our services. Bro. Witter, in his ministry here, has succeeded well in bringing them into active service, and I see no reason why this church, if properly cared for, may not build upon the foundation that is so well laid, and become numerically and in every way stronger. The condition of the Sec- ond Westerly Church is not so encouraging. Removals, death, apostasy, and indifference, have so depleted their number that the few that remain who would be faithful have but very little to encourage them to work for the up-building of the church. Yet in our covenant meetings, while we could but feel sad for the absence of those whom we had formerly seen and heard on such occasions, it was a source of joy to hear the testimonies of the few, and especially to hear the testimonies of two who have but recently united with the church by baptism.

The present condition of this church is such as to make an imperative demand for unceasing labor here that the lamp of God go not out, that the rising generation may have a steady light in this church to shine upon their path-way. Whatever is built upon God and his truth will stand, "and the gates of hell cannot prevail against it," but whatever is built upon error will soon come to naught.

ASHLEY, R. I.

FROM MADISON HARRY.

During the past quarter I have filled appointments at most of the places named in the report somewhat regularly. We have not had any special interest, but good attention, and seeming enjoyment. Since the last part of last quarter we have had appointments in Emporia, in a church building almost wholly unoccupied by the owners, at a cost of $8 per day. We also held meetings for one week in Elmdale, in the Congregational church, which I am told could be bought for about $500 or $600, though it cost about $1,400, and will seat 200. We aimed to resume meetings in Elmdale about December 26th, but conflicting appointments by the Methodist Episcopalians, and the presence of 60 priests in the community, and hav- ing it may be well to stop at present. In these meetings we expected the assistance of Bro. G. M. Cottrell, of Nortonville. In Marion the situation remains the same, with this difference: that the President of the Y. M. C. A. Hall assures us now that we can have their building for $1 per service. We can do very little, especially in towns, without a house in which to hold our meetings. But we cannot expect that they will be furnished to us for nothing. If our small communities of Sabbath-keeping people would be sure of building up in their locality one that would always make up their minds to hold regular services in some public place, if it does cost something. A religion that does not cost anything, that does not pay much, is not worth having. It will not build up; and our doubt could build up in this Western country, but it will require labor, sacrifice, prayer and faith, each of them, all of them by our few people and the mission- ary. When these are exercised there is no rea- son to doubt the success of the Lord's cause. We need the prayers of all who desire the succ- ess of righteousness in the earth.

MARION, KANSAS.

—from Bro. Harry reports 13 weeks of labor at Marion, Elmdale, and Emporia, and at three school-houses; 40 discourses; congregations of 25; 3 prayer-meetings; and a visit to Barry civilization. This one thing has been applied in universal missions before 1895, and the surprising was in which that circular had been received and the number of reports of its large number of Christians ardently and prayerfully longing for a richer and deeper spiritual life, and most effective efforts to reach the unsaved, and the fruitless- ness of appeals to the indifferent. These were the signs, he thought, that pressed the coming of the Spirit in larger measure, that would result in a harvest greater than had been gathered since the ascension of the Lord. The British Weekly.

Solemn and Weighty Words.

At the present outlook one thing alone hin- ders an immediate, forward movement along the whole line. This one thing prevents the more evangelizing of the land. In some sense it hinders the work and cause of Christ in almost every church. This one thing is the lack of money, absolutely needed to carry forward the work. Money is the factor most imperatively needed and most sadly lacking. It is the greatest need in modern civilization. This power has been applied in a very limited way to the extension of Christ's kingdom. It has been used mainly for purely secular purposes. It has come to pass that on this subject the god of this world has blinded the minds of them which dwell this world, far from the light of the gospel of the Son of God. The Boards of the Church organized and equipped for the work of meeting this need; men ready and offered themselves to be the messengers of this grace, but the treasuries empty, the officers compelled to call a halt, and the whole line of Christ's army forced to rest upon their arms. Napoleon used this right upon their stomachs—a sentiments way of saying that if you want a victorious army you must furnish money. As never was the guard of Christ's host ready for aggressive move- ment, but the commanders dare not move for- ward because the people of God are willing.
WOMAN'S WORK.

The weary watching wave on wave, And yet the tide becomes wear.
We build like cornels—gravel on gravel, But pave a pathway awa.
We're beaten back in many a fray, Though we wring the load we bear.

And where the vanguard rests to-day There is no sound to speak of. Though hearts brood o'er the bitter past, Our eyes are turned to the future.
For, lo! our day, our day, our day,
Our day, our day, our day!

Yet in the selection of the gift than if it is bought at the last moment with the idle money of a surfeited pocket-book. Please also remember Dr. Waite in the matter of early attention to the little item of business, since she so early requests personal attention, and is wished to be thoroughly interested in the work and desirous of a good collection of gifts for the box.

The work is a good one to do, therefore it is well that it shall be well done, promptly, heartily, yes, and generously.

Mrs. D. H. Davis was impressed of late summer concerning the kinds of things which would be especially acceptable or desirable for the box. Her answer was included in the annual report, but here is repeated to emphasize the point, in anticipation of the packing of the box. Besides such things as have generally been sent, these mentions these: calico, small figures, purple prefects, cotton, cotton cloth, flannel, bits of wool for knitting, quantities of pieces either woolen or cotton, quifte, pin cushions, handkerchiefs and slates.

The below are things such as are not mentioned above, which may be sent, and are very acceptable over there; towels, bags of various kinds, brushes, pins, needles, books, scrap-books, pencils, pictures, Christmas cards, writing paper.

Besides these there is the variety of articles sent singly as the outreaching forethought of the giver has suggested. The personal gift may always accompany the articles sent, and may be, of course, selected as to kind, quality or quantity by the donor. Any woman may be assured that the personal gift is amenable to the scales of like giving at home amongst friends with whom she is face, or whose face she has seen, and have simply shorter distances to cover by the transportation.

The heart of the thing is all the same in both cases.

WOMAN IN KOREA.

Woman has not always been held in contempt by the degree of moral virtue which has characterized the times, has she been more or less highly esteemed and respected? The more dependent upon a thousand times the more she has suffered and been held in subjection. This has been the case in all countries and ages. Jean Paul, in his Leveno, says: "While women rise and fall in accordance with the rise and fall of government administration, it is clearly manifest that they fashion themselves after and adjust themselves to the law-makers and administrators—the men, that corruption in woman is but the result of corruption in men, and that increasing wickedness in woman is but the aftermath of increased licentiousness in men."

In few countries has the woman borne a more noble, unwearied, and oppressed, than in China. "Woman is like a garment, which, when it becomes old, can be exchanged for any other." The words of an ancient Chinese philosopher reiterated in the bearing of the Chinsman towards woman to this day.

In our little peninsula across the bay things wear a notably different aspect. The Chinese woman might well envy her Korean sister, though the gloom and pall of hesitancy also hang over the life of the latter. Yet there is a contrast that invites study. The Korean woman is "uncanny," she has visions and dreams dreams. The men readily admit that the women exceed them in skill and perseverance. They are consulted in all matters. All men-servants and laborers are addressed in the lowest terms; but these terms are never used in addressing women. A cook does not object, when addressed like a slave; my laundry-woman does. The Korean is fond of his home, though not so inexpressibly chained to it, as is the Chinsman. In giving the number of his children he never forgets the daughters. Mothers inflect corporeal penalty upon perversity. There has been no lack of interest in the selection of the gift than if it is bought at the last moment with the idle money of a surfeited pocket-book. Please also remember Dr. Waite in the matter of early attention to the little item of business, since she so early requests personal attention, and is wished to be thoroughly interested in the work and desirous of a good collection of gifts for the box.

The work is a good one to do, therefore it is well that it shall be well done, promptly, heartily, yes, and generously.
At an entertainment given at the home of Jay Gould, in New York, by his daughter, Miss Helen Gould, not long since, to the committee of the Church of England, Miss Gould presided. The exercises took a very practical form among the guests were the millionaire Russell Sage and wife, President Van Norden of the National Bank of North America, Pastors and Elders of leading Presbyterian churches in the New York and vicinity, Professors of the Union Theological Seminary, and many others. After an hour of social chat, Dr. Paxton explained the work done by the extension committee, and Mr. Van Norden and Dr. John Hall followed, emphasizing the importance of the work, when cards were passed for subscriptions to the fund. A large number pledged from $100 to $1,000, when Miss Helen Gould gave her card for $2,500, and her father gave her for $10,000. Both were received with hearty applause. These princely gifts, though small compared with the immense wealth of the givers, is a hopeful indication. Many small and half-discouraged churches will be helped over a critical time by these gifts. There is no point at which the same amount of money, judiciously bestowed, promises less hope of success than given to help feeble churches to help themselves.

The following appreciative comments concerning the Outlook and its editor are clipped from some of our Adventist exchanges, and will be read with interest.

"This Outlook, published by the Seventh-day Baptist, has been changed from a quarterly to a monthly, and moved to New York City. It is now issued from a new press and stationery, by B. D. editor, D. D. Potter, M. D., associate editor. The Outlook is widely circulated, and is doing efficient work in behalf of the Sabbath of the Lord. We wish it abundant success."

"That excellent publication, the Outlook, a Sabbath quarterly, Rev. A. H. Lovin, D. D., editor, formerly published at Alfre Centre, has been removed to this city, and enters upon its tenth volume as a monthly. It will hereafter be known as the Sabbath Outlook. The Outlook will continue to educate its many readers in the same lines of truth formerly followed. But as a monthly the articles are shorter and more varied, making it a more readable and popular magazine. Subscription price, 50 cents per year by mailing. Address: Sabbath Outlook, Room 100 Bible House, New York City."

"The Nineteenth Century Club, of this city, was recently enlarged by a discussion of the Sabbath question at one of its meetings, by Col. Elliott F. Shepard and Rev. Dr. A. H. Lewis, of the Seventh-day Baptist Church. Other members of the club, Sunday afternoon, while Dr. Lewis showed plainly, both from sacred and profane history, that Saturday and not Sunday is the Bible Sabbath. He defended the opening of museums on Sunday, on the ground that as the State requires idleness on Sunday, it should provide places of resort less hurtful than the saloons. He was, however, opposed to any idle interference in the matter of Sabbath-observance. The doctor was frequently and heartily applauded, and evidently had the sympathy of his audience."

The little supplement which goes out with this number of the Recorder calls attention to an important matter,—the semi-centennial of our missionary work. The book which it is proposed to publish will furnish such historical matter denominating our people and our work as should be read by every man, woman, and young person among us. No more important papers could be put before us than those proposed by the committee having this matter in charge. But the special reason for calling attention to it is, as all of the committee for a prompt answer to the question, How many copies will you take? This is the practical point of this appeal. The Society does not undertake this task simply for the sake of doing it, but to get this important reading matter before our people during this semi-centennial year. They do not care to print a large number of copies to have on hand, but they do wish you to supply the demand. Therefore the question, What is the demand? How many copies will you take? Again, it is not a scheme for making money. On the other hand, we are quite sure the committee would like to publish the book in such a way as not to lose money. Whether it shall be done or not, and at what expense per copy, depends on how many copies will be taken. Therefore, how many copies will you take? The Editor of the RECORDER will take five copies. Reader, how many will you take? Put it right down on a postal card and send it in. Address the mail to the Rev. A. E. Main, Ashaway, R. I.

A lone Sabbath-keeper requests that we give our views in the Recorder on the question of isolated Sabbath-keepers uniting with First-day churches where they live. It will not take long to do this. It is often said that lone Sabbath-keepers may join a First-day church, and yet keep their Sabbath. Even if this be true, it is still a compromise between the Sabbath and the First-day. If our position that the Sabbath is true, it is equally true that Sunday is not the Sabbath. This being so, there can be no compromise between them. But again, it is a time when the observers of the true Sabbath should let their light shine, they should be free to speak the truth on all proper occasions. But if one joins a church with the privilege of keeping his Sabbath he must necessarily accept it as a favor from the hands of those who receive him, and should proclaim his views among his fellow members, as one among many, that the church, open to him, is open to the somewhat just criticism of taking his privileges in the church to promote discord among his brethren. In other words, the practical effect of such membership would be to seal his testimony on the very subject on which he should be speaking without fear. But our views are changing without fear, and we do not see how our isolated members cannot afford to take the hands in this way. Finally, when one joins any church he becomes morally bound to use his influence and contribute his means to the support of that church and all it stands for. It is only for a church holding with the keeping of the Sabbath, as we do not see how a conscientious Sabbath-keeper can do this. Having had, in our very early years, some slight experience of the loneliness of the lone Sabbath-keepers, we can understand why and how they can walk and consider such a proposition as conditional membership with a First-day church. But we believe that it would be a mistake to accept it. Having by nature large charity for those who differ with us, we do not unchristianize those who keep the First-day church. We believe them in a great error, with which we should have no fellowship and against which we should always be free to protest.

An exchange says that until recently the Bishop Kemper memorial window, in St. Paul's Episcopal Church, Milwaukee, was regarded as the most costly colored-glass window in the United States; but it is now said to be outdone by a window in St. Paul's Methodist Episcopal Church, Fort Worth, N. J., which is reported to have cost $10,000. Probably St. Paul's Church in New York or Chicago, St. Louis, or San Francisco, will soon beat that by many thousand dollars. We cannot help wondering how St.
Paul would feel could be the churches of England and Ireland, and the fifteen languages in Austria, it is still true that the safety and perpetuity of our American institutions depends upon the love and loyalty of our American and American-born Protestants. It is in the most essential respects the serious hindrances to the Americanizing of foreigners is the perpetuating of the foreign languages, with the modes of thought, traditions and customs which those languages keep fresh in their minds. Such a speech, therefore, as that which was made of Judge Dunne in the nation during the national holiday, celebrated in honor of that name which, more than any other in our history, stands for American unity, brotherhood, and liberty, is, to say the least, unpatriotic and dangerous.

WASHINGTON LETTER.


The House of Representatives goes slowly, as usual. The West Points do not go to church; and the Indians bill has been passed and the Indian bill discussed, and that is all about it. The delay in choosing a Speaker, Crisp's subsequent sickness, the division of sentiment on the silver question, and the Congress as a whole will be destroyed by such a process. In the same respects those who vent­ions in dress.

An AILDAV of the prevailing streak rent through ten thousand dollar stained-glass windows.

A STRAY cry of the prevailing streak rent through ten thousand dollar stained-glass windows.

The common people heard him well enough. The railroads will do the work of the Indians. The Church of Christ, but it would vastly increase the power of those which would remain. "The common people heard him well enough. The railroads will do the work of the Indians. The Church of Christ, but it would vastly increase the power of those which would remain. "The common people heard him well enough. The railroads will do the work of the Indians.

The proper cry of the hour is that we should Americanize everything that enters our country. In a general way the cry is sound enough and has a practical applica­tion. The cry of the hour is that we should Americanize everything that enters our country. In a general way the cry is sound enough and has a practical applica­tion. The cry of the hour is that we should Americanize everything that enters our country. In a general way the cry is sound enough and has a practical applica­tion.

A popular cry of the hour is that we should Americanize everything that enters our country. In a general way the cry is sound enough and has a practical applica­tion. The cry of the hour is that we should Americanize everything that enters our country. In a general way the cry is sound enough and has a practical applica­tion.

The situation in Congress is nearly deserted. But upon the return of the law-makers from their western visit the hive will burst again. Silver will come to the front, various bills are to be taken up March 1st, and of course the appropriation bills must be considered and will be discussed at length, there being many members, new and old, who wish to put themselves on record in favor of economy.

Mr. bland and the silver men intend to pass a free-cointage bill, though many would like to postpone action because of the alleged futurity of passing a bill sure to be vetoed, and because of the danger of party division. But the ardent silver men, and this includes quite a number of Republicans, will insist upon the passage of a bill. What will the Senate do about it? will it vote for free coinage at a market price? The late rumor that Secretary Foster, just before sailing for Europe, held a conference with prominent silver Senators to secure their support of a probable coinage bill, but it is quite probable that the Senate, instead of voting directly for free coinage, will take some action looking to an international agreement, and the Secretary will labor for that end while abroad.

The situation is to presidential nominations remains unsettled. Harrison's nomination seems probable, though not certain. Whether the other Republican candidates named will go to their nomination campaign, or the other Republican candidates named will go to their nomination campaign, it is quite probable that the Senate, instead of voting directly for free coinage, will take some action looking to an international agreement, and the Secretary will labor for that end while abroad.

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THE SABBATH RECORDER.

YOUNG PEOPLE'S WORK.

But, friends, truth is within our grasp. No rise from outward things. Whatever you may believe, there is the answer in us all. Where truth alike in fulness and around, well upon us, the grass fresh here to it. This perfect, clear perception—what is truth. A baffling and perplexing earthen vessel fills it and makes all sound and to know. Rather consists in opening out a way. Whence the imprisoned splendor may escape. Than in entering for a light Supposed to be without.

Whatever comes to us we make our selves to some degree however slight. There is within us a spirit which is our real self. When we receive knowledge or influences from without and make them our own, we modify them and put our stamp upon them.

If the self within be pure, all that comes to us is purified and we receive the gifts of God and grow thereby into the likeness of that inward purity. If the self within be noble, all that comes to us is lifted thereby; even the mean and common things of life are noble as they are in us. And all who know us are chastened and lifted toward heaven by our influence.

But if the self within be impure or ignoble, if the spirit, the innermost center of our being, be base and low, no matter how pure the lives, all is poisoned and dimmed, even the very breath of the pure gospel of God's love and the truths that come to us, nor how elevated and common things of life are noble in inward purity. If the self within us be mean and common things of life are noble in our inward spirit. If the self within us be right it becomes right spirit within us. If the self within us be wrong, it is made to be without. The self within us is a part of our own life. Even the influences that strive to mold our lives, all is poisoned and dimmed.

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THE PRAYER-MEETING THE HEART OF THE EN-DORV MOVEMENT.

BY REV. EMMA G. FOX.

Read before the Y. P. S. C. E. Convention, Salem, W. Va.

We are dependent in a measure upon each other for success in this great work of Christian Endeavor. And not only are we dependent upon each other, but we are totally dependent upon God, the great fountain head of all good. The prayer-meeting, as the heart of the Endeavor movement, is the vital part or that upon which all the other branches of the work depend. Prayer is the medium by which we can go to God and he can give us power to sustain and support us. We depend for strength in the Christian warfare. How are we to work best in the Society of Christian Endeavor? It is first to be Christians ourselves. And we can do this by prayer. Prayer is the very ground work of Christianity; we are no more prepared for the work in the Master's vineyard without the benefits of prayer than the laborer is to go into the field to perform his daily work without his daily food.

The prayer-meeting is a necessity, without which we cannot bring about the desired results in the work of Christian Endeavor. There are advantages in the prayer-meeting that we cannot have at any other meetings, and I sometimes think that many do not appreciate this as they should. All can participate in the prayer service. This is not the case with other meetings. All cannot preach, all cannot talk, neither can all sing; but all can pray. It is not necessary that one should be highly educated, or accomplished in music, before he can approach the throne in prayer. Many good men and women who never thought of the influence of prayer in the becom...
SABBATH SCHOOL

INTERNATIONAL LESSONS, 1892.

FIRST QUARTER.

Jan. 2. The Kingdom of Christ. Isa. 11:1-9, 10-16.
March 8. Review.

LESSON XI.—PROMISE OF A NEW HEART.

For Sabbath-day, March 13, 1892.


INTRODUCTION.—The Jews are in captivity. In the years spent in Babylon some of them have come to occupy high positions in the State. Some, perhaps, have become wealthy. Possibly their surroundings and privileges are such as to make them think of the kingdom which will come after the destruction of the temple. "The Holy Land." Hence they still need a prophet. Ezekiel had been in captivity about eleven years before Jerusalem fell, and he had brought quite coincident to his message. He was a priest also, hence the priestly coloring given his prophecies. He emphasizes the calamities of the captives, and then what he can to keep them from losing Judaism. But there is no confinement to that ritualism. He is very spiritual. His prophecies are full of the New Testament spirit. Today’s lesson is the promise of the new heart upon which the gospel insists.

EXPLANATORY NOTES.—v. 25. "Sprinkle clean water." The new heart comes through a purification that is supernatural. It is wholly of grace. The verse is a "priestly figure." Priests go through the form of a symbol, which purifies. Ezekiel applies the same thing to the people.

- "All things are possible with God." v. 26. "A new heart . . . new spirit." Here is the origin of the new heart. God gives it. No priestly intrusion. He only, who breathed the life into the first Adam, can work it out in a new creation. He can do what man cannot do. "Strong heart . . . heart of flesh." The new heart is capable of impressing by holy influences. It is tender. It is sensitive to the touch of God. v. 27. "Put my Spirit within you." Born of the Spirit. The new heart comes by the Spirit. Not by the letter. The guarantees of stability are in the ever-present Spirit. "Cause you to wait." Conduct is essential in conversion. The sinner desiring to be in the kingdom of God, to have a new heart, must be "ready to obedience. It says, "How love I thy law!" Out of the heart are the issues of life. A new heart loves God and keeps his commandments.

- v. 28. "Ye shall dwell in the land that I gave to your fathers." The guarantee of their marriage with God, because of his promise to their fathers Deut. 7:7, 8. "Shall be my people." He has chosen us and loved us first. A covenant of grace. v. 23. "Uncleanliness," etc. The character of the new heart. It is pure of sin. Grace is made to abound. Sin is defiled but when pardoned and the corrupt nature sanctified, we are cleansed from iniquities. "Call for the corn . . . increase it." When men part from their sins God restores them to real comforts. Bin keeps good things from us. Plenty comes as omen of public papers made so by strong drink, ( ); subtract number of men engaged in the liquor traffic, ( ); subtract number of Assyr.ians slain by the angel of the Lord, ( ); divide by number of sons of Sennacherib mentioned, ( ); add number of words in Golden Text of Lesson V, ( ); subtract number of years B.C. this lesson was written according to Helping Hand, ( ); divide by number of verse giving Golden Text of Lesson VI, ( ); subtract number of verse containing an ancient proverb, ( ); divide by number of parables on tables that asked Jehovah not to burn the roll, ( ); subtract number of letters in Golden Text of Lesson VIII, ( ); subtract number of verse indicating Jeremiah fed from the public stock, ( ); add age of Nebuchadnezzar, ( ); subtract number of parables designated Jerusalem, ( ); divide by number of verse telling of a king’s loss of eyesight, ( ); subtract number of years of the captivity, ( ); divide by number of times the “house of Israel” is mentioned in Lesson XI, ( ); subtract number of people the prophecy of the prophet mentioned in the quarter’s lessons, ( ).

LEADING THOUGHT.—The new heart is from God, wholly of grace, pure of sin, susceptible to divine influence, and glorifies God by obedience. It is crowned with true prosperity.

SECONDARY THOUGHTS.—Our lives are failures without the new heart, as a tree without fruit. Holiness of life comes from holiness of heart. We alone cannot produce this change as the lemon cannot change its spots, but God gives us what we cannot give ourselves. We can wash the soiled garment, but not soiled it, unless the man followeth his mission he shows forth God’s glory. The promises of God should drive us to his precepts as our rule, and then we go to God through them for strength. “Without him we can do nothing.”


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A NEW HEART.

- v. 27. A new heart . . . new spirit." Here is the origin of the new heart. God gives it. No priestly intrusion. He only, who breathed the life into the first Adam, can work it out in a new creation. He can do what man cannot do. "Strong heart . . . heart of flesh." The new heart is capable of impressing by holy influences. It is tender. It is sensitive to the touch of God. v. 27. "Put my Spirit within you." Born of the Spirit. The new heart comes by the Spirit. Not by the letter. The guarantees of stability are in the ever-present Spirit. "Cause you to wait." Conduct is essential in conversion. The sinner desiring to be in the kingdom of God, to have a new heart, must be "ready to obedience. It says, "How love I thy law!" Out of the heart are the issues of life. A new heart loves God and keeps his commandments.

- v. 28. "Ye shall dwell in the land that I gave to your fathers." The guarantee of their marriage with God, because of his promise to their fathers Deut. 7:7, 8. "Shall be my people." He has chosen us and loved us first. A covenant of grace. v. 23. "Uncleanliness," etc. The character of the new heart. It is pure of sin. Grace is made to abound. Sin is defiled but when pardoned and the corrupt nature sanctified, we are cleansed from iniquities. "Call for the corn . . . increase it." When men part from their sins God restores them to real comforts. Bin keeps good things from us. Plenty comes as a test of our preparedness.

PALATIAL CHURCHES.

We find in an exchange the following statement: “Dr. John Hall struck the right note the other night at the Presbyterian Union, Chicago, by his remarks on the evils of the extreme subdivision of church property, when he held that the ministerial princes and palatial churches are the great hindrances to the evangelization of our cities. The need of the time is competent, godly ministers to occupy central halls to preach the gospel to the poor, and pastors to go out and in, visiting and exhorting from house to house, as in former times.”

Here is a voice that calls attention to the tendency of the times to make church edifices so large and so subdivided for the display of aesthetic taste, to the neglect of a duty of the first importance, the carrying of the gospel to the common people. We quote further: “Some one will say, Remember the altar box of ointment that one thought was wasted on the Lord.” Ah; yes; we remember. Would there be ten thousand women with their altar boxes going through the streets anointing the feet of foot-sore messengers of peace, who, without having where to lay their heads, are still devoting their lives to the work of the ministry among the poor? That would be Mary-like indeed. But what has that to do with lavishing God’s riches on obsequious and carrion ranks of uncultivated? As the Lord gave the cities of refuge, so shall he give the land to those who shall dwell in them, and not those that dwell in them by the force of law and the might of the sword.”

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HOMENews.

New York.

DeRuyter.—Thorough temperance work will always bring good results. It may take time for the results to tell, but they are sure to come. This was true in Kansas and in Maine and has been again verified on a small scale in the town of DeRuyter. For some years various temperance organizations have been doing good work here, each in its own line, but all helping on the final result. Temperance meetings have been widely scattered, temperance lectures often delivered, the various phases of the question presented in our local paper together with the constant canvassing of the subject in temperance societies, all these have prepared the people to intelligently consider and act upon this great question. Special mention also should be made to the lectures of Miss Vandeval Varnum, a graduate of Alfred University, who spent a week at DeRuyter just after Thanksgiving. So attractive was she as a speaker that all classes attended, while her burning words against the traffic and those who favored it, and her tender words for the sufferers and especially the boys who have to meet this temptation, won our hearts and united for action the temperance forces of the whole community. As a result of all this faithful and public and private, when the town meeting came the verdict of the polls was even better than the most sanguine expected, the no-license candidate, Mr. A. C. Ellis, receiving a majority of thirty-four. This election, with Dea. L. M. DeRuyter and Dea. L. W. M. DeRuyter, was a victory for the friends of DeRuyter. For some years various efforts have been made, except that Miss Lizzie A. Fisher was chosen Superintendent. Word was given out that the week of prayer by home prayer meetings was to be held, going on nearly every evening, but the excitement was not enough to attract the people. They are continually now asking me to try to get Bro. Martin to come and preach for our little church. I wish we could, but we are not able to pay him. We are few and financially embarrassed and the word is to the truth and we can only pray that God will raise us up a leader that the poor may have the gospel preached to them. Eld. S. D. Davis could be sent here with less expense than most any other Elder, as he lives at Jane Low, on the Railroad a short distance from here. Pray for us that we may struggle on up the hill.

W. L. W.

IOWA.

Garwin.—Our mild winter weather still continues with very little snow and with many warm, springlike days; but some of our local weather prophets predict that when we want spring to come, we shall have winter. —Mrs. W. J. White, of Humboldt, has been visiting relatives and friends at Garwin, which was at one time her home. —We are holding our Sixth-day evening prayer-meetings at private houses this winter, instead of in the church, and we think the change is beneficial since that time which is hallowed and a deeper interest is taken in them. —We have been at Garwin a little more than three years and in that time more than thirty new dwellings have been erected, besides new grain elevator, brick block containing bank and store, a new butcher shop, agricultural barn, and church. We hear of several new dwellings to be erected in the spring, besides our new $5,000 brick school building. We have now two teachers in our school but the school has outgrown our building, breaking the law of our constitution by erecting a more commodious house where the number of teethers can be increased more and better facilities secured in all ways. The growth of our village has been rapid and it is still continuing, but the resources of the surrounding fertile country are sufficient to warrant it.

E. H. S.

February 21, 1892.

A STATEMENT.

To the Editor of the Sabbath Recorder:

I have been quite surprised at the number of letters received, and the questions asked by personal friends, as the result of my open letter published in the Recorder a few weeks ago. Can I have the privilege of stating my position? The burden of the letters and inquiries may be summed up by a question asked by one of my friends: "Are you doubting on these questions of our religious faith?" My reply was, "No indeed. I was too long reaching the knowledge of the whole truth to ever doubt the important points brought out in the questions and answers; but I was prompted to ask the questions from a short article in the Recorder of Aug. 20, 1891. I wanted the Recorder statement, through its Editor, to promulgate the orthodoxy of our denominational faith." It seems to me that, in these times when people are searching for the whole truth, our lights should send out no bewildering glimmer.

The following statement was made in the article published in the Recorder, Aug. 30th:

"Among ourselves we have known at one time ministers who were Calvinists, Arminian, Unitarian, and Universalist; and we have known a young man who confessed himself a Unitarian at his examination, to be ordained by leading men of the denomination, and after an almost unanimous vote. What one of our ministers once said of a man who had been much of a man of the day was called out by a conversation a minister of our faith who was a Unitarian, viz., "So a man is sound in faith and belief but not in any form and be a Seventh-day Baptist minister."

We do not question a person's right to any belief. But if that belief denies the vital points of our denominational faith, then they should be honest enough to leave our pulpits. Is this unanswerable? Is it unfair? Is it unjust? What greater danger threatens our religion than to doubt the inspiration and authority of the Bible? My work brings me constantly into contact with young men whose feet take hold on death, and who are almost persuaded to go to the grave on the path of vice. I believe that the atoning blood of Christ avails for them. Then from some pulpit or some religious newspaper comes the declaration that "the Scriptures are not inspired," that "Christ was a good man but not divine," that there is "no merit in his shed blood and death." These expressions sound the death knell to despairing men, and souls are lost. Cases of this kind continually come to my notice. If men could see the results of their pet theories it is possible that a halt would be called. My work for the last fifteen years has been among the victims of theories, and possibly my lessons have been learned backward; but many of these lessons have been learned well. It is possible that my imagination is large, but I think I see in the near future great opportunities for us as a denomination. Sunday, as a "holy day," a "sacred Sabbath," is fast losing ground. The last few years have been wonderful in breaking down the walls of Sunday-sacredness. The editors in our influential secular newspapers, such as the New York World, Washington Times, Philadelphia Inquirer, New-York Times, and so on come forth with the day legislation to the Bible proof of the Sunday-Sabbath, tell of the coming revolution. If our denomination can be kept as strong in the great doctrines of the "inspiration of the Scriptures" and the "divinity of Christ" as we are mighty in the Bible Sabbath, God will honor us, I believe, more than we have dared to hope.

P. A. BURDICK.

Alfred Center, N. Y., Feb. 19, 1892.

GARRET OR PARLOR?

BY THE REV. JAY BENSON HAMILTON.

The garret is a storage-place for the refuse of the household. To its gloom and dust and cobwebs are consigned the broken, worn-out or useless articles which we do not care to destroy. I saw two old-fashioned spinning-wheels not long ago. One was in the garret. It was broken and lay upon its side just as it had fallen when carelessly tossed aside many years before. The other was in an elegant parlor. Every broken part had been carefully repaired. Here and there were little touches of the bright house, which had once occupied the old house. I was told that the old wheel held the post of honor in the beautiful room. It wore its love-tokens as proudly as a gray old veteran might display his bronze medals of honor. The lady who saw me gazing at the old wheel said tenderly; "It belonged to my great-grandmother, and was a present to her when her voice was my mother's lullaby. The touch of her hands made it holy. My mother prized it above gold. She gave it to me. I keep it in my best room. It is one of my treasures. When I see it I think of my sweet mother and days of childhood."

May I introduce to you a sainly old man? He is an aged minister. He wears a crown of
ventists ought to be ashamed of themselves to stand and say to those another's eyes, in
stead of pulling together on the hill of Sabbath-
reform. If they would let go of the state of the
desire—which neither knows much about—and
live for the living, all would be better. Excuse
this long letter.
We wish to call your attention to "Our
Book Exchange." If our people want any
kind of book published we can sell it to you just
as cheap as you can get it anywhere, and still
save a small margin which will help to make the
Depository self-supporting. This proposition
includes Books, Stationery, etc. Please try and
see what we can do for you. Special terms
given to clergymen. Have you noticed what
the sales of the Methodist Book Concern were
this year? We do not expect to come up to that
this year; but we can at least make a beginning.
With your help we can make a fair showing.
In Sabbath-school Libraries we can do for you as
well and probably a little better than anybody
else. Send for price lists, etc.
We have also perfected arrangements whereby
we can furnish you the Mason & Hamlin organ
at remarkable rates, and the easy terms of
payment. We can go and try the instrument
before it is sent to you. In these matters of
business let us pull together. I shall make
nothing out of these sales, but I do hope to be
able to make a few dollars for the T tract
Depository.
ROOM 100, Bible House, New York City.

DOMESTIC ECONOMY.
The thought that education, intellectual and
spiritual, has primary reference to this world
and to successful living in it is everywhere
growing. To gain ground, and to maintain the
eternal existence, but we are learning that the most
perfect present life is the best preparation for
the future life, as the best work in the prepara-
tory school is the best preparation for college.
Among the many things that our colleges are
doing to teach men and women to live well here
I have often wondered that they had not long ago
included a department of domestic economy.
They teach political economy, and try to
impress upon the young minds entrusted to their
instruction, the principles of national financial
success, but nothing to them about individual
financial success.
The students are gathered from all classes of
families, the careless and improvident, as well as
others. They come with more hope and enthu-
siasm than the mass of young people about them;
for it is that hope and enthusiasm that has
sent them to college. With that unbounded
hope in the future, they often form debts, and
worse still habits of debt-forming, which em-
bitter all their future life. If now as they
begin their life's work they could be met with the
wise and careful instruction in reference to the
words of appreciation which make the Sabbath-school a success in all its depart-
mentary and profitably associated with him as members of
our country, and kindled our sincere sympathy
with them in their affliction, we also desire to assure
him to you just such a school. If this
be true, it would be true of
the younger people do. It is like living on
a hilltop, from whence the ups and downs of life ap-
pear in their just proportions, and every way
one looks one beholds, as it were, "the fruit of the
word made straight, and the rough places plain."—
Miss Mallock.

EXPLANATION.
The words "confirmed skeptic," used (by another)
of Bro. Foster Reynolds, in a recent
sketch of his life in the Recorder, perhaps
needs a little explanation. Brother Reynolds
was a believer in God, but skeptical on the
divinity of Christ and the inspiration of Script-
ures among the people. We do tender to his
blessed family and kindred our sincere sympathy
with them in their affliction, we also desire to assure
them that while we will pray for them we will also
endeavor to emulate his example, and commit ourselves
true to the cause he loved.

G. S. STEVIE.

MRS. E. W. BURDICK.

G. M. G.

In old age one sees farther and clearer than
younger people do. He is like living on a hill-
top, from whence the ups and downs of life ap-
pear in their just proportions, and every way
one looks one beholds, as it were, "the fruit of the
word made straight, and the rough places plain."—
Miss Mallock.
A VIOLET Eruption of the SICK—A very remarkable eruption of a solar prominence was observed on June 17th of the past year, at the Hayden Observatory, Kansas, by the eminent astronomer, Julius P. Warm. At about 9 a.m. observatory time, the first signs of the eruption were seen, and eighteen minutes later the great mass of intensely heated matter was seen torn from the sun in a rapid and direct inclination. The enormous displacement of the spectrum toward the blue indicated an apparent shortening of the line wave, and the process of expansion of the glowing matter toward the earth. The prominence was essentially hydrogenic. Several observations for velocity were taken, and showed an apparent velocity of about 200 miles per second, equal to 550 statute miles, being obtained. The mass represented an aspersed speed, subtending 111 seconds, and was observed to a height outstanding 2500.0000 of arc. But the velocity was not in the direction toward the observer, it also moved laterally and also in the meridian. Combining two of the different velocities through 90 degrees, the horizontal and the vertical, a mean speed of 567 miles per second, or 530 statute miles, being obtained. The mass represented an aspersed speed, subtending 111 seconds, and was observed to a height outstanding 2500.0000 of arc.

A CURTAIN single,ナstrom, with the large number of boys and girls from fifteen years of age whom be observed smoking, was led to inquire into the effect had up on the general health. He took for his purpose thirty-six school boys and fifty-five girls, and examined them. In twenty-two of them he discovered injurious traces of the habit. In twenty-two there were visible evidences of the injurious effect, as the reddening of the capillaries, and the conjunctiva, the dilatation of the vessels, and a more or less marked taste for strong drink. In twelve there were frequent bleeding of the gums, a condition of the teeth, and the absence of the natural color of the gums. The slightest ulceration of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for one year. The reason, too, that prevalis, plays a conspicuous part in this matter. The Italian proverb (Populus Dybanlikus) is most enduring by lighting any thing with it, and it is often found in shape as in the fact that it has a very rambled set of roots. The poplar grows in the most fertile and moist parts of the continent. It grows with rapidity, and is therefore not the same disease. It is not a long term, but to different orders of living things, hence when the other wives announce the disturbance would have traveled to the earth.

The man who says tobacco is the poison in the neighborhood of the man who says drunkenness is wasted, and people so true that they will demand the Intelligent numskull, and sends women and children to work in place of men, thus tilling the 11

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TEEMPERANCE

An official of the Boston Board of Police says—"Drunkards are on the increase—very much so." And Boston is a high license city.

Dr. L. S. Mason, a prominent citizen of Chicago has written Dr. Keelsey for $2000 for publishing him, in a list of refrains that they may "reformed drunkards."

Skipton General Sutherland says of the military garrison at Fort Riley, Kansas, that it had just six cases of drunkenness only during the year among its 8160 officers.

The Sons of Temperance of Batesville, a small town in the neighborhood of Port Glasgow, Pa., have expelled Rev. Alexander Laird from their Lodge for drinking whiskey.

The Des Moines correspondent of the Chicago Tribune says the Iowa Democrats received just prior to the election about 600,000 from the brewers and liquor interests.

In Worcester, Mass., May 1 to October 31, 1890, under prohibition, 777 arrests for drunkenness; May 1 to October 31, 1891, under license, 2,513 arrests for drunkenness.

Rev. W. G. Lawen, the veteran missionary to New Guinea, says that drunkenness is a vice that has been introduced there by Europeans. An inventory of the Chinese, the South Sea islands, and Java, stopping at Manila for one week, contained the following items: 100,000 cases of gin, 21,000 barrels of rum, 30,000 cases of brandy, 28,000 cases of Irish whisky, 280,000 demijohns of arrack, and 100,000 demijohns of vermouth, the total value of which was 65,300,000.

A correspondent of John Swinton's paper, the organ of the labor unions, calls attention to the claim of the brewers and liquor interests, which is, stopping at Manila for one week, contained the following items: 100,000 cases of gin, 21,000 barrels of rum, 30,000 cases of brandy, 28,000 cases of Irish whisky, 280,000 demijohns of arrack, and 100,000 demijohns of vermouth, the total value of which was 65,300,000.

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Sabbath and the Sabbath School—The breaking of the Sabbath is the most heinous crime of the age, and people so true that they will demand the Intelligent numskull, and sends women and children to work in place of men, thus tilling the 11

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Popular Science

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A CALL for VOLUNTEERS—If there are any persons who are willing to give a few days' time to the care of the Sabbath School, they are desired to sign the register of the Sabbath School, and to accept the appointment made if desired. 

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SPECIAL NOTICES.
Condensed News.

Another grain bliz-knde prevailed at Kansas City.

Chili has declined altogether to participate in events in Fair at Fair on the plea that she cannot afford it.

The Et. Rev. Spencer Richardson, bishop of the Reformed Episcopal Church, has become a bankrupt. His liabilities are small.

At a meeting of sales agents of the coal company, the proposition was made that, now the month of March was restricted to 2,500,000 tons. Price remain unchanged.

The American Missionary Union of the Baptist Church had just held its annual meeting at Des Moines, In. Three hundred delegates were in attendance.

King Oscar, of Sweden, is said to be the most accomplished of Europe's sovereigns. He is a brilliant playwright, poet, astronomer and musician, and is a perfect gait in every era.

James J. L. Myers, the first white settler in California, died at San Francisco last month, aged eighty-two years. He came to California in 1832 and built the first house in San Francisco in 1835.

The Birmingham Young Men's Association has let the contract to Scipio Dull, for the purpose of converting the Mormon leader to Christianity at the end of the month. The new church will be erected at the north-east corner of Temple block, Salt Lake City, at a cost of $50,000.

It is said that the government of Egypt is about to resume full diplomatic relations with the United States. Baron Pava will be appointed minister to Demme and will be sent to the capital as ambassador.

The Hotel Royal fire has been wonderfully increased at the business of the Park Avenue Hotel, New York, which is absolutely fire-proof, and the most substantial hotel structure in the world; $120,000 has been expended for the protection of the new front for alterations and improvements.

A year ago Lewis Asher, a prominent merchant of Springfield, O., was bitten by a horse while attempting to drive into a pen. Recently a black spot appeared on his tongue and soon spread over the whole surface. He died a few days after, evidently from blood poisoning, which was due to the hog's bite.

Oxford is greatly disturbed by a suicide which was committed in the pantry of the palace at Osborne. A male servant holding a responsible position in the household was found dead in the pantry, swallowing a dose of spirits of ammonia. It is supposed some recent occurrences, entailing suppression, preyed on the man's mind.

Higest of all in Leavening Power.—Latest U. S. Gov't Report.

The Chicago Pension Office has on its rolls the oldest pensioner in the United States. He is 103 years of age, and was a member of the navy in the war of 1812.

The wheat crop of Manitoba this year places her in the list of great wheat-producing countries of the world. It is not less than 25,000,000 bushels, so large, in fact, that laborers could not be secured to harvest it. The other grain crops are proportionally good.

James Whitcomb Riley's income from his readings and recitations equals a bank president's salary, while Billy Nye, in 1891, cleared $40,000 from his appearances on the rostrum. Max O'Reilly and Will Carle get $200 a night from their managers, and George W. Cable receives $500 every time he reads. Literary men of this country who take room at some enterprises, while not a few of them get rich.

MARRIED

Brooks—Eulovr.—At the home of the bride, in Springfield, Feb. 12, 1892, Henry W. Brown and May E. F. Eulovr.

Kerr—Ivans.—In Delphos, N. Y., Dec. 11, 1891, by Rev. L. B. Kerr, Rev. C. A. E. and Miss H. A. Ivans, at the Methodists.

Kerr—Ivans.—In Delphos, N. Y., Feb. 2, 1892, by Rev. L. B. Kerr, Mr. and Mrs. W. W. Ivans, in the Methodist church.


AYSTON—Atiy.—In Delphos, N. Y., Feb. 15, 1892, by Rev. J. Trueman, Albert Austin and Miss Miss H. A. Ayster, both of Delphos.

VENDORS—SELLERS.—In Delphos, N. Y., Feb. 18, 1892, by Rev. L. B. Kerr, George A. Vincent and Miss Mary L. Ivans, all of Delphos.

Carr—Hopkins.—In Delphos, N. Y., Feb. 25, 1892, by Rev. J. Trueman, Charles Carr and Miss Ellen M. Hopkins, all of Delphos.

Miller—Cook.—In the Seventh-day Baptist church, Mill Creek, N. Y., Feb. 18, 1892, by Rev. J. Trueman, William W. Miller and Miss Olive R. O'Neil, both of Delphos.


DIED.

Shore county operations included the closing of factories and the loss of 19 lives in a mine, in a mine, in a mine, in a mine.

Budweiser—In Oxford, N. Y., Dec. 31, 1891, Miss Alice Williams, daughter of the late Mr. and Mrs. Williams, aged 19 years.

Green—At Adena, Centreville, N. Y., Jan. 7, 1892, of heart failure, following an attack of typhoid fever, in the possession of only a few hours, aged 18 years, Mrs. Green, aged 70 years, and 1 month; 11 days.

Beard.—Near Marion, N. Y., Feb. 16, 1892, by Major A. W. Green, aged 30 years.

Lancaster—On Feb. 21, 1892, at 814 Main Street, Washington, D. C., of consumption, Leopold, aged 5 years, 10 months and 7 days. For of such is the kingdom of heaven.

Clarke.—At his home, Cross Park, Cherry Hill, N. J., Feb. 15, 1892, of heavy fever, Harry E. Clarke, 346, of the late Dr. Harry Clarke, of Cherry Hill, Pennsylvania, and Bertha Clarke, his wife, both of Cherry Hill, both of New York, and the late Mrs. William Lee of Philadelphia, aged 57 years.

Thompson.—Near Princeton, N. J., of consumption, Isadore, aged 20 years, 1 month.

If You Have A Friend

Afflicted with any DISEASE OF THE LUNGS, or air passages, Consumption, Catarrh, etc., send us their address and we will mail at once a book, etc.

Aerated Oxygen Co., 1085 Broad St., New York.

SABBATH Recorder.

Published weekly by the American Sabbath Union.

For sale, a good dairy farm, containing 100 acres, is under cultivation, commodious buildings, situated one mile from Alfred University. For further particulars address to O. F. Box 65, Alfred Centre, N. Y.