This w. shown

PHILLIPS BROOKS.

by Geo. R. Utter.

The sudden death of Rev. Phillips Brooks, bishop of the Protestant Episcopal diocese of Massachusetts, which occurred on Monday morning, January 23d, removed from the American pulpit one of its best known and most successful preachers. As a pastor to many and among men, but that was not all; his manliness was but the outward sign that he had taken into his soul the teachings of his Master, the meek and lowly Nazarene. While this may not be the time to write the story of his life, yet to mention a few of the characteristics which have especially marked his career during the years he has labored in God's vineyard, may serve to arouse in the hearts of those who remain to bear the burdens a fresh purpose to stand fast in the faith, to be strong.

There are several points of contrast between the two above named prisoners. John was banished because he had faithfully preached the Word of God and had borne testimony to the character, deeds, and life of the Lord Jesus Christ. Napoleon was exiled because all Europe understood that to give him his liberty meant to raise him; Christ, the Saviour of mankind; that was his theme. Phillips Brooks, the man, the scholar, and the preacher, was hidden in the shadow of the cross.

May God raise up others to strengthen and to comfort his people; and may we take as our own the Saviour's words: "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."
that his Spanish uncle and the Austrian match were the two main causes of his ruin. By the former he meant the invasion of Spain, and by the latter the divorce of his wife Josephine and his marriage to Marie Louise, the daughter of Hapsburg, the hated enemy of the French, in order, as Holland says, "that the devil might give him the child that God had denied to him." These were great mistakes, and sins as well. He loved Josephine when he married her as truly as he could be said to love anything at all; and she did more to make him popular than he ever did for himself. She had the affections of the common people as Napoleon never had. Whatever she asked of the French populace, the people would grant. She added immense anything more than simply Napoleon did not lack for men to fight his battles as long as he was living in wedlock with Josephine; but when he put her away in order to secure an heir to the throne, then the combined kings of Europe pointed to the fact that Napoleon was an unnatural and wicked man.

The people loathed it and would no longer volunteer to fight his battles. Then he had to rely on conscripts, and an army of drafted men do not begin to render the valiant service on the field as do volunteers; the former require an army to get and keep them together. Napoleon was forced to invade. It was a mistake, but a greater mistake was his invasion of Russia. He took six hundred thousand soldiers into that field and returned the next year with only a mere handful. These acts were material for remorse during his exile. Yet he did not seem to remorse over all this as much as he did over what would seem to you or me as a very little thing. And it shows the vanity of the man. What seemed to grieve him most during his banishment was that the English officers under whose custody he was would not address him by the title of Emperor. This they refused to do under instructions from England, who sent him into exile under the title of a mere general, and not as Emperor of France, a title which suited him best. Now if the apostle John had lived at the present day, he surely would have been amongst the first to be saluted by the title of D. D., especially if he had attained the age of ninety. Lesser lights than he have been thus honored. But now imagine the loving disciple grieving his life away on the Isle of Patmos because the authorities refused to call him anything more than simply a man. It is not to be thought of that John suffered from remorse during his last years. There was nothing in the respect that would furnish a basis for it. Napoleon was continually looking backward, regretting the mistakes of his life. John was ever looking forward at the joy that was awaiting him.

A gentleman died recently in one of our large cities, leaving eleven millions of dollars. He was a member of the Presbyterian Church, in excellent standing, a good husband and father, and a thrifty citizen. On his death-bed he suffered with great agony of mind, and gave the continual expression to his remorse for what his conscience told him had been an ill-spent life. "Oh," he exclaimed, and his weeping friends and relatives gathered about his bed, "Oh, if I could only live my years over again! Oh, if I could only be an Episcopalian for a few years, I would give all the wealth I have amassed in a life-time. It is a life devoted to money-getting that I regret. It is this which weeps me down and makes me despair of life hereafter. I would give all I possess to have hope for my poor soul!"

This was remorse. We have it within our power to determine whether our last days shall be filled with remorse for duties neglected, or wickedness accomplished. Let us make our present and future days such that we may pass away from this world, being without sin, but under the sunlight of a joyous hope in the future, and a reasonable trust in the mercy of God.

ALFRED UNIVERSITY.

BY PROF. R. C. COOK, P. D.

Many minds are naturally drawn most towards Alfred University, because of the changes that must come to it by reason of the death of its beloved President. As much is being said about what its future President and policy should be, it may not be amiss to look back to its origin and past history, in order that the future may be better provided for.

The origin and growth of colleges furnish a good illustration of the laws of evolution. Most of the colleges of the country have started because of the necessities of the location, or of the religious denominations with whose support they were endowed and fostered. They have grown from small beginnings, through struggle and toil, step by step, until they have attained their present standing and efficiency. This growth has been largely in proportion to the energy and interest manifested by those more immediately connected with the schools as workers and supporters, who furnish the influence, the students and the material aid.

The few seeming exceptions like Cornell, Michigan, Chicago, and Leland Stanford Universities, are the results of a demand for a higher education, made possible by the wealth of the smaller colleges, and which could only be furnished for the advanced work by the millions at their command. Even these will find that they can only grow by concentration of energy in the struggle with their environments.

Alfred University is a remarkable illustration of this great law of evolution, in its small beginning and growth, while struggling against difficulties and poverty, which but few schools have had to meet. The wonder is that it has done the work it has, and stands as strong as it does, in the face of the many changes in the necessities of the place, as a select school, and as an academy; was made a University and Theological Seminary because of the demand of the Seventh-day Baptists for a denomination school for a school where its sons and daughters might enjoy the advantages of a higher education which would better fit them for the ever increasing demands of life; and especially to more fully prepare its leaders and teachers and preachers, where they could receive not only intellectual strength but moral, and the advantages of a higher education which would better fit them for the ever increasing demands of life; and especially to more fully prepare its leaders and teachers and preachers, where they could receive not only intellectual strength but moral, and especially to more fully prepare its leaders and teachers and preachers, where they could receive not only intellectual strength but moral, and especially to more fully prepare its leaders and teachers and preachers, where they could receive not only intellectual strength but moral, and especially to more fully prepare its leaders and teachers and preachers, where they could receive not only intellectual strength but moral.
other colleges in the foundation studies of a liberal education. The second need is the full
equipment of the Theological Department, and the sending of our own theological students to
it for their theological education. This must be the crowning work of the school, and any
rival movement, however well intentioned, ought to be put aside. To some extent, at least, the
people away to other Seminaries is sowing discord that will, unless changed, end in weakness, if
it does not destroy the hope of growth for our people. A move has been made in the right
direction, and it is necessary for the people, before the six years embraced in that movement are
passed, to see that it does not end there. Our policy should be to prepare our students, both
collegiate and theological, in our own schools, then if they get inspiration for higher and special
work, the resources of those larger universities as post-graduate students, after they are
thoroughly settled in character, and so disciplined that they can make the most of their
opportunities. Then, if conscience rules the life and heart, there will be little danger of loss.

As to the President, who is to help direct in the future of the University, one qualification,
among many others, should be insisted on, viz.: He should be in full sympathy with all our
denominal work, with an earnest purpose to make the University a means of building up in the
broadest and highest sense of Christian education.

SEVENTH-DAY BAPTISTS AND THE RELIGIOUS
CONGRESS.
BY THE REV. GEO. W. HILL.

Is it advisable for our people, as a denomination, to represent themselves at the coming World's
Fair Religious Congress? *

The four hundredth anniversary of the
discovery of America by Christopher Columbus will be celebrated at Chicago in 1893, under
sanction of the government of the United States, on a very elaborate scale, fully in keeping with the
importance and dignity of the occasion and the land in which it is to be held. A comprehensive
display of the achievements of men in all the departments of material progress will be
arranged, such as the world has never witnessed before.

The World's Fair is to be made still more
notable by Conventions of the leaders of human
thought, in what is termed "World's Congresses," which is under the management of what is
known as the "World's Congress Auxiliary."

THE OBJECTS ARE:

1. To properly present to the view of the world, in a comprehensive manner, the intel-
lectual, moral, and religious progress of the race
by showing the most important results attained in the various fields of civilized life and activity. 

2. To strive to bring all the departments of human progress into harmonious relations. 

3. To strive for the adoption of better and more comprehensive plans for the promotion of
the progress, prosperity, unity, peace, and hap-
piness of struggling humanity.

These congresses have been fixed for Sep-
tember, 1893. The denominational congresses will be held from September 5 to 11. The Missionary Congress will follow the week following.

ADVANTAGES.

Some of the many advantages to us, as a people, worthy of consideration, are these:

1. In the Religious Congress a representa-
tive of our denomination will have the privi-
lege of explaining our denominational doctrines
to the world. Thus we may have a hearing, for
which we, as a people, have long and earn-
estly prayed. Here is our opportunity.

2. Discussions will be indulged, but each denomi-
national may have its belief to the world and the
reasons for them.

3. By this means the world will come to know
us and the distinguishing characteristics in
which we differ from the other denominations
of Christendom.

4. It is impossible to estimate the advan-
tages that will gain by becoming personally
acquainted with religious leaders of other peoples. To establish a friendly acquaintance will give our denomination a hold on the religi-
ous world it has never yet possessed.

5. Our influence as a "peculiar people"
will not cease with the closing of the Fair, but
our views, and the reasons for them, will be
placed on record, side by side with those of
other denominations, to be read by all who care-
fully peruse the proceedings of the World's Fair Congresses as they will be published.

6. A place to hold meetings and to sell our
publications will be provided.

7. It appears to me that such an opportunity as this to present our doctrines to the world, for
careful consideration, has never before presented itself.

8. And we claim to be seeking for oppor-
tunities. Therefore, duty appears
Here is.

In the opinion of your essayist it is advisable
to accept the opportunity for securing the hear-
ing.

THAT "HEARING" AT WASHINGTON.

(From January Outlook.)

The Outlook was an interested listener throughout the "hearing" before the "House
Committee," Jan. 10-13, at Washington, con-
cerning the opening of the World's Fair on
Sundays. In extent and interest it surpassed
any similar hearing hitherto held. The number
and character of the speakers, the intensity and
variety of opinions expressed, and the constitu-
ents represented, showed that both the local
issues in Chicago, and the general question are
attracting increasing attention throughout the
country.

The manner in which the closing act was ses-
cured last year, and the amount of politics and
policy involved, made it certain that the ques-
tion would come up again. It was well known
that neither the Sunday-closing bill, nor the ap-
propriation bill could pass alone. The sup-
porters of each entered into a treaty, and so
manipulated the case, by shrewd policy, and
sharp parliamentary tactics that the closing and
appropriation bills were carried through to-
gether. The result was not wholly satisfactory
either party.

Meanwhile the local interests at Chicago have
not been sitting in a sharppolitical. Several plans
were open to them and to the friends of open-
ing, and even the careless observer saw that
the law of last year was a new call to arms,
rather than a settlement of the question. It
was generally believed that the American Sab-
nath Union, and the "National Reform Asso-
ciation," leaders in the closing movement, had
not acted fairly in the matter of the petitions
which had been offered, and that the compro-
mise measure did not embody the voice of the
majority of the people. The fact that the Mod-
ern and Express, a newspaper which prints texts
of Scripture, and sermons, and special Sabbath
Reform arguments, with great show of sancti-
omoniousness, along with "tips" which incite
men to gamble at horse-racing, championed the "closing" movement, created great prej-
dice against it among newspapers, both secular and religious.

The triumphant rejoicing on the part of the
"God-in-the-Constitution" advocates, over the
passage of the "closing" bill, and the announce-
ment by them that "a Christian party" was
speedily developing, which could control the
security of Congress, and approve such legisla-
tion as it chose, if Christian influence was main-
tained and together show that "votes" were behind
their demands, awoke the friends of religious
liberty as nothing else could do. The arro-
gance which pervaded these rejoicings could
not fail to call out latent forces of opposition
on the part of those who believe that the national
constitution forbids Congress from even indi-
rect legislation touching religious matters. In
short, the friends of closing, too confident in the
hour of apparent victory, took the best con-
trive to insure a re-opening of the question on
the fundamental religious issues. It served their
purpose better to deal in lofty rhetoric, and in
glittering generalities, about "trampling on
God's law, incurring the fierce judgments of
Jehovah," etc. They dared not face the fact
that God's law and Mount Sinai have nothing
to do with Sunday. The various positions
-touching the religious phases of the case, were
full of contradictoriness. They ranged from
the "sweet reasonableness" of Drs. Atterbury
and Knowles (who were among the most tem-
pered and reasonable of those who voted for
sabbaths closing) to the wondrous Sinaitic theology
of Elliot F. Shepard, and the "tallest white angel,"
of Joseph Cook. For the sake of those readers
who do not know Colonel Shepard, the leader
of the forces in favor of closing, it should be
said that his theology touching the Sabbath
question, is a medley of strange extremes, most
marvellously mixed; he is a great success as a
theologian.

Of the advocates of closing, as a whole, one
must recognize them as earnest and honest
people, eating right and true; nowhere else in
many points by fundamental inconsistencies
and errors. They build upon the sand of false
claims, in calling Sunday the Sabbath, and as-
suming that the observance is commanded by
the Scriptures. They continue to press this
false claim forgetful of the fact that when
the amendment of Mr. Quay was under consider-
ation last summer, the word Sabbath was elimi-
nated, lest the law should apply to Sat-
urday, and so defeat itself. It would seem as
though that fact alone would have led to a
change in language and thinking in the late
"hearing," but it did not. That amendment
took all semblance of foundation from under
the popular assumptions concerning a "sacred
Sunday," "God's outraged law," etc. The friends of closing seemed to realize that the
only policy offering success was to ignore

* A paper prepared for the Ministerial Conference held at Rising Sun, Indiana, Oct. 16, 1892, and by vote
of the Conference requested for publication in the San-
batb Recorder.
the weaknesses in their theological claims and to appeal to Congress not to repeal the law lest it should condemn its action of last year.

Chicago led in the crusade for opening. It was represented by its Mayor, a delegation of Aldermen, by delegates from the Woman's Club, and by representatives of various national and international labor societies, and German saloon-keepers. While some of these advocates objected to the law as unconstitutional on religious grounds, the main arguments against closing were that it was “un-American,” was a violation of the Constitution, and was a fraud on the people. The claim that the saloons desire closing was closely allied to bitterness. It showed how wide and deep the real or imaginary gulf is between the evangelical churches and the “laboring classes.” It must have been food for earnest and painful afterthought by those who hoped for a more perfect understanding.

Certain facts were adduced which “scored” a strong point for each side, along certain lines. The German saloon-keepers of Chicago sent a petition to the Senate, in which they said: “We Women’s Working Men’s Benevolent Association of the world have best interests of our guests should be entertained, and how far her municipal interests, and her business affairs should be modified by the various demands and exigencies which would come with the Exposition. It would not be fair to say that the reasons given for opening were only mistaken or that the reasons for closing arose mainly from bigotry and intolerance, as was sometimes mutually charged.

The representatives of “Liberal Christianity,” such as Dr. Savage, of Boston, and Dr. Thomas, of Chicago, urged opening, because it would tend to help the masses to a better idea of what Christianity seeks to do for them, and because Sunday is not a sacred day, and that the false idea concerning it is a real injury to its observance.

The representatives of Sabbath-keeping Christians did not plead for opening, but against the law, as a real, though indirect interference of Congress in matters religious. The Editor of the Sabbath Outlook urged that all Sunday legislation, historically, and in essence, was Sabbathism; that it was a misnomer; that in spite of the strictest legislation, regard for Sunday has steadily declined since the Puritan period; that no day has ever been regarded as a Sabbath, or will be so regarded, except under those conditions; that since the Puritan Reformation Sunday has been de-Sabbatized by appealing to the civil law; that the whole question should be relegated to the religious conscience; that the decisions of our lower courts touching the constitutionality of Sunday laws are variant and contradictory; and that Congress should not assume to impose such legislation until the highest judicial tribunal has passed upon the constitutionality of it as touching the question of religious liberty.

The ladies who represented Chicago and opening made some telling “hits.” Mrs. Washburn’s well-versed sarcasm, assailing weak points, and exposing the fraudulent and specious claims, were thoroughly enjoyed by all except the men through the points of whose armor her stiletto ran; e.g., “Modesty becomes a woman, whatever becomes a clergyman.” “I respect genuine faith and mainly convictions, but I have precious little regard for the man who believes in prayer, and then resort to the boycott.”

The fire with which Mr. Morgan, representative of laboring men, repudiated the pretended friendship of the churches for the working men, and denied the right or the ability of clergymen to speak for them, was closely allied to bitterness. It showed how wide and deep the real or imaginary gulf is between the evangelical churches and the “laboring classes.” It must have been food for earnest and painful afterthought by those who hoped for a more perfect understanding.

The Editor of the Sabbath Outlook urges that all Sunday legislation, historically, and in essence, was Sabbathism; that it was a misnomer; that in spite of the strictest legislation, regard for Sunday has steadily declined since the Puritan period; that no day has ever been regarded as a Sabbath, or will be so regarded, except under those conditions; that since the Puritan Reformation Sunday has been de-Sabbatized by appealing to the civil law; that the whole question should be relegated to the religious conscience; that the decisions of our lower courts touching the constitutionality of Sunday laws are variant and contradictory; and that Congress should not assume to impose such legislation until the highest judicial tribunal has passed upon the constitutionality of it as touching the question of religious liberty.

The ladies who represented Chicago and opening made some telling “hits.” Mrs. Washburn’s well-versed sarcasm, assailing weak points, and exposing the fraudulent and specious claims, were thoroughly enjoyed by all except the men through the points of whose armor her stiletto ran; e.g., “Modesty becomes a woman, whatever becomes a clergyman.” “I respect genuine faith and mainly convictions, but I have precious little regard for the man who believes in prayer, and then resort to the boycott.”

The fire with which Mr. Morgan, representative of laboring men, repudiated the pretended friendship of the churches for the working men, and denied the right or the ability of clergymen to speak for them, was closely allied to bitterness. It showed how wide and deep the real or imaginary gulf is between the evangelical churches and the “laboring classes.” It must have been food for earnest and painful afterthought by those who hoped for a more perfect understanding.

The Editor of the Sabbath Outlook urges that all Sunday legislation, historically, and in essence, was Sabbathism; that it was a misnomer; that in spite of the strictest legislation, regard for Sunday has steadily declined since the Puritan period; that no day has ever been regarded as a Sabbath, or will be so regarded, except under those conditions; that since the Puritan Reformation Sunday has been de-Sabbatized by appealing to the civil law; that the whole question should be relegated to the religious conscience; that the decisions of our lower courts touching the constitutionality of Sunday laws are variant and contradictory; and that Congress should not assume to impose such legislation until the highest judicial tribunal has passed upon the constitutionality of it as touching the question of religious liberty.

The ladies who represented Chicago and opening made some telling “hits.” Mrs. Washburn’s well-versed sarcasm, assailing weak points, and exposing the fraudulent and specious claims, were thoroughly enjoyed by all except the men through the points of whose armor her stiletto ran; e.g., “Modesty becomes a woman, whatever becomes a clergyman.” “I respect genuine faith and mainly convictions, but I have precious little regard for the man who believes in prayer, and then resort to the boycott.”

The fire with which Mr. Morgan, representative of laboring men, repudiated the pretended friendship of the churches for the working men, and denied the right or the ability of clergymen to speak for them, was closely allied to bitterness. It showed how wide and deep the real or imaginary gulf is between the evangelical churches and the “laboring classes.” It must have been food for earnest and painful afterthought by those who hoped for a more perfect understanding.

The Editor of the Sabbath Outlook urges that all Sunday legislation, historically, and in essence, was Sabbathism; that it was a misnomer; that in spite of the strictest legislation, regard for Sunday has steadily declined since the Puritan period; that no day has ever been regarded as a Sabbath, or will be so regarded, except under those conditions; that since the Puritan Reformation Sunday has been de-Sabbatized by appealing to the civil law; that the whole question should be relegated to the religious conscience; that the decisions of our lower courts touching the constitutionality of Sunday laws are variant and contradictory; and that Congress should not assume to impose such legislation until the highest judicial tribunal has passed upon the constitutionality of it as touching the question of religious liberty.

The ladies who represented Chicago and opening made some telling “hits.” Mrs. Washburn’s well-versed sarcasm, assailing weak points, and exposing the fraudulent and specious claims, were thoroughly enjoyed by all except the men through the points of whose armor her stiletto ran; e.g., “Modesty becomes a woman, whatever becomes a clergyman.” “I respect genuine faith and mainly convictions, but I have precious little regard for the man who believes in prayer, and then resort to the boycott.”

The fire with which Mr. Morgan, representative of laboring men, repudiated the pretended friendship of the churches for the working men, and denied the right or the ability of clergymen to speak for them, was closely allied to bitterness. It showed how wide and deep the real or imaginary gulf is between the evangelical churches and the “laboring classes.” It must have been food for earnest and painful afterthought by those who hoped for a more perfect understanding.

The Editor of the Sabbath Outlook urges that all Sunday legislation, historically, and in essence, was Sabbathism; that it was a misnomer; that in spite of the strictest legislation, regard for Sunday has steadily declined since the Puritan period; that no day has ever been regarded as a Sabbath, or will be so regarded, except under those conditions; that since the Puritan Reformation Sunday has been de-Sabbatized by appealing to the civil law; that the whole question should be relegated to the religious conscience; that the decisions of our lower courts touching the constitutionality of Sunday laws are variant and contradictory; and that Congress should not assume to impose such legislation until the highest judicial tribunal has passed upon the constitutionality of it as touching the question of religious liberty.
Various remarks, such as might be supposed to be dashed off carelessly by the pen in the hands of class-mates, assembled in the study room of Mr. David. We select the following:

Joseph Russell, Arnold Brown, James Parker, William Arnold Brown, Elijah Elisha Libby of Concord, Nathaniel Jones Anno Domini, Providence, July 31, 1771, William Rogers at Newport. Jonathan Brown (several times), James Manning, know all men by these presents, that I, James, had no secrecy, no secret, now publish and unveil, that Arnold Brown, Esquire, of Cosam Good fellow, Ustick Ward, form as a Class, on whom, set at [sic]. Samuel Jones Sednnon manus ejus. David, Reuben entitled. M. Edwards. I guess it is True in some Degree, but what?

The Compend, altogether in the handwriting of Ebenezer David, consists of exercises taken from higher mathematical studies. It indicates the manner in which lessons were prepared and recited in those branches at that time in the few colleges of the country. Throughout the whole book, the writing is very distinct, compact, neatly arranged, and uniform in style. Rarely is a word misspelled. The mathematical figures are carefully drawn with a pen, the straight lines being usually made with the help of a ruler. The circles and the parts of a circle are drawn with the compass, the sharp-pointed instrument, and then these scratches are closely dotted by means of pen and ink. The titles to the exercises are under-scored by two parallel lines, a short distance apart; and the exercises themselves are separated from each other by similar lines, extend- ing across the page. There is not an ink blot in the entire work, scarcely an erased word, and but few insertions of omitted words. There are no scribblings in the body of the book.

The first four books of Euclid's Elements of Geometry are given in the beginning. At the close of the first book is written the following: "The end of the first Book of Euclid's Ele-

"ments, Per Samuel Ward." Doubtless, this book was copied from a similar work of this fellow-student, who began his studies in the college and entered the college in the following statement: "The end of the Second Book."

The last book closes thus: "The End of The Fourth Book, Finsia. With these words are inserted the Domination From. At the opening of the first book is entered thus: "begun June 4, 1769," and at the end of the second: "David manus ejus anno domini 1769."

In each of these books, geometrical definitions are first presented; then follows the enum-

eration of propositions as theorems and problems. An index is used in the book and the solution or the solution, which is never written out. Persons acquainted with this science will be interested in noticing the peculiarities in the wording of some definitions selected as follows: "A point is that which has no parts." "A right line is that which lies exactly between its points." "A plain Angle is the mutual inclination of two lines to one another in the same plane, so touching each other as not both to be in the same right line." "A term is that which is the extremity of any thing." "A figure is that which is Composed under one or two "Right Lines." "Right lined figures are those which are Comprehended by right lines." "A Circle is A plain figure Contained under one line, which is Called ye Circumference, to which all right lines drawn from A Certain point within the figure are equal; and that point is Called the Center of the Circle." "Moreover, amongst three sided figures, that is a right angled tri-

angle, which has a right angle." "Parallels are right lines, which being in the same plane and produced infinitely either way, will not meet, and another right angle parallelogram is said to be contained under the two right lines, Comprehending a right angle." "A right line is said to touch a circle, when meeting it and being produced, does not cut it." "A Sector of a circle is the figure comprehended between the same circle and a straight line drawn from the centre of the circle and that part of the circumference of the circle which is between them." "A right lined figure is said to circumscribe a right lined figure, when every side of the circumscribed figure touches every angle of the figure around which it is circumscribed." Under Common Notions or Axioms, we give the following: "If equal things be taken from equal things, ye remainders are equal." "Things which mutually agree with one an-

other are equal to one another." "All right angles are right." Under propositions, we copy the famous forty-seventh of the first book: "In right angled triangles, the square described upon the side opposite the right angle, is equal to both the squares described upon the sides adjacent to the right angle contained in the figure drawn shows that this proposition is demonstrated in the same way as employed now. Proposition eleventh in the second book is a problem, thus: "to divide a right line into two such parts, that the rectangle Contained under the whole line and one of the parts shall be equal to the square of the other line." Proposition twenty-second in the third book is a theorem: "The opposite angle of any quadrilateral figure de-

scribe In a circle, are equal to two right angles." Proposition sixteenth in the fourth book is a problem, thus stated: "to inscribe an Equilateral and Equiangular Quincunecad (Or Figure of fifteen sides) in a given circle."

The portion of the Compend assigned to Conic Sections presents full descriptions of the various figures, and exact demonstrations of all the properties of these figures. The following is the beginning: "From the whole it appears that Conic Sections are a System of Regular Curved allied to each other; and that one is changed into another when it is either in-

creased or diminished in infinitum. Thus, the Cylindrical Surface is transformed into the Parabolic cylinder, the Conical to the Ellipsoidal, and the Ellipsoidal into the Paraboloidal, and the paraboloidal into the elliptical Surface. The Ellipsoidal, in like manner, becomes the hyperbolic Surface, and the hyperbolic is changed into the cylindrical Surface. That is, the cylinder is transformed into the cone, and the cone into the sphere, and the sphere into the other figures, and the figures are converted into one another in the same manner."

The portion of the work embraces plain Trigonometry, and occupies twelve closely written pages. After presenting several problems of a general nature, it divides the subject matter into Right Angled and Obtuse Angled, under Articles, Axioms, Observations, Examples, and Corollaries. The definition is unique: "Trigonometry is the Art of Practical Geometry, which relates to Angles, and is in general, the Art of Computing ye measure of the Sides and Angles yt are not given from Geometrical properties of those that are given. Very briefly the Art of Mensuration and Surveying. The latter is defined as "the Art of measuring, laying out, levelling, and dividing land." The GODFELT OF PETER. Sometimes ago the religious world went into spasms over the "new find," the great Didache or Teaching of the Apostles. It was hailed as a production showing early church discipline, and was eagerly sought for as throwing light on various disputed doctrines, the Sabbath, baptism, and the Lord's day. Attempting to see the credulity of some of our "scholar-

" and "authorities." But who to-day quotes from this Didache or hardly remembers that there was once such a "find?" Of course it furn-

ished material for profound essays, and news-

paper articles.

And now we are thrown into another flutter. There has been uncovered more of biblical lit-

erature. The Gospel of St. Peter has been discovered, and now the Christian at Work, and similar periodicals, are happy over "added evidence." "It confirms the early authorship of John's Gospel," and more than all is seen the writer's dependence upon the four gospels then existing, because he refers to "the Lord's-

day, a term which occurs but once in the entire New Testament, and was not established until the second century." Now let the American Tract Society, if it pleases that body, settle the "Lord's-day" question. Peter says: "Early in the morning, as the Sabbath was drawing on, there came a crowd from Jerusalem and from the surrounding country to see the tomb which had been sealed. And in the sight of the Lord's-day was drawing on, as the soldiers were on guard, two and two in each watch, there was a great voice in heaven," etc. Again, "At the dawn of the Lord's-day Mary Magdalene, a disciple of the Lord ... took her friends with her and came to the tomb where he had been laid." Yes, friends, keep cool now, the faith is in no danger. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." That this Gospel of Peter, so-called, is spurious, is virtu-

ally admitted by the very critics and "schol-

ars" who are now so glad over the discovery. In the March issue of the American Tract Society, there is a column to favorable comments says, "The work could not possibly have been written by Peter." Yet the last paragraph of this wonderful discovery makes direct claim to apostolic authorship, as witness: "But we, the twelve disciples of the Lord, have been ordered and warned not to grieve; and each one grieving for that which was come to pass departed to his home. But I, Simon Peter, and Andrew my brother, took our nets and went away to the sea; and there was with us Levi, the son of Alphsos, whom also Jesus called Simon. And a man can write a document like that, no matter how early, or in how good Greek, and sign Peter's name to it, claiming it to be of apostolic authorship, that man, in good English is — we came very near saying — And if he will lie about the authorship he would not be so particular about an assertion regarding "Lord's-day" or any other subject matter. It is no reliable "living witness" as the Christian at Work calls it. We have too many "living witnesses" to the falsehoods afloat filling up the document. The true Gospel of Peter, according above, is a "Newly Discovered soul in obeying the truth — 1 Peter 1:22), not in running wild over "heretical writings." Read also 2 Peter 3:1-3, 15-18.

Cut out the "newly discovered Gospel of Peter" and file it away in the pigeon-hole labelled "Fakes."
MISSIONS.

Alaska is nearly one-fifth as large as all the other States and Territories together; and San Francisco is a few hundred miles east of the middle point between the eastern and westernmost shores of the United States.

The Turkish government, with duplicity and with the fanaticism and hatred of Christians characteristic of Moslemism, is seeking to destroy Protestant missions, with their work, workers, schools and publications. The Christianity introduced by American missionaries is lifting the Moslems out of their moral and intellectual stagnation, and they are waking up to the fact that there is a broader field of thought and action than they have ever dreamed of before.

The representatives of fourteen or fifteen missionary organizations, our own included, met at the Bible House, New York, January 26, 1893, for a conference upon the subject of Chinese legislation by our government. Dr. H. L. Morehouse, of the Baptist Home Mission Society, presented a clear and forcible summary statement of the responsible motions made by Congress in regard to the Chinese in this country. And two committees were appointed, one to look after the publication and circulation of this statement, in leaflets and in religious and secular papers; the other to go before Congress and urge the repeal of the disgraceful "Geary Bill" of May, 1892, relative to Chinese exclusion. We hope to publish at an early day the substance of the statements made by Dr. Morehouse, and such other information as we can obtain. The honor of our nation, and American missionary and commercial interests are all involved and threatened. We hope that a righteously indignant sentiment against the doings of Congress will be created among our people; and that many of our brethren will write to their Senators and Representatives in Washington at once, urging them to vote for the repeal of the bill mentioned above. There is power in public sentiment.

AN INTERESTING CONFERENCE.

It was our privilege recently, with three other members of our Board, to attend a general conference of secretaries and other officers of different Boards and Societies in the United States and Canada, held at 55 Fifth avenue, New York, for the purpose of discussing practical questions of missionary policy and learning whatever is best from the methods and the experience of each. The following were the principal topics:

Mision work in the New Testament as related to mission work to-day.
Should native converts be discouraged from coming to Europe and America for education? Should natives educated in America be commissioned as the work of Foreign Missions.

And the following were among the conclusions reached and the facts brought out:

Churches should be kept in as close and direct connection as possible with the field, work and workers. As a rule native converts should be discouraged from going abroad for an education; for the tendency of this is to weaken the bonds of sympathy between them and their countrymen; for, upon being abroad, upon returning to their native land they should labor on the basis of other native and not of foreign missionaries. The financial standing of Missionary Societies, in the money markets of the world, is quite equal to that of banking houses; for, as an English business man said, a Missionary Society was never known to default. The Methodists remit funds to their missions in all parts of the world by drafts drawn by their Secretary on their own Treasurer; and these sell equally well with drafts on New York and London. The importance of analyzing expenditures was urged, in order that the cost of each department of work may become a matter of record and study. Work, prompt and earnest, by the saved and the unsaved, develops spiritual power. Converted native adults are found to be among the best workers on the foreign field. Evangelistic labor is first and fundamental in importance; and the evangelistic spirit and purpose should inspire and control all other forms of effort. Direct evangelistic work has been found to be especially successful in China. For the education and inspiration of our churches at home, pastors must preach on missions; returned missionaries visit among the churches and people; and missionary literature be circulated and read. Missionary enterprises sustained by well organized Boards and Societies, which, in turn, are supported by the churches, command greater respect and confidence. To our great regret we were obliged to go away just before the discussion of the last topic, one in which we felt a deep interest.

The conference was one of great interest and helpfulness; frequent prayer was offered for the divine blessing and guidance; and the great work of missions and weighty responsibilities were considered with most intelligent, Christian seriousness.

FROM O. S. MILLS.

We have continued to hold services with the Lincklaen people at 10:30, and with the Oteeic people at 2 o'clock, regularly, on the Sabbath.

About the middle of November we made a trip to Preston, and visited several families and held services on Sabbath and First-day, with an average congregation of twenty. In anticipation of our coming the church had been fitted up so that our meetings were held there instead of at the school-house, as on our previous visit. If we remain on this field next summer we think it will be well to visit Preston regularly once each month.

Thanksgiving Day we held service with the Lincklaen Church, and since then have held twenty-five very interesting meetings, in which the church has been considerably revived. Six young people have been added by baptism, and last Sabbath another young man requested baptism and church fellowship, which request was granted. His baptism will be deferred a little time with the hope that others will be ready to come in.

A Christian Endeavor Society is being organized.

Bro. Swinney has kindly aided us at seven of these meetings. At nearly every meeting from thirty to forty minutes were spent in prayer and conference, in which nearly all present took part.

The interest in the work at Oteeic continues about as before reported. We are trying to arrange for a series of meetings to follow our Quarterly Meeting to be held there in the last part of this month.

We feel very weak in view of the great amount of work needed on this field. Pray for us.

LINCKLAEN CENTER, N. Y.,

—THIRTEEN weeks of labor; 38 sermons, and 7 by Brother Swinney; congregations of 26; 72 visits; the distribution of 180 pages of tracts; 6 additions by baptism.

FROM M. E. MARTIN.

I regret that in making this report I cannot give a more flattering account. We are, however, trying to maintain our standing and hope our efforts are not altogether in vain. The attendance has not been up to the average, we think, for this time in the year. Yet this is accounted for by sickness, bad weather, etc. The attendance during the last few weeks has been on the increase and therefore we feel more hopeful. We very much need a church building in Hornellsville and think somewhat of trying to secure a lot. No official steps have been taken as yet. We are still hoping that you will be able to visit us in your future; also hoping to be remembered by you in prayer, I remain your brother in Christ.

ALFRED CENTER, N. Y., Jan. 2, 1893.

—THIRTY-FOUR discourses at Hornellsville and Hartsville; congregations of 25 to 30; 8 prayer-meetings; 35 calls; one addition by baptism.

AN IMPERIAL EDICT.

REV. F. R. CALAND, W. BEI.

The following is a translation which I have just made of a proclamation issued last winter by the Country Magistrate of Lou-Jgan (Shantung Provinces), put to the recent edict of the emperor, commanding all high officers of the nation, civil and military, to extend privileges and protection to the Christians in China, and to protect them in case of riot:

In compliance with the Imperial Edict, we issue this proclamation, with injunctions concerning our intercourse with every nation, to wit, that in accordance with the Imperial Decree, it is already agreed that evangelists of every nation, preaching in China, shall, as set forth in the treaties, receive the constant protection of China's magistrates and people, because in the first place, the religion of the Western countries simply adorns peoples to be肜, and has been extended to Chinese subjects, under the jurisdiction of the local officials. The religions and peoples ought to be respected, and that we have an equal footing with the subjects of China's sages, yet its intent was in
The hospital helpers and their wages I give below, trusting the sisters in the home-land will be willing and able to pay not only Mrs. Ng and Lucy Taung's, but even more than that.

Mrs. Ng per month ............. 84.00
Lucy Taung (Bible woman) per month .......... 6.00
Assistant ............. 6.00
Cook woman, per month .......... 4.00
Gate man ............. 5.00
Cookie ............. 4.00
Two young women under training, first year per month .......... 30.00

There are four patients in the wards at present. We have our formal opening next Wednesday.

SHANGHAI, Dec. 23, 1903.

WHAT MAY BE DONE?

An Eastern woman of marked culture went West to make her future home. Their new neighbors were of all degrees of intelligence and of several different nationalities. After carefully studying the several women whom she met and compared, she decided to form a Woman's Club for the purpose of elevating those among whom she dwelt. Consulting a home missionary who had been in the community several years, she was told that her project was rather a hopeless one. "But God bless you in it," fervently exclaimed the minister, "if you can get them into a mutual improvement club I may succeed afterward in getting them into church work." This courageous pioneer of clubs invited these busy women to unite with her in forming a "Literary and Literary Club." She arranged for the first meeting in her own home, and had light refreshments served before her guests separated. An evening reception was given by the club once a month. This brought together rich and poor, employer and employee; it is a means of intellectual influence, and soon good manners were on the increase and newsmongers on the decrease. Gentlemen who were without homes were invited to these receptions, and in this way an influence was thrown around them for good. By and by the neighbors of the missionary became true. Many attended the mission church now who had never passed through a church door, after reaching the "border" community. And more than this, before one year had gone by there were additions to the church from this same literary and literary club.

This incident illustrates how one may "do the duty that lies nearest to her own door." If one has not the gift to organize and direct she can interest some sister who has that ability, and who, with her sympathy and co-operation, may do more to help others to intellectual growth. The opportunity of the present is the door to future attainments. To neglect the passing opportunity is to close the door. To keep that freshness of mind and spirit necessary to make use of such an opportunity, she must be nourished and kept in some way in view; and remember that earnestness knows no defeat.—Missionary Helper.

HOW TO USE A MITE-BOX.

Mrs. A.—I have just received a missionary mite-box. What am I to do with it?

Mrs. C.—I will tell you what I did. I was very much interested in the thought of having a mite-box, and I went with one under some articles in my bureau drawer. When the collector calls I shall have the box filled. If you wish, I will ask some to come to call for my account.

Mrs. B.—That reminds me of the one talent hidden in the napkin! I should not dare risk the comment of Christ upon it unless it is known to me upon a call for my account.

Mrs. C.—Well, how do you treat yours?

Mrs. B.—I place mine in a position where I shall see it frequently, and be likely to have it seem to say to me, "What shall I render to the Lord for all his benefits?"

Mrs. A.—A plain question, truly, for a little box is not much of my income. But it is not that I have not had occasion to think of it, for I have had and will continue to have. When I think of the Lord's magnificence; of the many gifts and favors I have received; of the many hours I have spent in prayer; of the many promises that have been fulfilled; of the gracious Providence that has preserved me through many dangers, and many triumphs, I am led to reflect more upon it, and to feel conscious of the many blessings I have had. In the time of my cordiality to my Father and Saviour. How that view ennobles the little things of our daily lives!

Mrs. B.—Yes; and the intercourse with our Saviour by means of it is wonderful. His constant care and love revealed in this way, and our tokens to him of grateful recognition, surround us as with a fragrant atmosphere from a garden of roses.

Mrs. E.—I have a mite-box, but I never thought of using it in that way. I have put one now and then in my offerings, but never passed through it when I had a sudden call to make change. I have found it a very convenient box to have at hand.

Mrs. B.—Would you, to make change, take a penny from your purse?

Mrs. E.—Of course not; that would be stealing.

Mrs. B.—The penny, or dollar, you put into the missionary box is not yours. You have given it back to the Lord, and have no more right to take it from that box for your own use, than you have from my purse.

Mrs. G.—Well, ladies, I have tried the mite-box a year. I have not found it the helpful friend Mrs. B. talks about; it is a great deal of trouble, and I think I shall not try it another year.

Mrs. B.—Have you used the box with a "thank you" in your heart each time? If not, you have not really used it. And as to the trouble of the box, when we are willing that our Saviour should measure the trouble of constant thought for us, then we may talk of the trouble of the little thanks we can return him.

Mrs. A.—I think I see now what a mite-box is for. It is not to take from, nor to give contributions to missions, nor of regular or annual thank-offering, but it is to gather up the interesting juices of the missionary year. It is an expression of gratitude, deepens the feeling in the heart. I see, too, its blessing to us depends upon how we use it.—The Work at Home.

SECRET OF TRUE BEAUTY.

Alice Freeman Palmer, ex-president of Wellesley College, said in an address before the Woman's Board of Foreign Missions: "I am sorry for those of you who have no great, absorbing interest outside of yourselves. In studying faces at social gatherings, I have been impressed with the different expressions upon the countenances of those who are accustomed to assemble purely for pleasure, and those lives are dominated by any noble purposes.

"Girls naturally desire to be beautiful. But if beauty is to be lasting, it is not to be by study. If you are not in your personal presence which makes many women of that age so attractive, they must live a life of service, with a constant thought for its own sake, will never make a girl winsome. Her grace, her accomplishments, her talents of every kind must assume a new position and be really possessions. This is why an interest in foreign missions has such an enabling influence. It is the young generation's desire thought and affection to the farthest limit."
The Sabbath Recorder.

The question of baptism is one that has a definite scriptural basis both as to its mode of administration and as to the proper subject of the ordinance. Our Lord, in his last commission to his disciples, joined it with repentance and faith in such a way that it is impossible for any to accept baptism, in accordance with that commission, who does not repent of sin and believe on the Lord Jesus Christ. The practice of the apostle as shown in the Acts was clearly in accord with this commission. That the mode of administration was immersion is clearly indicated by the word baptism, and by the language describing the baptismal scenes of the scriptures, such as that of the Lord Jesus Christ. The practice of the apostle as shown in the Acts was clearly in accord with this commission. That the mode of administration was immersion is clearly indicated by the word baptism, and by the language describing the baptismal scenes of the scriptures, such as that of the Lord Jesus Christ.

The Bible, the Bible only, is the religion of Protestants, and we are to apply in such a way as to make our religion a living thing, a thing that can be understood and appreciated in the light of the world as it is today.

Current Topics is the name of a new literary venture, issuing from Chicago, and, though not in any sense an organ of the great University, it is designed to further the general interests of the higher education of the masses. To this end it promises more of the distinguishing marks of new publications of this kind, with its great number of religious and educational subjects, such as the center of this chief mark. The World's Fair as a great educational agency receives prominent mention, while excellent poetry and choice fiction abound. The literary editor of Current Topics is Edwin Lewis, of last year's class at Alfred University, which is a sufficient guaranty of its superior excellence. The magazine is published monthly, at 1026 Masonic Temple, Chicago, for $1 a year. A little more care in the press work, especially on the cover, would improve the appearance of a really excellent publication.

One of the most difficult things is to see men and things in their proper relations and proportions in the present time. We see no heroes save in the past, when time and distance have put them in true perspective. But we may not therefore conclude that there are no heroes in our midst. Time and distance will throw them upon the canvas where others may see them if we do not. On the northward for the bright hours, the golden opportunities, and the grand fruitions in the future. But may we not have bright hours now; are there not golden opportunities lying all around us in the present, and may we not, if we will, realize much of the blessed fruition of things? We would not rob the past of its heroic record nor take from the future any of the inspirations which it now holds for us; but if we were to make more of the present, our record when it becomes past, would be more grand, and our future, in becoming the present, will be richer in the golden fruitions. The living present, not the dead past nor the dreamy future, is the time of greatest moment to us. "Behold, now is the accepted time, behold to-day is the day of salvation."

When our Lord said, "Blessed are the pure in heart, for they shall see God," he did not declare an arbitrary decree, but he uttered a judgment. Thus the Jews of that day appreciated a musical composition or a work of art who has some music or some artistic taste in his soul. He only can know the joys of heaven in whose soul there is something which responds to the purity, the peace, the glory of heaven. A little boy was born blind. At last an operation was performed and the light was let in slowly. When, one day, his mother led him out of doors and uncovered his eyes, and for the first time he saw the sky and earth, he cried, "Oh, mother, why didn't you tell me it was so beautiful?" She burst into tears, and said, "I tried to tell you, dear, but you could not understand me." So it is when you try to tell what is in the Bible and the love of Jesus. Unless the spiritual sight is open, we cannot understand. The psalmist prays, "Open thou mine eyes that I may behold wondrous things out of thy law." This is why the ungodly man cannot understand the things of the kingdom of God, which are spiritually discerned. Thus it is that heaven is a place prepared for those who are prepared for heaven. None others can enter there.

Two or three weeks ago, we published a letter announcing the conviction of the Rev. H. C. Randol, of Washington, D. C., that the Sabbath. We have just received the following note from Bro. Himsan, which is its own explanation. We extend to this brother the hand of welcome to the "Little company of Sabbath-keepers," and to the joy of knowing that it is better to have a name in the Book of Life than to be part of the multitude in the way of disobedience. May he yet live long enough to sow much good seed for the Sabbath truth.

The Jubilee Papers, of which we have several times spoken, are now completed and will be shipped in a few days to the Missionary Secretary, at Ashaway, R. I., to whom all orders for them should be sent. The papers are written by men of different persuasions, upon as many different topics. The theme of all is, of course, the fifty years of our history as a missionary people. The paper by Dr. Jones of London on the "English Seventh-day Baptists," is written by a proper hand, and is followed by a sketch of various missionary operations, prior to the organization of our general Missionary Society, fifty years ago; the work in and by the several Associations; the home missionary operations of the Society; the China Mission; the Holland Mission; Work for the Jews; Education among Seventh-day Baptists; the Witness of History for Denominational Education; Seventh-day Baptist Publications; Sabbath Reform Work; The Woman's Work; Young People's Organized Work; Our Connexion and Home Missions and Sabbath School, a Century of Foreign Missions. Fifty Years Ago, and The Future, are followed by a statistical table showing the years and places of anniversaries, with preachers of annual sermons, number of workers, and incomes and expenses, and also the officers of the Society, members of the Board, with the number of years of service. The whole is compressed into the limits of 163 pages, and is sold for 50 cents in paper covers, or 75 cents in cloth. No Seventh-day Baptist home can afford to be without a copy of this book, for the information which it contains can be obtained nowhere else, and every Seventh-day Baptist needs to know just what he can here learn. We congratulate the Secretary of the Missionary Society on having gotten together such a compendium of valuable matter, and we trust he will be kept very busy
for the next few weeks filling the orders which will come to him for them. Of course, all such orders will be accompanied with the money.

The death of ex-Secretary Blaine occurred in Washington, Friday morning, January 31st. Though so generally anticipated, its announcement sent a thrill of sadness through the entire nation. It is the general testimony that Mr. Blaine was a statesman of the first order. He was a born leader. He entered college at 13 years of age, becoming at once a leader among the boys, and graduating at 17 with the highest honors of his class. He studied law but never practiced. After two or three years spent in teaching he entered the fields of politics, where he took high rank from the very first. While still in the twenties, he was elected to the Maine Legislature, where he served four years—the last two being Speaker of the House. He served fourteen years in the United States House of Representatives, of which, for three successive terms he was Speaker; and for seven years he was United States Senator. But his most eminent services were performed while Secretary of State, first in the Cabinet of President Pierce, and then that of President Harrison. That he did not reach the presidency was no doubt, a great disappointment to him; the failure was due not to lack of ability on his part, but to the opposition of politicians and to combinations which were beyond the control of the Fair. Further, in this country, at 60 years of age, have seen so many years of public service, and none have grasped more firmly and comprehensively the problems with which he has been called to grapple. Few, if any, have done their work so conscientiously and with so little regard to the criticisms and reproaches of their opponents. Historically he was the ablest statesman, and one of the purest patriarchs of his time. His death is a national bereavement.

An audience of temperance workers assembled a few days ago in beautiful Willard Hall of the Woman's Temple to listen to our Brother P. A. Burdick, whose splendid work for temperance has given him a national reputation. It was the pleasure of the Western Editor to be present, listen to his earnest and poetical words, and give him a welcome to Chicago. Brother Burdick has been engaged by the United Societies of Christian Endeavor, on the "West Side," in Chicago, to lead a great temperance revival early in March. His plans, as outlined before the audience, were similar to the plans for true revivals of any kind. Their dominant note was—personal work. He assured his hearers that they must not depend on any eloquence of his. He had never made but one great speech; he never expected to make another. If a mighty work was to be done, the people must do it. He touched the hearts of all present by his reference to the multitudes of young men,—somebody's boys—who are being drenched by the saloons, and shrinking from the goal in their behalf. We extend to Brother Burdick, in his noble work, our warmest sympathy. God bless him as he goes up and down the land reasoning "of righteousness, temperance and judgment to come," and may he have many years of usefulness.

When the history of the Sabbath question in America shall be written, the years 1892 and 1893 will have a conspicuous place in the record. The World's Columbian Exposition has been, during the past months, the innocent occasion of a mighty controversy concerning Sunday, its sacredness, its observance, and the methods of securing its observances. The conflict has now reached its climax, and while we await the final decision of Congress it may be profitable for us to take a survey of the situation, draw our conclusions and formulate our principles.

"Shall the World's Fair be open on Sunday? On the one side a large party composed almost entirely of religious people answers: "No! This is a Christian nation, and Sunday is the Christian Sabbath. The Fair is open, Sunday will be decorated, excursions will run and the day will be one of noise and confusion. Thousands of laboring men will be deprived of their Sunday rest, devout people will be dis­turbed in their worship, and weak-kneed Chris­tians will be driven from the fair to keep the Sabbath; to sustain the claims of righteousness, to shield the sanctuary, and to preserve the reputation of the throne of God.

"The leaders of this party claim to speak the sentiments of 40,000,000 people, and they demanded a few months ago, since the Exposition authorites showed no disposition to close the Fair on Sunday, that the Congress and President of the United States adopt some efficient measures to coerce them.

"Those ranged upon the other side of the contro­versy are not one party, but many. One group of people do not believe in religion nor any Sabbath at all. One day is to them as good as another, and they bitterly resent the attempt to bar the gates against them on Sun­day to satisfy, as they say, the scruples of Sab­batarian fanatics. Another class is made up of those who, while not members of any church, possess a kind of practical religion of their own. They have a more or less definite belief in God, and in the teachings of the Carpenter of Nazareth. They aim to be good citizens, and to do right according to this standard. This class is a large one, embracing many in­fluential business men and 'leading citizens.' A third class is made up of avowed Christians. It includes many names which are held in the highest honor—what 'reason he would give to his denomination, or State, to restore the Sabbath, or that his name was Dr. Lyman Abbott, Dr. George Lorrimer, and Bishop Potter,—wise and cau­tious men, who stand at the very fore front of their denominations. Without passion or preju­dice, profiting by the lessons of the past, taking the far look forward, they raise their voices in dignified and earnest protest against what they consider the mistaken course of their brethren.

"These differences of opinion are widely apart in habits of thought and feeling; they are bound together by no organisation, but in the name of religious liberty, in the name of fair­ness and justice, in the name of humanity, even in the name of Christ, they raise one voice of appeal that Congress should not interfere to place its padlock on the door of the Exposition. They claim that a large majority of the American people are with them; that three-fourths of the business men are on their side; and that the officials and stockholders who created the Ex­position are overwhelmingly committed to the same principles.

"It is worthy of note that all who are con­cerned in the discussion agree at one point, viz., that it is a matter of comparatively trifling moment in itself whether the gates shall be opened for twenty-six consecutive Sun­days; but that great principle is at stake. The opening—or the closing—of the Fair is an everting wedge, which they propose to resist.

"What interest have Seventh-day Baptists in this question, and what position ought they to take? They ought to take the same position which any one else ought to take—the right position, whatever that may be,—whether it will help or hinder their cause. Our cry is not denomination, but truth. Our situation is one which qualifies us to judge fairly and impar­tially, and the one before us is with no other intervenors in the case. We are ready to express our sympathies with all who propose pas­sions in favor of Sunday. There is no danger of our being carried away by mutual zeal and enthusiasm, into plans for exalting Sunday which sober wisdom would—not approve. On the other hand we do believe in the Sabbath as the Christian Sabbath. We believe in the benefit of the Sabbath, and preservation of Sabbath conscience. We are sorry to see any person or community disregard­ing the day which they profess to hold sacred, and we sympathize with the statesmen of the Christian world in the pain which they feel at what seems like a growing looseness in Sabbath observance.

"Not only that, our aims are the same as those of our Sunday-keeping brethren. We belong to the same grand army. We follow the same Banner. We pray the same Prayer. Just as all evangelical ministers are welcome, to our union gospel services, to the many outward ex­pressions of fraternity, so are we to welcome each other as brothers. If, at any time, we take issue with these brethren, it is only in obedience to princi­ples which our Master has laid upon us.

"It might be expected that a Seventh-day Bap­tist would challenge, at the outset, the statistic that Sunday is the Sabbath, on which the Sunday closure has been made. The old question for whose answer we have been so long listening might very reasonably be asked, What is the New Sabbath? We are told that all evangelical ministers are welcome, to our union gospel services, to the many outward ex­pressions of fraternity, so are we to welcome each other as brothers. If, at any time, we take issue with these brethren, it is only in obedience to princi­ples which our Master has laid upon us.

"What then? Let us have any controversy in de­ciding whether the Fair is a good place for a Christian to spend his Sabbath. No one need look for Seventh-day Baptists at the Fair grounds on the seventh day. Certainly they would not try to persuade Sunday-keepers to go on the day of their choice. To care to our ourselves just now in favor of opening or of closing the gates of the Fair on Sunday. The man who would close the gates had the choice of his own —all or nothing. We are the same as another, and they bitterly resent the 'have done their work so

"When the history of the Sabbath question in America shall be written, the years 1892 and 1893 will have a conspicuous place in the record. The World's Columbian Exposition has been, during the past months, the innocent occasion of a mighty controversy concerning
Young People's Work.

THE DAWN OF 1883 IN THE SLUMS OF NEW YORK CITY.

A bright young woman from Swarthmore has been spending her vacation with a mutual cousin of her own age in Deep River, Conn., and in Purify and Reform, we three decided to visit the slums and find out what was being done along that line in New York.

We went first to the "College Settlement" in Rivington street, of which many of you do doubt have heard, and were heartily and freely entertained and supported by an association among the students of the great colleges, such as Wellesley, Vassar, Smith, and Bryn Mawr.

There is room in the house for ten young college women, who pay their board, and do most of the house work. There is the most crowded tenement house district of the city (fourteen hundred people in a single block), they live, and strive by friendly example to show those less favored how to live.

They have a kindergarten, a pleasant hall for meetings, a library of two thousand volumes, and a bank for the deposit of small sums.

Their clubs for boys and girls of all ages are a source of pleasure and profit, keeping them out of the streets and saloons. At these the young men supply some of the sugar cookies made, sewing and cooking taught, and the people are all firm friends of the college girls.

From there we went to the Florence Mission, which is in Bleeker street, near the Bowery, and made arrangements to go out with the missionaries to the Bowery. The mission was founded by a wealthy man, Mr. Crittenden, as a monument to his young daughter, Florence, who loved and helped many poor women in her brief life. They hold gospel meetings in the chapel every night, which a great many people attend, both of the aim of the mission, is to reach the most of women; and many are converted and find homes in Christian families. The case of just one girl, who died not long ago at the age of twenty-four, is a beautiful example. She was visited by a missionary in her vile sub-cellar, and gave her a Bible, and said she would be glad to have some other girl, who told the others, with joy in every word "that she was going to start again." In a corner of the room, at a small table sat two girls with whom my friend and I talked and prayed. The one to whom I talked said very little, and asked little about the condition of rheumatism, but such is the power of prayer to God, that before many words had been spoken her head was down close to mine, and she was sobbing as if her heart would break.

Indeed I was never so impressed with the wonderful power of our heavenly Father. There is no other name in which we might go and be protected and received. To be sure there are many discouragements to those who are actively engaged in this work; but it is theirs to sow the seed, and they have the promise that it shall bring forth fruit.

There is great need for better homes among the poor, and especially in the line of this work, there is need of a place where poor girls can get a respectable night's lodging, for there is absolutely no place except the missions, where they can take so few women and where there is also great need for more love, broader charity, and hearts willing to help.

We reached home a little before three o'clock on New Year's morning, thankful indeed for our home training and the restraining grace of God, and very much the conviction will be better for this one glimpse of the dark side.

Anne L. Langworthy.

PRESIDENT'S LETTER.

One has very kindly suggested that the young people reply to the "Annual Report of the Young Men's Christian Association Committee. While it is very pleasant to feel that you are all our friends, friendship cannot interfere with business relations without its being detrimental. The one thing paramount to all else is the advancement of Christ's kingdom by our united efforts. The Committee are but your chosen servants to help carry forward this work. We invite your counsel and helpful suggestions, we ask you to tell us of our mistakes and faulty plans in time, if possible, to obviate the repetition of them. If our plans are not good will you help us perfect them? If good will you help us carry them forward?

We live in an age of Gospel work, a land of missions and of personal happiness; go where you will the cry for gospel light is heard on every hand, it would be strange if we were equal to the demand of the occasion. We must move rapidly in this work, we must move on in this direction—hence the time has nearly gone by when one shall chase a thousand. If we cannot lead you we will try to keep pace with you. If we are unable to do this, we ask of you to get an ambulance and drag us through the year, and then unload. I think there is no higher form of service than to help get the work along well without a position of this kind is not necessary. If men do accept positions for the sake of usefulness they will not complain if a change is thought best.

It is not the ministerial profession alone which is needed. A man of talent, degradation, is needed for the work. We want a man who can get down to the heart of the problem; a man who can get in touch even to the last charge. We next went to some Chinese restaurants, through dark, narrow streets, where we could not have seen our way but for the snow. In one of these streets we met a girl who begged to be taken to the mission, which we did of course gladly, and introduced her to another girl, who told the others, with joy in every word, "that she was going to start again." So in a corner of the room, at a small table sat two girls with whom my friend and I talked and prayed. The one to whom I talked said very little, and asked little about the condition of rheumatism, but such is the power of prayer to God, that before many words had been spoken her head was down close to mine, and she was sobbing as if her heart would break.

Indeed I was never so impressed with the wonderful power of our heavenly Father. There is no other name in which we might go and be protected and received. To be sure there are many discouragements to those who are actively engaged in this work; but it is theirs to sow the seed, and they have the promise that it shall bring forth fruit.

There is great need for better homes among the poor, and especially in the line of this work, there is need of a place where poor girls can get a respectable night's lodging, for there is absolutely no place except the missions, where they can take so few women and where there is also great need for more love, broader charity, and hearts willing to help.

We reached home a little before three o'clock on New Year's morning, thankful indeed for our home training and the restraining grace of God, and very much the conviction will be better for this one glimpse of the dark side.

Anne L. Langworthy.
jostled into the by-ways, while the busy swarm of workers go pushing their way onward toward what they consider the goal of success, toward the honey-sweetness of almighty language. No man is avoided so much as the verboce man. It is with difficulty that the chronic story-teller finds a listener, unless his stories be of an instructive, an entertaining, or a beautiful nature. So, too, each one may be likely to engage by a lecture bureau and thus turn his talent to the most economical way, who is not afraid to shorten his life by hustling, is the man who is in demand.

The Seventh-day Baptists are called, by some of the party, class, and in some cases, relics of the times that have been. They are said to be dying out slowly, and that at best they can not last many years longer. People point to the percentage of increase in our numbers during the past few years and to the apparent denominational growth, especially of the young people, and claim to have reasonable evidence that their predictions are well-grounded. Of course we believe that these predictions are without foundation; but are we keeping abreast of the times? Whether we are engaged in secular business or in the special work of the Lord, (for all work is the Lord's work, and should be done heartily as we are engaged in secular business or in the truth), shall we not be zealous for its preservation? To this end we will fulfill our part of the covenant. Your conduct will determine whether it is wise or not to bless you. I would rather like Perhaps from Chisleu to Nisan (Neh. 1: 1; 2: 18) to do some work now, and promises to do much more in the coming year.

The printer having disappointed us about getting out the last thousand pledge cards, quite a number of the Societies are having to wait for their letter of appointment. We hope the delay will not be long.

We judge that among all our Endeavor Societies the temperature at Hammond, La., is the highest, for notwithstanding the long continued cold weather, it has scarcely frozen ice during the night there. We would rather like to join this Society if such severe weather is to be of long duration.

A social of the Ademas Centre Y. P. S. C. E. was held Sunday evening, Jan. 24, at the residence of Mrs. P. Jones. Letters have been received from the Secretary of the Permanent Committees that will be ready for the next business meeting; also pledge cards have been received.

The "Earnest" circle of King's Daughters recently re-organized. Mamie Crosby is President; Bessie Kellogg, Vice President; Marian Green, Secretary; Ida Dealing, Treasurer; Mrs. John Quarterly Secretary. We are divided into three circles and have taken up three lines of work, viz.: China, Home and Sailor Mission work. We have been greatly blessed working in his name.

Many thanks, Mr. President, for the suggestions about correspondence in this department; glad you will welcome anything that will be helpful as well as that pertaining to Y. P. S. C. E. work.

SABBATH SCHOOL.

INTERATIONAL LESSONS, 1893.

FIRST QUARTER.

Mar. 11. Deliver the Before the King, Neh. 4: 10-17; 5: 1-3.

LESSON VII.-NEHEMIAH'S PRAYER.

For Sabbath day, Feb. 11, 1893.

INTRODUCTION.—The book of Nehemiah appears to be a continuation of Ezra. Its narrative extends to about 14 years. Between the last lesson and this time the learning of Esther. In the last lesson there were men living in the temple who were so poor that the temple fell, but now the reverse is seen. During all this time the city walls were in ruins and the city without proper defenses. While in Babylon, Shushan, Nehemiah makes inquiry concerning Jerusalem, and his brethren there, and learns of the reproach of Israel. He is overwhelmed with grief, and flees to God in supplication.

EXPLANATORY NOTES.—V. 1. Words of Nehemiah, "The Lord, the God of heaven, is God of truth, and the king of glory."
V. 2. A continuation of Ezra's reign, and is ushered in by Nehemiah as government. The month Chisleu.
"Month Chisleu." Ninth month (in our November or December).
V. 4. The man that causeth the reproach. The man that causeth the reproach, and the cause which he represented. See also Joseph, Neh. 11: 5. "Escaped." Those who went from the city who were left, having caught a better portion spiritually, are regarded as those escaped from sin's bondage.
V. 5. "Remnant." The few who remain true to God's cause, especially of the young people, who are keeping abreast of the times. We would rather like to join this Society if such severe weather is to be of long duration.

We judge that among all our Endeavor Societies the temperature at Hammond, La., is the highest, for notwithstanding the long continued cold weather, it has scarcely frozen ice during the night there. We would rather like to join this Society if such severe weather is to be of long duration.

A social of the Ademas Centre Y. P. S. C. E. was held Sunday evening, Jan. 24, at the residence of Mrs. P. Jones. Letters have been received from the Secretary of the Permanent Committees that will be ready for the next business meeting; also pledge cards have been received.

The "Earnest" circle of King's Daughters recently re-organized. Mamie Crosby is President; Bessie Kellogg, Vice President; Marian Green, Secretary; Ida Dealing, Treasurer; Mrs. John Quarterly Secretary. We are divided into three circles and have taken up three lines of work, viz.: China, Home and Sailor Mission work. We have been greatly blessed working in his name.

Many thanks, Mr. President, for the suggestions about correspondence in this department; glad you will welcome anything that will be helpful as well as that pertaining to Y. P. S. C. E. work.
CHRISTIAN ENDORSE VORICI. (By the editor.)


Here is a skeleton, let the young Endeavorer put the flesh and all that is needed around it. Make your own sermon.

Introduction. Nehemiah may be our excellent example; let us be led to God as he did. The point is, not only to see what he did, or feel as he did, but to act as prompt and constant as he. How then may we imitate this man of God?

I. A Perception of Need. No one will truly pray if he sees no need; there must be some understanding of our real wants.

1. Man is lonely and perishable because they have no sense of danger. They build not the broken walls of truth because they are in love and love error.

2. The reality lies elsewhere on the streets.

3. It is slowly perceived, for Satan comes as an angel of light.

4. Spiritual sensitiveness results from devotion.

5. A Sense of Human Weakness. No man can do much if he feels able of his own strength to accomplish it.

Nehemiah, only with the Lord and his true servants, built the walls.

II. Some think they can conquer without grace.

III. Confess the need to God. “That keepeth covenant and commandments.” The confidence of the weak secures the protection and help of the strong. Nehemiah was wise.

1. That God heard prayer.

2. That he might put God to the test.

3. That he might have some time to seek help.

IV. Submitting Action to Prayer. He goes in person to see and act. He enlist others in good works. He is direct and prompt, prepares for advance, and all the time looks to God, relying above self reliance.

Go thou and do likewise.

Scriptural References.


2. To be accompanied with confession and repentance. 1 Kings 8:33, 34, Jer. 36:7, Dan. 9:4-13.


4. Often. Ps. 55:17; 88:1, 1 Thess. 5:17.

5. For all classes. 1 Tim. 2:1, 2 Cor. 1:11, Phil. 1:1, Eph. 6:4, 6, 2 Tim. 3:2, 3, Mat. 21:25, Job 46:19, James 5:14, Jer. 29:7.


—The Walworth, Wisc., Sabbath-school, through its Secretary, Josie Higbee, reports for the year 1897: 700 officers enrolled; 8 teachers; 50 scholars, and a total membership of 89. The average attendance of officers was 61.3; of teachers, 7; of scholars, 36 1-4; of the whole school, 43 1-4. Number of visitors, 147. Ray Greene, and Maud Walters were present at every session. The school held Children’s-day and also holiday exercises in December and January. Collections are usual interest. Those who have not read his account of the spread of the bicycle “fever” so prevalent in this section.

Prof. E. H. Maxson, the new Superintendent of our city schools, is already gaining an enviable reputation among the leading educators of the State, and has received several invitations to deliver addresses upon educational topics in neighboring cities.

Dr. Lewis has been supplying the pulpit of the Congregational Church at Bolland for a number of weeks past. The Doctor’s recent mission to Washington proved to be one of unusual interest. Those who have not read his account of it in the recent issues of the RECORD are well to do.

A large congregation gathered at the twenty-fifth anniversary of the Plainfield Young Men’s Christian Association on the 19th instant. From hearing the report of the President, one not acquainted with the doings of the Association, would be surprised at the great amount of Christian work which is being done. The Rev. Dr. Verkes, for many years pastor of the First Baptist Church, in a stirring speech gave the word and the workers his most enthusiastic approval and endorsement, and spoke in great earnestness of the many young men who have been brought into line as the result of his labors and have been reached by no other means. The Doctor also stated that those of his church who had been the most active workers in the Association he had always found to be among the most helpful church members. Major General W. H. Howland, for a long time closely identified with Y. M. C. A. work, delivered the principal address of the evening.

J. D. S.

January 27, 1893.

New Jersey.

PLAINFIELD.—Since the last “Home News” from this place we have been highly favored in having with us the Rev. D. H. Davis and wife, and the Rev. Dr. Main. Brother Davis preached to us on Dec. 31st, setting forth in strong argument the facts and events of China Mission. Of course, Brother Davis and Dr. Main, on Jan. 7th, showing, as we have hardly been able to realize before, the great importance of occupying and strengthening the many new fields that have opened to us in the South and South-west. Both these meetings were present on Sunday evening, Jan. 6th, and by prayer and counsel added greatly to the interest of the meeting.

Brother Main has already given in the RECORD of Jan. 19th, an account of the farewell reception given to Mr. and Mrs. Davis. It was an occasion of great interest and will be long remembered by those who were present.

The bicycle, so long talked of for Brother Davis, was finally secured, and has gone to do valuable service for its recipient in far away China. It is a two hundred and thirty-five dollar “Victor,” with cushioned tire and of the latest pattern.

And, by the way, speaking of bicycles, Bro. Wm. H. Rogers, a leading dealer, has recently taken a “wheel census” of Plainfield, and has discovered the surprising number of live, six, seven, and fifteen thousand wheels has many people. Our macadamized city streets and country roads are said to be among the finest in the country, and of course are favorable to the spread of the bicycle “fever” so prevalent in this section.

Prof. E. H. Maxson, the new Superintendent of our city schools, is already gaining an enviable reputation among the leading educators of the State, and has received several invitations to deliver addresses upon educational topics in neighboring cities.

Dr. Lewis has been supplying the pulpit of the Congregational Church at Bolland for a number of weeks past. The Doctor’s recent mission to Washington proved to be one of unusual interest. Those who have not read his account of it in the recent issues of the RECORD are well to do.

A large congregation gathered at the twenty-fifth anniversary of the Plainfield Young Men’s Christian Association on the 19th instant. From hearing the report of the President, one not acquainted with the doings of the Association, would be surprised at the great amount of Christian work which is being done. The Rev. Dr. Verkes, for many years pastor of the First Baptist Church, in a stirring speech gave the word and the workers his most enthusiastic approval and endorsement, and spoke in great earnestness of the many young men who have been brought into line as the result of his labors and have been reached by no other means. The Doctor also stated that those of his church who had been the most active workers in the Association he had always found to be among the most helpful church members. Major General W. H. Howland, for a long time closely identified with Y. M. C. A. work, delivered the principal address of the evening.

J. D. S.

January 27, 1893.

New Jersey.
church is very good, having a good house full at the regular church service. Rev. S. R. Wheeler is pasting with his usual energy, our pastor, and we believe the good seed is being sown to yield in days to come. At the regular church meeting held Jan. 7th, a large and nearly unanimous ballot was cast for Rev. H. D. Clarke, for pastor for the coming years, to succeed the Rev. Mr. Crandall. While a large circle of warm friends will miss Elder Wheeler and family, yet our loss will be a gain to others. The church has arranged for a paschalm which we expect to be ready for the new pastor. The usual service of interest is still maintained in Sabbath-school attendance. The attendance is in ninety. Monery raised about $60. At the annual election held New Year's eve the following officers were elected: Superintendent, E. A. Sanford; Assistant Superintendent, E. S. Ellis; Secretary, Annie L. Wells; Treasurer, E. C. Crandall; Chorister, Mrs. L. M. Ellis; Assistant Chorister, Wm. W. Crandall; Collector, Grace Sanford; Librarian, Robert Wells. After the election a literary entertainment, lasting about two hours, was listened to by a large and attentive audience.

E. A. S.

ORCHID PARK.

Dear Editor,—It may interest my friends, and the friends of Jesus, to know that we are now in the third week of our meeting in this place. Since the April meeting, the weather has been milder, and the attendance greatly increased, as has the interest also. Sunday night last there were over seventy forward for the Master. I am staying here one week longer than I planned, but return home next Monday.

J. CLARKE.

JANUARY 31, 1893.

THE CHICAGO MISSION SCHOOL.

Jan. 31, 1893.

Without a noisy, gray sky, crossed by minis of smoke from the modern towers of Bab- gle that stretch heavenward in the busy, bustling city of Chicago. Within, a couple of gas jets at the far end of a large room show a crowd of children, mostly Jews, with a sprinkling of colored ones. They are singing, with all the strength that stretch heavenward in the busy, bustling city of Chicago. Within, a couple of gas jets at the far end of a large room show a crowd of children, mostly Jews, with a sprinkling of colored ones. They are singing, with all the strength

The attendance to-day is rather larger than usual, for to-night will be the midwinter entertain- ment, with the presentation of prizes for good attendance. What a hubbub rises from the crowd as they form into classes and begin the lesson. How it would shock the quiet, well-behaved children in our country Sabbath-schoo1s to see and hear this school, whose members have of course been from a noisy street, and find it difficult to tone down their street voices and boisterous ways. At last, at the urgent re- quest of the patient superintendent, Mr. Par- ker, comparative quiet is secured for a review of the lesson. Then it is carefully impressed upon the minds of the scholars that the lesson begins at a quarter to eight, but that they must not come before half past seven, as the doors will not be open.

Six o'clock finds the teachers assembled to toss bags of pop-corn and candy, prepare presents for the last time, some of the music. Long before seven the doors are beset by an eager crowd, clamoring for admittance. Finally the doors are opened and the children stream in, anxious to see and hear and get. They dis- cuss, rather than listen for prospects for a pres- ent, and what the gift will be. To-night they have been told that a pretty doll, sent with some other gifts from the Farina Church, is to be given to the poorest child there, the one with­ out any toys at home. One dark-eyed, deter- mined little boy comes cowering into the room for a girl by the name of Becky Silverstein, a forlorn, wild-eyed little creature, poorly clad, and by her looks, poorly fed. The excitement runs high, several other children being named.

The opening song is followed by prayer, and then the recitation of the lesson. Then comes the first number, a recitation by Miss Covey's class, six bright boys from six to ten years of age. They tell of a boy's grievances and sorrows from older people, but comfort themselves with the reflection that they, too, will be grown up one day and will have their turn. This is heartily applauded and is followed by recitations by several little girls. A song by the quartette of theological students, now so well known in the western part of the denomi- nation, more recitations by little tots four and five years of age; a song by Miss Orlando, and a duet by Miss Covey and a Jewish lad who shows decided talent for music, follow in quick succession. A silest-elegy song, with bells and whistling accompaniment, by Miss Covey's class receives the hearty applause it deserves, and is encored. A jolly song by the quartette, more recitations, and a vocal duet by Miss Covey and Mrs. Pierce, finish the excellent programme.

Now comes the part most interesting to the children, the distribution of the presents. The names of those who have attended regularly for a specified time are called in quick order, and the little children, Natie Zemansky, Abie Greenbaum, Farina, and the others, are noisily, their prospects for the coming months, and school and home. Their recitation of the story of Esther is heartily applauded. We 'sometimes speak of the interest also. Sunday school. Many of them are saries, within and around him; to hinder the work of rebuilding the temple; then we have the historic facts in connection, of the release of the Jews from the Babylonian captivity, and King Cyrus's commission to them to build their city, the temple; the obtaining of the royal decree from King Darius.

Our lesson chapter consists of a vision of persons and things shown the prophet, Joshua, the high priest; and with the people in their work of rebuilding their place of worship. Satan (Adver- sary) at his right hand, signified the adversaries and the opposition which Joshua and the people had at that time. The Lord's rebuke to Satan signifies the failure of their adversaries to hinder the work and the obtaining of the royal decree from King Darius. Joshua's flirty garments represented himself as accused before the king, and the Lord giving him change of raiment or festival robes, signified his victory over his adversaries from the accuser, and that when the matter would be referred to Darius the Jews would be favored. To the high priest promises are made of honor and prosperity, if faithful and obedient, extending to his successors, and there is the prophecy of the coming of Christ and the Branch.

Secondly, but not less important, the literal illustrates the spiritual teaching of the lesson. Every believer has the Lord on his side, and Satan is near to oppose. He always has adversaries, within and around him; to hinder his progress and break down his work. As in our lesson the Lord rebuked Satan in our Christian experience evil shall not triumph, though we may be as "brands plucked out of the fire." Our sins are as the filth of garments of Joshua, but these are taken away and we are made pure and clean in the robe of God's righteousness, in which we may stand in God's sight. As a reward awaited Joshua's faithfulness so to the Christian the reward of faith awaits him, and the promise of acceptance in the heavenly kingdom of the Branch throughout eternity. May all the Scriptures be to us a bright and shining light, shining "more and more unto the perfect day."

JUBILEE PAPERS.

We are now arranging to send the above book to subscribers. Several paid for the book in advance; others may send the subscription price to A. E. Main, Ashland, R. L. 75 cents for cloth binding, 50 cents in paper, post paid.
TEMPERANCE.

Robert's daily drink bill is said to amount to $1,000, 000 a day. It would need but a few weeks' abstinence to relieve all the suffering from famine. The greatest curse to the poor to-day is intemperance. If the worse than 'dry' and 'wet' of yesterday were these, there would be plenty everywhere. "The fate of the flesh" seems to be more potent with the great mass than with the poor. Russia's bootlegging is nothing to the talk of grain the last year was not a surplus, but the sale of her very life. Vodka, the Russian intoxicant, is, how­ever, not to be sneered at.

SOUVENIR WHISKEY.—Bonfort's Wine and Spirit Circular says that it is reasonable to suppose that all the civilized nations of the world will be sufficiently represented at the World's Fair in Chicago next year. It is said that a departure from the usual bottle will be made an exhibition of fine Kentucky whiskey a profitable venture, and it seems to us that here is an opportunity, at least, that the more ambitious of our distillers should not neglect. The best matured goods only should be exhibited; small souvenirs bottles should be given away or sold at a nominal price, and literature should be distributed in several foreign languages, but especially in the Spanish.

This Chicago Post is well "posted" in political matters. It says: "There is money in politics for the smart honest man, and a business opportunity. It is possible to build up the name of a "boy" in his back room, and keep the electric button busy all the while. His opportunities are large. A man could not be embarrassed. The druggist could afford to trade his way by making his place of business a rendezvous for political heellers, and no small tradesman would commit to jeopardize his business in like manner with the man who sells for a living has it in his own way. In his bottle is the pot­tist article that mollers the workers, and before his mahogany bar they are welcome. That is why he has such a pull."

The Atlanta Constitution has published the fol­lowing petition from King Hagler, a celebrated chief of the Oglethorpe Indians, addressed to Justice Penley, and discovered in the State archives of North Carolina: "I desire a stop may be put to the selling of strong liquors by the white people to my people, especially to the young men and women of the indians. When a strong drink, let them sell it one another or drink it in their own families. This will avoid a great deal of mischief which otherwise will happen from my people." Whether the petition was brought to the notice of the governor, as it was addressed to Chief Justice Justice Penley, and discovered in the State archives of North Carolina, and whether the petition was brought to the notice of the governor, is not known. It is a fact that Indians are learning to drink almost as freely as men. The worst of it is that they are learning not to take a proper quantity with their meals, but to indulge in cocktails and toddies and punches. You will realize this if you spend a few weeks at a summer hotel. In the city, ladies, at least, are more circumspect. They don't, as a rule, like to take liquor in a public table unless their husbands or some other man may be with them. But to this rule you will find a great many exceptions. In fact, an astonishing thing to see so far now that one never knows where it is going to end or what new surprise the wives and sisters of our acquaintance may have in store for you.

Is the temperance school-master abroad in Boston?

A FOOTPRINT SWALKED.—He was an old man, about 80 years of age, and now in the poor-house, where he had lived for several years. And just now he was slowly taking a walk in front of it, when a gentleman passing and stopping for a moment's conversation, said: "Well, sir, what is the appearance and appearance should be in the poor house instead of having the comforts of your own home. How does it happen? Had you no trade or employment in which you could have been comfortable for your old age?" "Yes," was the reply, "I had a trade. I was a carp­enter, and always had plenty of work, and at good wages. My trouble was that I was too old or able to lay up any money."

"Did you use intoxicating drink, and use up your money?"

"Well, sir, I did take drinks now and then, but I never got intoxicated. Most of my drink was beer, and working as I did, I took that, as the other workmen did, every day."

"How much did your drinks, whisky and beer, cost you a day?"

"Well, sir, I suppose with what I took home, something like twenty-five cents a day."

"For how long a time?"

"About fifty five or six years."

The gentleman had taken out a note book, and was figuring with his pencil for a little while, when, finishing his calculation, he said, "This man's friends had, by this time, yielded him over eight hundred dollars a year, or more than thirteen dollars a week for his support and education. The wife and man's sons, the worst of it is that they are learning not to take a proper quantity with their meals, but to indulge in cocktails and toddies and punches. You will realize this if you spend a few weeks at a summer hotel. In the city, ladies, at least, are more circumspect. They don't, as a rule, like to take liquor in a public table unless their husbands or some other man may be with them. But to this rule you will find a great many exceptions. In fact, an astonishing thing to see so far now that one never knows where it is going to end or what new surprise the wives and sisters of our acquaintance may have in store for you.

Is the temperance school-master abroad in Boston?

A FOOTPRINT SWALKED.—He was an old man, about 80 years of age, and now in the poor-house, where he had lived for several years. And just now he was slowly taking a walk in front of it, when a gentleman passing and stopping for a moment's conversation, said: "Well, sir, what is the appearance and appearance should be in the poor house instead of having the comforts of your own home. How does it happen? Had you no trade or employment in which you could have been comfortable for your old age?" "Yes," was the reply, "I had a trade. I was a carp­enter, and always had plenty of work, and at good wages. My trouble was that I was too old or able to lay up any money."

"Did you use intoxicating drink, and use up your money?"

"Well, sir, I did take drinks now and then, but I

SPECIAL ANNOUNCEMENT.

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


HOLIDAY OFFER ON BIBLES.

BAGSTER PHILE, 35 g. BAGSTER Size, 50 g. BAGSTER SIZE, M. B. H.

Printed from entirely new plates.

5003. French seal, limp, round corner, gilt edge. $1.75 5040. French seal, divinity circuit, round cor­ ner, gilt edge. $2.35 5050. French seal, divinity circuit, round corner, gilt edge. $2.50 5055. French seal, divinity circuit, round corner, gilt edge. $2.75

BAGSTER BIBLIOGRAPHY

Hills, 20 x 14 in. 11 cents.

Printed from entirely new plates, and will make the best page with all other sizes.

8415. French seal, divinity circuit, round corner, gilt edge. $2.50 8440. French seal, divinity circuit, round corner, gilt edge. $3.20 8450. French seal, divinity circuit, round corner, gilt edge. $3.50 8455. French seal, divinity circuit, round corner, gilt edge. $3.75

ABOUT THE BIBLIOGRAPHY

Please write for further information.

Address, Room 100, Bible House, New York City.

12. AMERICAN SABBATH TRACT SOCIETY. Tract De­pository, Book Exchange, and Editorial Rooms of Sab­bahth Outlook. "Select Libraries," and Bible-school books a specialty. We can furnish single books at re­tail price, post paid. Write for further information.

Address, Room 100, Bible House, New York City.

17. FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House, New York City, where information and special appointment made if desired. Elevator, 8th fl. en­trance.

18. SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Waynewood street, Bible-school at 2 o'clock, P. M., fol­lowed by preaching or prayer meeting. All are welcome, and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

19. The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Sabbath Church, corner of Clark and Wash­ington Streets at 3:00 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1:45 P. M. at Col. Clarke's Residence, 5323 3d Avenue. Strings are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. G. Randolph, 554 So. Wood St., and F. E. Peterson, 5144 6th Avenue.

20. The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Sabbath Church, corner of Clark and Washing­ton Streets at 3:00 P. M., Sabbath-school following the service. A general invitation is extended to all, and espe­cially to Sabbath keepers remaining in the city over the Sabbath. J. T. Davis, Pastor.

ALFRED CENTRE, N. Y.

COUNCIL REPORTS.—Copies of the minutes and re­ports of the Seventh-day Baptist Council, held in Chi­cago, Oct. 22-23, 1896, bound in fine cloth, can be had, post paid, by sending $1.50 to the Manager, Sabbath-school, at 2:30 P. M. Sabbath-school following preaching serv­ice. A general invitation is extended to all, and espe­cially to Sabbath keepers remaining in the city over the Sabbath. J. T. Davis, Pastor.

ALFRED CENTRE, N. Y.
NEW YORK CITY.

POTTEN, J. & CO., BIBLE WHOLESALE AND TAILORING PREMISES.
12 and 14 Eysing St.

POTTEN, J., W. P. PARK, J. M. TIFFIN, D. E. TIFFIN.

THREE BARBOUR & WILCOX CO.
Patent Water-tight Stoves, Heaters.
Use H. P. Barlow, 60 Cortlandt St.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

REPOUT BOARD.

A. C.乘, Wesley, President; H. H. HAMMOND, Treasurer; J. R. TIFFIN, Secretary, President; F. T. TIFFIN, Secretary, Pratt.

Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 10 A.M., unless otherwise notified.

THE SEVENTH BAPTIST MEMORIAL BOARD.

Oscar, President; W. B. HADDON, Secretary; F. J. LIVELY, COR. B. J. MCHALE, Secretary, Pratt.

Gifts for all denominational Institutions solicited. Promote spiritual interests, afforded to the deaconesses and Sunday-schools.

POTTEN WHEAT.


W. STILLMAN.
ATTORNEY AT LAW.

Supreme Court Commissioner etc.

West Ferry, R. I.

E. H. DEISON & Co., Jl. W.

E. H. Deison & Co., Jl. W.

P. M. HAMBURGER.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.

W. STILLMAN.
Highest of all in Leavening Power.—Latest U. S. Gov't Report

ROYAL BAKING POWDER

ABSOLUTELY PURE

None Such

Mince Meat

Contains No Alcoholic Liquors.

Makes an eyecatching centerpiece in an old-time luxury. PURE and wholesome.

Prepared with scrupulous care. Highest class of Sweet Food Exposition. This package makes two large pies. Avoid imitations—always insist on having the

NONE SUCH brand.

If your grocer does not have one, send me, at once, for large size package by mail, prepaid.

MERRILL & SOURNE, SYRACUSE, N. Y.

Farm for Sale.

The undersigned offers for sale his farm, situated at the head of Elm Valley, in the

Southwest part of the town of Lineal, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from liv­

ing springs. The farm is in a good state of cultivation, and has timber sufficient for one or two ordinary sawmills. Stock will be sold with the farm, if desired. Terms easy.

For further particulars call on or address

Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Plano, Ceres, N. Y.

CANCERS AND TUMOURS are

quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer

Doctor, Alfred Centre, N. Y.

Satisfaction guaranteed. Circulars and Testimonials free when called for.

HERBSMAN

ALFRED CENTRE, N. Y.

Full course of a lectures on the Art of

Book-Keeping, Shorthand and Typewriting. For further particulars, inquire of

L. H. Stillman

MAGIC LANTERNS

Scientific American

Agency for

LONDON STORES.

72, 73, 74, 75, Fenchurch-street, London.

COLUMBUS, OHIO.

For Sale.

By my authority, I hereby give notice that the farm situated at the head of Elm Valley, in

the South part of the town of Lineal, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs, is now for sale.

Experiences for Sale.

The undersigned offers for sale his farm, at the head of Elm Valley, in the South part of the town of Lineal, 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 one or two ordinary sawmills. Stock will be sold with the farm, if desired. Terms easy.

For further particulars call on or address

Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Plano, Ceres, N. Y.

CANCERS AND TUMOURS are

quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y.

Satisfaction guaranteed. Circulars and Testimonials free when called for.

HERBSMAN

ALFRED CENTRE, N. Y.

Full course of a lectures on the Art of

Book-Keeping, Shorthand and Typewriting. For further particulars, inquire of

L. H. Stillman

MAGIC LANTERNS

Scientific American

Agency for

LONDON STORES.

72, 73, 74, 75, Fenchurch-street, London.

COLUMBUS, OHIO.

For Sale.

By my authority, I hereby give notice that the farm situated at the head of Elm Valley, in the South part of the town of Lineal, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs, is now for sale.

Experiences for Sale.

The undersigned offers for sale his farm, at the head of Elm Valley, in the South part of the town of Lineal, 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 one or two ordinary sawmills. Stock will be sold with the farm, if desired. Terms easy.

For further particulars call on or address

Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Plano, Ceres, N. Y.

CANCERS AND TUMOURS are

quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y.

Satisfaction guaranteed. Circulars and Testimonials free when called for.

HERBSMAN

ALFRED CENTRE, N. Y.

Full course of a lectures on the Art of

Book-Keeping, Shorthand and Typewriting. For further particulars, inquire of

L. H. Stillman

MAGIC LANTERNS

Scientific American

Agency for

LONDON STORES.

72, 73, 74, 75, Fenchurch-street, London.

COLUMBUS, OHIO.

For Sale.

By my authority, I hereby give notice that the farm situated at the head of Elm Valley, in the South part of the town of Lineal, 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 one or two ordinary sawmills. Stock will be sold with the farm, if desired. Terms easy.

For further particulars call on or address

Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Plano, Ceres, N. Y.

CANCERS AND TUMOURS are

quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y.

Satisfaction guaranteed. Circulars and Testimonials free when called for.