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—THE Knights of Labor, like most American citizens, find the immigration problem a very urgent one at the present stage of events. At their Twenty-sixth Annual Convention in St. Louis, Mr. Powderly, General Master Workman, seemed to voice the sentiment of the organization in declaring for the total exclusion of all immigrants who were not self-sustaining on landing in this country. He thought there was great danger that in the babel of tongues we might forget that we are freemen in this country, and in losing sight of that fact might allow the incoming hordes to Europeanize us before we can Americanize them. He thought the men born in Europe had the same natural right to the soil they were born on as we have to the soil of America. It was their right and duty to remain on that soil, redeem it from the twin evils of landlordism and kingcraft, and take the fruits of the earth for themselves and their families, instead of fleeing from their homes to a land in which they stood in doubles at every point at which the stroke of hammers or pick is required. He charged the delay in legislation to the rapacity of employers, the greed of the owners of steamships, and the moral cowardice of our public men.

—THE *Illustrated American* finds, in the trial of George Sontag, who has recently been convicted of being one of the three men who robbed a train on the Southern Pacific Railway, how train robbers are regarded by their neighbors, and why the business can be carried on sometimes with a measure of success. During the examination of talesmen for the jury one candidate testified that he had met the three bandits on a country road, but did not notify the officers of the meeting. Another told how he had taken advantage of a chance meeting with George Sontag to try to sell him some property. A third had been awakened one night by the popping of guns, and, looking out of a window, saw two of the robbers ride by. He then went back to bed. He, in common with many of the others, seemed to consider it an affair between the officers and the robbers, and in the interests of "fair play" had offered no assistance to either party. Incidentally the following tribute to the influence of the daily press was offered by one of the occupants of the jury box: "Suppose," asked one of the lawyers, "the prosecution should put in no evidence at all; what would your verdict be?" "Faith," returned the witness after studying the problem, "the papers have said he was there, and I say he was guilty."

—IF the abridgement of the first chapter of "Social Problems," as published in the November *Californian*, is a fair sample or taste of what the complete book is to be, it will be well worth the attention of the earnest citizen. The author, Dr. Lyman Allen, gives an interesting discussion of millionaires, how they became, and what is to be done with them. He finds that "the noted bankers of England and France, whose names are familiar to American readers, do not nearly approach, in the magnitude of their for-

tunes, the colossal wealth of several rich Americans." By far the larger number of great American millionaires made their fortunes in the construction and management of railways. The next most notable group is composed of the Standard Oil men. The fortunes made in banking, merchandising, and manufacturing are considerably smaller. He finds that "most of the men who have made great fortunes in the past thirty years have been enabled to do so by direct aid of the people; by grants of land; by credits, subsidies, loans; by franchises and special privileges and immunities; by laws which favored monopolies; and by combinations of capital and power which tend to destroy competition and afford clear fields for the operations of great trusts." He says, "The problem of how to favor the millions and not the millionaires is coming to be an important question with the American people." "That which the government creates it should control. We should not construct engines which we cannot manage when built. We should not help men to build great highways by granting franchises, special privileges and bounties, and when built submit to a direct tax from the men we have aided, by allowing them to 'charge what the traffic will bear.'" "Not only the industry, but the laborer engaged in it should be protected. It should not be left entirely to capital to say what reward labor should receive." The millionaire question is a vital part of the labor question, is one so serious and difficult as to justify the exclamation of a friend of ours—"an awful question." But it must be met. America must master it. If she does not it will master America.

—THREE years ago an uncrowned queen among women said in Chicago that she had come to feel that the Lord's work was not a side issue, but the main business of her life. It may be pleasant to her, surrounded by her heathen boys and girls in distant China, to know that one, at least, has thought many times since of her words and of the womanly dignity and cheerful consecration which gave them their full face value. The Lord's work is the main business of our lives. If we only could believe it, and act as if we believed it. We cannot read the New Testament without knowing that Christ's mission was to bring the kingdom of God into the hearts of men. Your mission and mine is no different. As his followers we are to do his work. It is what we were sent for, for we also were sent.

That strong arm, that shrewd mind, that pleasing, graceful address which wins a way for you everywhere, that ready tact which enables you to master a situation; these are all given you to use in bringing the world to God. That is not saying that you must go through a theological course and be titled Reverend. The layman is just as truly "called" as the preacher. God called the preacher to preach. He called you to preach too. Perhaps he called you also to earn money to send other preachers to parts of the world where you cannot go.

Think of it, will you, my brother, as you go about your work—God has sent you to help make the kingdoms of this world the kingdoms of our Lord and of his Christ.

Let us keep in mind the main thing. Let us not be dazzled by the success of any minor purpose into putting it first. Even such good things as church organizations, religious services,—the preaching and singing are only means to an end. They are valuable for what they do. Don't, as a follower of the Master, go to church to criticise or be entertained. Go to forward God's kingdom. Four church members at the breakfast table of a boarding house were discussing a sermon which had been preached to a large congregation the night before. They analyzed the sermon and dissected the preacher. More than one of the number felt prickings of conscience, but not wishing to be considered wanting in discrimination, they pitched their comments in the same key. By and by a young man asked, "Is it the Rev. Geo. Hadley of whom you are speaking?" "Yes." "Well, my pastor gave me a letter of introduction to him when I came to the city. I'm glad I have found out that he is such an old duffer. I'll not present it." Miss Smith said, "I'm so sorry. The sermon was such an inspiration to me, and now you've spoiled it." Said Miss Jones, "I had intended to bring my letter and attend church there regularly, but perhaps it isn't worth while just for the winter." All this wanton mischief would have been averted if the church members could only have remembered what they as followers of the Master, went to church for.

We who go out to preach the gospel need to keep one great purpose always to the front. You must measure the worth of a sermon—not by the praises it gets but by what God brings to pass through it. Don't be ambitious to be a silver-tongued orator; but pray that your tongue be touched with fire from off the altar, that you may convince men "of righteousness, temperance, and judgment to come." There used to be a boy up in Wisconsin who had a pocket-knife so expensive and handsome that he could not bear to use it. He kept it in the drawer and had it out only for exhibition purposes. His old jack-knife was ugly, but it whittled all the kindlings. I have heard sermons so polished that they did not seem to have any proper use in this work-a-day world; and I have heard uncouth, ungrammatical preachers who were a power for good. Grammar and polish are good, but the great thing for the preacher is to have the power of God working in him to do his work.

And then church singing. How many times we have wanted to see some full-voiced leader step out and announce, "Let the lower lights be burning—and let everybody sing." Let us cultivate our "musical taste" all we can; but may the Lord help us to remember that that hymn is best which comes home to the most of us and brings us nearest God. Perhaps the Salvation Army sometimes oversteps the bounds; but surely if a consecrated Christian is working

among people who can be started on the road to God by a hymn set to the tune of "Ta ra Boom-deay," he ought to be willing to sing it.

Let us carry the same principle into our every day life. Let us think not about the brilliancy of our achievements but let us see to it that our strength is all cast for the right, that the people we meet are better for having known us, that one little corner of the world is brighter for our having lived in it. A musical was once given in New York City in honor of Adelaide Phillips. Several amateur singers were first called upon who sang difficult selections from the operas, executing the runs and trills with ambitious efforts. Last of all Adelaide Phillips herself was escorted to the piano. Striking a few simple chords, she began to sing Kathleen Mavourneen. The Irish girl in the kitchen stopped and listened. Presently she dropped her forks and spoons, sank into a chair, threw her apron over her head, and sobbed as if her heart would break. She saw again a dear old doorstep in Killarney, the gray-haired father and mother and the brave-hearted lover, and a great longing to see the home again swept over her. O, brothers, let us weave into our lives a song which will remind men of their Father's house from which they have wandered and touch them with a yearning to return.

Is it hard? Does such a scheme of life take away your liberty and make you a slave? Did you ever know a person who was not a slave of something? It is simply a choice between masters. Christ said, "My yoke is easy"—that's the difference. It is hard to live a half-and-half Christian life; but ask some grand Christian who has given up everything—ask Paul. There comes very distinctly before my vision to-night a little school-house in Western Nebraska. By the side of one of the jack-knife carved seats stands a poor woman who has been at war with all the world. She has lived in bitter poverty. People have jeered at her and she has given back their taunts with interest. She has been distrustful of the evangelists and refused to allow her boy to be baptized. To-night her heart is touched and she is telling one of the gospel messengers her sad story. Something glistens in the corner of his eye as he says earnestly: "My dear woman, don't you want to trade that old sod house for a mansion in the skies?" I don't need to look at his shining face to know that he is happier out here telling the gospel without price than he was behind a bank counter on a salary. The happiest people are those who do the most for others. It is more blessed to give than to receive; for every giver receives back more than he gives.

It may be doubted whether Jesus Christ would be much better treated were he to appear in the world to-day than he was eighteen hundred years ago. He would not be received in "polite society." The Board of Trade would scoff at or ignore him. "Successful" business men would smile pityingly at his principles and call him a dreamer; but the one practical thing for us, after all, is to "seek first the kingdom of God and his righteousness." The young man entering on life may find the current dead against him; but let him take the long look. Let him keep his eye on the star and not be fooled by fire-flies and flickering gas-jets. However different it may sometimes seem, the only successful man, the only happy man, is the one whose life is in the Lord's keeping.

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CHRISTIAN LABOR.

BY THE REV. A. W. COON.

And let us not be weary in well doing, for in due season ye shall reap if ye faint not. Gal. 6: 9.

The Christian needs a great deal of courage. A weary or faint-hearted Christian does not accomplish much. The Lord commanded Joshua five times in one chapter to be courageous, not as a warrior, but to be very courageous to do all the commandments which God had given to his servant Moses. It requires more courage to be a true, obedient Christian than it does to be a brave major general.

It is easy to live religion when all are moved as in times of revival. It is easy to love where there is nothing to hate. It is said that sailors dread the dead calm more than the rough sea, at such a time every man has to put his hand to the oar and pull for life. A weary, discouraged minister, or Sabbath-school superintendent, or teacher, is not good for much; and sometimes he is worse than nothing. He will discourage others and then all will go down together. Some people are always looking on the dark side. They see the giants and then they faint. There are, alas, too many such!

We are not to expect that our work will be done in a day. There is a seeding time and a harvest to every good thing. One sows and another reaps the harvest. We are not to be discouraged because we do not see all the results of our labor. How was it with our fathers, who settled the new countries in which their children enjoy so many privileges? Patiently they toiled and waited. Little by little they felled the forests and cleared up the land. What was their inspiration? It was not that they expected to enjoy all that which they so wisely planned. They looked forward to the weal of their children, and their children's children. They were not weary in doing for others. The good done is not always measured by present appearances. A good old minister had labored faithfully on his charge, but there was no revival, and the church became weary and discouraged, and finally dismissed him and procured a young man. The old man left with a sad, broken heart. During the fall and winter after the young minister came, the Lord blessed the seed and there was a great revival in which eighty or more persons embraced religion. One night the minister had an experience meeting and went around with his note book in his hand to make a minute of any matter of experience that might be worth preserving or repeating. There was one thought that deeply impressed him, and that was that nearly every one owed his conversion to the labors of the dear old pastor, and all that he had done was to water the seed, and under God men and women were saved. He was so much impressed with the fact, that on taking the desk he made a full and frank statement of what had been brought out, and referred tenderly to the labors of the old pastor. So it is. How many a worthy man has been turned off like an old horse, as only fit to grind tan bark, simply because the people were discouraged and could not see what was being done.

A knowledge of the magnitude of the work to be done gives courage and strength. There is something inspiring in a great work. A great work never fails if men comprehend it. It has always been so. It is the little things that go by the by. I remember when it was proposed to lay the submarine telegraph. Some said it was all nonsense to talk of such a

thing. Why, the whales will run against it and brake it! It is impossible! But I said, it will be done if these men have its importance and magnitude settled in their minds; and it was done, so with any work in saving men and women. A soul in sin is the saddest sight man ever looked upon, and to save it is a work an angel might covet. Let us only realize the magnitude and importance of saving men, and it will inspire the soul with strength and courage, and no one can be weary or faint in the way. God open our eyes and our understanding that we may know the vast importance of our work!

But above all things, keep the love of God alive and burning on the altar of the soul. Love not only gives courage and strength, but it gives endurance. Love never grows weary or faint by the way. Look at the dear mother as she sits by the cradle of her sick child. Does she tire? Kind neighbors offer to relieve her, saying, "I will care for the babe now you are tired, go and rest." But no, she has not thought of being tired. She loves the child and loves to do for it. So it will be with the Christian. We shall not toil simply because it is duty, but because we love to do duty. Some men there are who seem to be slaves to duty. I have known them in the conference meeting to sit shivering under the cross, as it is said, until almost the close, when they would arise and say, "It is a great cross for me to arise and speak a word for Jesus, but I feel that it is my duty to do so," as if they would not speak only as they are compelled by duty. It is well that they feel it to be duty if there is nothing else to prompt them. But true love hardly thinks it duty. Did you ever hear a loving mother say that it was a great cross to care for her sick child, but it was her duty? It may be her duty, but she cares for her child because she loves it. There is such a thing as the love of duty, so that whatever it may be, it will be a pleasure to do it. "It is my meat and my drink to do the will of him that sent me." Such love makes the truly courageous heart.

THE CRUCIFIXION AND RESURRECTION OF JESUS.

BY THE REV. N. KINNE.

A candid study concerning the time of the crucifixion and resurrection of Jesus the Christ. From a careful study of the record of the evangelists, we are fully convinced that the prevailing opinion in regard to the day of the crucifixion, and also that of the resurrection, is palpably erroneous. We are therefore chiefly moved to present in this paper what seems to us to be the Scriptural facts on that question; because, accepting the common view, we do not see how it is possible to free our Lord and Master from the charge of being a false prophet. While the evangelists do not, in specific terms, name the days on which these momentous events took place, they nevertheless supply data whereby they may be infallibly determined. That Jesus the Christ was crucified, and laid in Joseph's new tomb on the Preparation Day, which immediately preceded the Jewish Passover Sabbath, is too fully attested by the following Scriptures to be questioned by any one. Will the candid inquirer after the truth please read these Scriptures: Mark 15: 42, Luke 23: 54, John 19: 14. This passage in John proves conclusively that the Sabbath referred to by Mark and Luke was the Passover Sabbath. That the entombment took place near the setting of the sun, is made plain by Luke 23: 54, just as the Preparation Day closed and the Sabbath began. The time of our

Lord's entombment sustains an important relation to the time of his resurrection as we shall see further on. Matthew, in his gospel, has recorded four utterances of Jesus, in each of which he indicates or defines the period of time during which his body must remain in the tomb before his resurrection, viz., three days and three nights, or 72 hours. Matt. 12:40. Also in these he utters essentially the same truth: Matt. 16:21; 17:22 and 23, and 20:18 and 19. I quote verbatim the language of the 20th chapter, 18th and 19th verses, because we presume it is referred to by the angel who announced to the Marys the resurrection of their Lord:

Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles, to mock and to scourge and to crucify, and the third day he shall be raised up.

Let the reader note that both the veracity and the Messiahship of Jesus are involved in the exact fulfillment of those prophecies. If the terms of the above announcements were fully met he could not rise on the morning of any day, but must vacate the tomb at the same hour of the day as that in the which, 72 hours before, he had been laid in the tomb. We are now prepared to present infallible proof which, in connection with what has been adduced, determines both the day of the resurrection and also that of the crucifixion. Matt. 28:1-6.

Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone and sat upon it. . . . And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which hath been crucified. He is not here, for he is risen, even as he said.

Yes, as he said (Matt. 12:40), "after remaining in the tomb three days and three nights." And as he said (Matt. 20:19) that the third day he shall be raised up. Let us see how this was fulfilled. From late on the seventh day of the passion week to late on the fourth day of the same week are three days and three nights; just the time Jesus said that he should remain in the tomb; and it harmonizes with Matt. 20:19, that the third day he should be raised up; because, from late on the fourth to late on the seventh fulfills the saying of Jesus that he should be raised up on the third day. All this makes it as certain that Jesus was crucified on the fourth day and rose on the seventh of the passion week, as inspired truth interpreted in a common sense way can make anything certain not stated in specific terms. There may, and probably will be, almost infinite pains taken by some persons to put some other meaning on the the language of inspiration by recourse to the original and to early ecclesiastical history, which we characterize as unreliable. What we desire the reader to mark is that by no exegesis, logic or rhetoric known to candid students of revealed truth can the resurrection of Jesus be transferred to Sunday morning. While the wonderful things narrated by Matthew, declared to have occurred late on the Sabbath-day, are in harmony with the Scriptures we have quoted, they seem to us utterly to preclude the possibility of our Lord having been crucified and entombed on the sixth day of the week, for if that were so he could have remained in the tomb only one day, which would impeach the veracity and Messiahship of the Son of God. There are several passages of Scripture that might be quoted to show that the Sabbath spoken of (Mark 15:42 and Luke 23:54) is not

the weekly Sabbath; but it is deemed unnecessary, inasmuch as we have the inspired testimony of John 19:14, that the day of the crucifixion was the Preparation Day of the Passover.

It is remarkable into what straits great, learned men, commentators and others, find themselves in when they attempt to harmonize with their pre-conceived opinions, plain, unequivocal statements of Scripture, wherein no difficulty exists except in the brain of the commentator. What is the matter with John 19:14 that a learned man should be called upon to give a variety of opinions as to its meaning? How many visits did Mary Magdalene make to the empty tomb of her Saviour? Probably at least three, one late on the Sabbath and two on the next morning. It is utterly futile for anyone to attempt to prove that the visit described in Matt. 28:1-6 was the same as those noticed by the other evangelists. There is no special difficulty in the case, as can be easily shown. As I have accomplished what I undertook, I, for the present, drop my pen.

CHRISTIAN MOTHERHOOD.

BY THE REV. THEODORE L. CUYLER, D. D.

"His mother made him a little coat." There is a home touch of nature in this "wee" passage from the second chapter of the book of Samuel. Away back in those far-away lands and ages, there was a young wife whom the Lord blessed with an infant son, and her joy was overflowing. "For this child I prayed," exclaimed the devout Hannah, "and the Lord hath given me my petition which I asked of him; therefore also have I lent him to the Lord; and as long as he liveth he shall be lent to the Lord." This solemn vow of consecration was never broken.

Hannah placed her little son Samuel in the care of the high priest Eli in the house of the Lord at Shiloh. Moreover, "his mother made him a little coat," and brought it to him when she came to offer her annual sacrifices. What sort of a garment could the wee tunic or mantle have been? We do not know exactly, but we may believe that so sensible a mother did not degrade her only child into a doll. I wish I could say as much of thousands of Christian parents in these days who overload their children with costly finery. As if God did not make a child beautiful enough without being tortured with the tongs and screws of fashion, and disfigured with extravagant upholsterings! This folly strikes through into the child's heart, poisoning it with pride and greed of admiration and vain glory. How can a child be taught humility and frugality, and that best of all lessons self-denial, while its graceful form is smothered under the artificial trappings of fopperies and frivolity? Self-indulgence is the besetting sin of the church in these days; and one of its seeds is planted early when a child that has been nominally dedicated to God is degraded into an overdressed doll.

But this little coat which Hannah made for her only boy has a far deeper significance. In the Bible clothing has a figurative meaning; Christianity is spoken of as a vesture, and believers are commanded to "put on Christ," so that whenever they are looked at their godly character may be as visible as the garments they wear. In heaven the saints are said to be clothed in white raiment, which has been washed to a celestial purity by atoning blood. It is not a mere pun to remind my readers that the word "habit" is used to signify both a bodily dress and also the disposition of the mind towards good or evil. Mothers clothe their

children in both senses of the word. They provide the raiment for their bodies, and, in no small degree, the habits for the mind and heart. God puts into your hands, O ye mothers, an unclothed spirit as well as an unclothed infant form. You make for your children the "coats" which no moth can eat or time deface—the coats of character. They are the mental and moral garments which your children are likely to wear through their whole lives. When you send your children away to school or college, you send with them and in them the family likeness. And the characters you are weaving for them—stitch by stitch every day—will outlast your lives, and may be worn by your children when they stand before the judgment seat of Christ.

This coat-making for your offspring is inevitable and unavoidable. Your children will put on your ways and your habits in spite of you. Your character streams into them—through their eyes and through their ears every hour. What they see you do they will do. What they hear from you will lodge in their memories, and come out in their conduct. How quick is a child's eye to observe, and how ready is a child's mind to receive indelible impressions! No photographic plate is more sensitive to the images painted on it. As Dr. Bushnell has happily said: "Every sentiment that looks into the little eyes looks back out of the eyes, and plays in miniature on the countenance." A fright on a parent's face will frighten her child; a smile will kindle into a sunshine on the face which photographs the mother's.

The most effective part of education is really atmospheric. You mothers commonly create the earliest and the most influential atmosphere for your children's habits and hearts. The unconscious influence, too, is the most abiding. You may honestly want your boys and girls to be good, pure, truthful, unselfish, lovable—yes, you may sincerely desire them to be genuine Christians, yet your daily influence may be most unconsciously working right in the opposite direction. Your needless irritations irritate them and sour their dispositions. Your dissimulations make them tricky and deceitful. If your boy is handled harshly, or jerked into obedience, he will probably turn out a sulky, obstinate, irritable chap—just what your rude impatience made him. If gossip and scandal form a large part of your table talk then your children's teeth will be set on edge. If you give your son a dollar for the toy ship and only a dime for a Christian contribution box, you thereby teach him that self-indulgence is just ten times as important as charity. You may fancy that the play-house is a safe school of morals, and that the ball-room is a safe school for refinement of manners; but if your daughters shall have learned quite too many things in those schools, how will you like the apparel that you made for them? Remember that you are making the coat of character for your children. If you fashion it after a worldly pattern then they may be poisoned with worldliness; but if you devoutly "seek first for them the kingdom of Christ and his righteousness," and if you draw them by the powerful traction of a lovable, winsome Christian example, then you may hope to see them arrayed in the "beauty of holiness."

Faithful, pains-taking, prayerful Hannah! The little coat she made for her boy was a type of the character which he bore when he became the upright judge of Israel. Timothy's little coat of piety outlasted his mother Eunice and his grandmother Lois. . . . If all the ministers in our land were asked to name the most powerful influence which brought them to Christ, the vast majority of us all would trace our conversion back to maternal teachings and example. For one I can honestly and gratefully say that my good mother's prayers and influence were worth to me more than all the wealth of the Astors and the Rothschilds. The patient, loving hands that wove for us the "little coat" may have crumbled into dust, but the characters that faithful Christian motherhood produces, will live

"When the sun grows cold,
And the stars are old,
And the leaves of the judgment book unfold."

—Independent.

JOHANNES VAN DER STEUR.

(Translated from the Dutch by Catherine de Boer.)

Does one generally wait, in writing the biography of persons, until after their death? It might be useful to make them more intimately known to their contemporaries while still living; and especially when these persons are engaged in a work upon which rests the stamp of their personality.

Johannes Van der Steur was born at Haarlem on the 10th of July, 1865. Who could have thought then, that this little babe would be used by God for such a rich blessing to our land and our colonies! Dr. De Gaay, on the occasion of the farewell exercises to Van der Steur in the Scottish Mission Chapel, rightly showed that there exists a similarity between the work of John the Baptist and this John, in rising up against the wickedness of the people.

The parents of Van der Steur in Johannes' youth had to struggle much with the cares of life. John was the oldest but one of ten children, and while very young was obliged to help in earning something. His parents brought him up in the fear of the Lord. It was especially his mother who, early, with much prayer, tried to affect his youthful heart through the truths of God's Word; and this not without fruit. The Lord worked in the lad a sense of the need of forgiveness of his sins, and on the 10th of July, 1876, his eleventh birthday, he told his mother not only that he could not live without the Lord Jesus, but also that he had surrendered himself to that Saviour, and wished to be baptized. He made this desire known to the pastor of the Baptist Church to which his parents belonged, and after profession of his faith before that church Johannes was baptized on the 26th of that same month.

He then was still at home with his parents. Before and after school time he was engaged in doing errands for a baker, and in the evenings he assisted his father, who is a painter, and wished to train him for that business. But John would rather "go among the people," and when twelve years old he left school to live with a fancy baker. The master liked the industrious boy very much, and, with an eye to his welfare, after employing him for some time, advised him to learn also how to bake, as in that case he could later more easily establish a bread and cake bakery in a village or small town. This idea he liked; so nights he was engaged in a bread bakery and in the daytime assisted in a fancy bakery. This unwise zeal brought upon him a severe illness, and with it an entire change in his plans. But this change was not the only one which took place with our boy. Into the Baptist Church at Haarlem came the "Sabbath question," producing in that circle no small conflict, and not many months after, a schism. One part of that church, to which the parents of John also belonged, asserted that the commandment of the Sabbath, the fourth commandment of the Decalogue, was never by God, altered or abrogated; the other continued in keeping Sunday. The result was the establishing of a church of Seventh-day Baptists. Afterwards the parents of Van der Steur returned to Sunday keeping, and our John, young as he was, although against his conviction, went with his parents.

This suppressing of his conviction, with being now entirely from home and meeting manifold temptations to become unfaithful to what he had professed, began making him indifferent to the service of God. This change, however, thanks to God's mercy, did not long continue. Once when getting into a vehement quarrel with one

of the clerks in the bakery, he not only used abusive language but abused the name of God also by swearing. This was the turning point. That evening his conscience began powerfully to awake again, and coming home he confessed all to his mother. Both mother and son kneeled down and implored forgiveness and strength to stand steadfast under temptation. Not long after this he got a situation with another gentleman who was known to be a pious man.

It was at this time that the young man Van der Steur received very deep impressions of the evil of the drinking habit, knowing very intimately a family in which both sons were terribly enslaved to drink.

It is said that a beautiful future was now opened to Van der Steur which stimulated him to still greater zeal. He did not rest more than five hours per day, and yet found opportunity for other kinds of labor. He had a well attended Sunday-school, and in this was revealed his love for the destitute, since he preferred to seek his pupils in those neighborhoods where nobody came, and whom nobody had pity on. At that time, through temperance work, and at the Y. M. A. "Roboboth" he again came in contact with Sabbath-keepers, and after some time of searching and much struggle he united with them. This was in the summer of 1885. His master discharged him, so his future "whirled away into smoke."

What now should he do? He decided to peddle bread. God made him prosperous in this way, so he soon was able to support himself. He sold so much bread that he decided to have a bakery of his own; but his many labors for the sake of temperance and in all kinds of evangelistic work, especially among boys and young men, caused him to neglect his business. He gave it up and again became a bread peddler and an agent of Christian literature, always looking out for an opportunity to do good. This continued until a grain merchant asked him to become his agent, which offer was excepted, after Van der Steur, being acquainted with the dangers of trade for the honest mind, emphatically had reserved never to engage in untruth or so-called "koopman'spraatjes." (White lies, which generally the tradesman uses to dispose of his wares.)

His spare time was given to laboring with his friend G. Velthuysen, Jr., and later also with his friend, H. Stap, for the welfare of drunkards and their families in the slums of Haarlem. The agency for the grain merchant did not last very long. Averse to all that is not strictly true and strictly honest, either in word or reality, his patron gave him his *conge*, since his work was not so lucrative to the firm as was intended. It was remarkable that the patron said to him, when both were conversing about the principles which must guide every merchant: "Do you know what you had better do?" "You had better go and convert the little blacks." The man little conjectured that he spoke a prophecy, which, under God's blessing, is nigh its fulfillment.

Now again entirely without employment, he clearly saw the indication from God that he should give himself entirely to gospel work. And this he resolved upon, uniting with Stap, and Velthuysen and his sister, who had commenced a small ragged-school for neglected boys. Through his continual efforts for their welfare he won the heart of many a poor, pitiful drunkard and his family in Haarlem's slums. This also was the means of his becoming acquainted with how men and fathers, especially on Saturday evenings, went to the brothel or

secret-trap, to return poor and wretched home; and he was led to attempt to meet them before entering those pest-holes of drink and wickedness. So he came to stand before the one bawdy-house, known as such to the municipal in Haarlem. There and at the secret-houses he met many visitors. The first evening when, with his friend Stap, he had taken position before said house, they both stood shuddering. The darkness kept hidden how the knees of both smote one against another when the bawdy-keeper, with a flood of names assailed them. Very soon this landlord went to the police to complain of the damage inflicted on his business. "There stand," he said to the commissioner, "continually, fellows with straw hats on, who tell everybody that wants to enter my house, 'Do you know that you don't belong here?'" etc. The commissioner showed himself very much inclined to protect our friends against the abuse and injuries the bawd very soon began to inflict, but found himself in a difficult position, because the workers of iniquity referred to their "license." Our young men felt the need of helpers. They appointed a meeting of Christians of all denominations and societies; related their experiences and showed their need of cooperation. This led to the establishment of a Midnight Mission at Haarlem.

Probably through contact with the police-commissioner Mr. Roosemale Nepvue learned of this work. This gentleman some years before at Copenhagen became acquainted with similar work and had tried in vain to interest Christians in larger places in Holland in such labor. As soon as he learned of the work in Haarlem, he hastened thither to get acquainted, and wrote about it to Dr. Pierson. So a correspondence opened with the result, that, not long after the establishment of the Midnight Mission in Haarlem (Sept., 1888), there came an invitation to Van der Steur and Velthuysen to commence this work in our Capital city. Both were willing, but, having no money and finding nothing in the invitation that spoke of temporal support, it was not clear to them what to do. Together they went to God, put the case before him and told him their readiness at all events to go, if it became evident to them that such was the will of the Lord. And, how remarkable! Just when both were equally positive in their hearts that God called them to go, without purse and without scrip, lo, immediately they received a letter which mentioned that an interested person in Amsterdam would be responsible for their support during the first three months.

From that time dates the more public history of the Midnight Mission in Holland, which has for its purpose the campaign against lasciviousness among our men, from Christian principle. The work bears its own open testimony. The semi-annual meeting, where Van der Steur for the first time publicly made his appearance, certainly many a one still remembers. The information there, and the reports through the press brought to light many things about the vehement struggle which was fought at Amsterdam, especially at the beginning, and which many times was not without danger to life. But the wrestling against impurity and immorality was not in vain. Much interest has been awakened among our Christian people, who more and more are beginning to see and acknowledge what dangers are threatening us. After laboring eight months in Amsterdam, Van der Steur worked in Utrecht, The Hague, Arnheim, Harderwyk, Dordrecht, Groningen, Leeuwarden, Zwolle, Zutphen, Amersfoort, Den Helder, and Middelburg; in all

these places, and also at Rotterdam, missions were established.

Harderwyk was a place to which the midnight missionaries hesitatingly set off. But just there God has excellently blessed our brother Van der Steur and made him a blessing. There God gave him entrance to the colonial soldiers, for whom there was so little hope. There both our missionaries were harbored for the Lord's sake for months at the hospitable home of a Christian married couple. There, with all the care and love which God put in their hearts, Van der Steur in a severe illness was nursed. There he might see his "boys," our colonial soldiers, before his sick-bed, and speak to them, as in his days of health, with all the earnestness of love. And there ripened the plan, according to the all-dominating desire which God continues keeping alive in his heart, to go with the balm of the gospel to just the most wretched and most despised; and not to rest until God would grant him to labor in Jesus' name among our soldiers, amid their surroundings in India itself

SABBATH REFORM.

WITH MUCH CONCERN.

In the Elmira Daily Advertiser, a political paper of large circulation and influence through the State of New York, under date of November 14th, appears a "Pastoral Letter," in which seventeen Protestant pastors of that city join "in asking all Christians to aid in bringing about a better observance of the Sabbath." From an editorial in the same issue of the Advertiser, we learn that this letter was read by each of the seventeen pastors in their respective congregations on the Sunday previous. Speaking of this letter the Editor says: "The subject matter is suggestive and worthy the thoughtful perusal of all citizens, whether church members or not. There is hardly room for doubt that people are drifting every year farther and farther away from the ancient observance of the Sabbath. A growing spirit of levity and irreverence is manifest in daily walk and conversation, and finds expression in all forms of literature. It is not loud-mouthed, vulgar Sabbath-breaking, ribald irreverence, nor coarse, stupid atheism that is hurting us as a people. It is the witty, bright, subtle forms of laughter-making, pleasure-seeking, fun-provoking irreverence that is gnawing at the heart of our earnestness. As a people we lack, not intensity, not fire, but earnestness and reverence. This move on the part of the clergymen is an excellent one so far as it goes, but it is only a move; it is not a victory. It is a single shot, not a broadside. It is a shot in the right direction, a center shot."

It may be so; but we suggest that in two points, at least, the pastors have been unfortunate in addressing their letter. In the first place, the quotation from the Decalogue has reference to a day which these clergymen, equally with their congregations, neglect, if they do not despise it; and in the second place, the quotation from the Apocalypse probably makes no reference to any particular day of the week, but to the day of judgment from which, in vision, the Revelator saw the field of conflict over which the church of Christ should come to her final triumphs. These quotations, therefore, cannot be very impressive as to the importance of Sunday observance.

We reprint the letter entire, both to show our readers the state of anxiety with which Christian leaders view the growing disregard of Sunday,

even among Christian people, and to point out what seems to us the utter impotence of the appeal to men to save Sunday from desecration on account of sacredness which is claimed for it on scriptural grounds. Men may cry out against the wickedness of Sunday pleasure-seeking never so earnestly, and plead for better Sunday-observance never so eloquently, the men against whose practices they declaim will ask, Why is it wicked to ride, or visit, or seek harmless amusements on Sunday? They know that there is no word of scripture against it; and there is still, in the minds of Christian people, a lingering conviction that the ground of duty in religious matters, both as to things required and things prohibited, is the scriptures of divine truth. "If they speak not according to this word, it is because there is no light in them."

We recognize the importance, the immense importance, of a better observance of the Sabbath to the life and continued usefulness of the church. But Sunday is not the Sabbath, and the sooner such men as those who put forth this pastoral letter recognize this fact and adjust their teachings and their own practices accordingly, the more hope will there be of genuine success in their efforts. This is the letter:

Remember the Sabbath-day to keep it holy.
—The Decalogue.
I was in the Spirit on the Lord's-day.
—The Apocalypse.

To all in the city of Elmira, who profess and call themselves Christians, greeting:—

We, to whom has been entrusted the ministry of the gospel for your guidance, instruction and salvation, and whose names are appended below, earnestly and affectionately address you on the subject of the sacredness of God's holy day. Suffer, we beseech you, the word of exhortation. We have been pained to note a widespread desecration of the Christian Sabbath in this community. It is a desecration not confined to people who are and who are willing to be considered unbelievers in the law of God; but, alas! the growing carelessness and neglect of Sunday duty and privilege, of the public worship of the Most High, and we fear of united family devotion, have rendered you—the Christian public of this city—liable to the charge of despising the commandment of Jehovah. Wide spread indeed has become this violation of a divine institution. Many are its forms, and every form of it is the source of a distinctive type of evil. We do not hesitate to mention the more flagrant evils, and we do so in the hope, and with the prayer that God may bless our words, and grant that they may find lodgment to aid us in recalling the Christian sentiment of our city to the necessity of obeying the holy provision which, in the law of the Sabbath, and especially in its Christian application, the Creator has made for his own glory, and his people's good.

We assert then—not in our own name, but in the name of God, and as his servants—that all forms of using the Lord's day for worldly pleasure, for financial profit, for the fulfillment of social obligations, are sins; that they who commit them, if professedly Christian people, are disloyal to their Lord and that, by the force of their wrong example, they give occasion to the worldling and the openly irreligious to blaspheme. We assert that the Lord's-day is for the service of God, and for the highest good of men; that it is meant for the works of charity and mercy, when these are needed, and that, in common with the institutions of the Christian church and her ordinances, it is a divinely appointed institution, to tamper with which is to commit the sin of the presumptuous Hebrew of old who dared to lay his hand upon the ark of God. Hence we warn you that the constant running of street cars on the Lord's-day, for worldly profit, and where they are not needed to convey people to places of public worship; the practice of buying, selling, and reading newspapers, and other secular publications—some of them evidently containing matter that, because of its narration of scandal and gossip, would be unfit for the perusal of a Christian on any day of the week; Sunday pleasure driving, especially at the appointed hour of divine service, and indulged in in place thereof; giving or attending luncheon or dinner parties on Sunday; the making of social calls and the receiving of them; the employment of our pleasure parks in summer, not simply for the quiet open air recreation of working people, but also for the setting up of refreshment stands, and consequent barter and sale;

keeping open of confectionary and tobacco stores, and the employment, by Christian people, of tradesmen for the delivery of commodities at their residences on Sunday; unnecessary travel on the Lord's-day—whether for pleasure or for any business that cannot be termed a work of charity or mercy;—in a word, every form of Sabbath abuse that robs the Almighty God of the claim he has upon his creatures, to serve, love, and obey him, and that while doing this, deprives both men and beasts of rest from toil, which respite is their unquestioned right,—we warn you that these are sins which the Almighty will surely punish. For the Christian public to wink at them, to condone and apologize for them, to be drawn into them by the wretched influences of an un-Christian opinion, is to wound the Son of God afresh, and bring shame and discredit upon the very name of Christianity.

Long ago the apostle, pleading with Christ's disciples for nonconformity to the world, and to the worldling's standard, gave the following matchless reason for his appeal: "That ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the word of life." Phillipians 2: 15, 16. Following the apostle's example, we, your fellow servants for Jesus' sake, beseech you to sacredly guard the treasure of Christian influence committed to you. Let there be no longer any just reason for the slur that "Christian people or church members are the largest patrons of Sunday newspapers," and that they demand, for purposes connected with their own luxury or comfort, that their fellow-citizens shall desecrate the day of God. Let not the light given you to hold aloft become dim. You are the world's scriptures. As it reads you, so will it judge and interpret both church and Bible, and Christianity. We appeal to you to keep sacredly the Lord's-day yourselves, and to do what you can, and all that you can, to bring about, in this community, an increased respect for the law which is higher than all human enactments—upon which, when these are just and right, they must depend—the law of the all Holy, all-wise Father—to whose gracious keeping we commend you.

TRACT SOCIETY.

First Quarterly Report from August 7th to Nov. 1, 1892.

J. F. HUBBARD, Treasurer,

in account with
THE AMERICAN SABBATH TRACT SOCIETY.
GENERAL FUND

Dr.

Cash received as follows:		
Receipts in August, as published	\$	248 16
" September		279 63
" October		782 23
Loan, September	\$	1,810 02
		650 00
		\$ 1,960 02

Cr.

Cash paid as follows:		
Publishing House: Outlook, \$790 26, \$373 20	\$	1,163 46
Peculiar People, \$52 72		
\$54 67		107 39
Publishing House, The Evangelii Budbarare,		
\$82 67, \$10 17		72 84
Publishing House, Reform Library, \$87 13,		
\$82 05		149 18
L. C. Randolph, RECORDER Editorials, \$20 00,		
\$25 00		45 00
W. C. Daland, Editor Peculiar People, stenographer and postage, \$14 88, \$10 52		25 40
J. G. Burdick, salary, \$25 00, \$25 00		50 00
A. H. Lewis, Editor Outlook, stenographer 2 months		24 00
Rev. G. Velthuisen, Holland, \$50 00, \$50 00		100 00
exchange		1 10
Recording Secretary, 500 printed postal cards		6 25
Treasurer, for balance due him as per Annual Report	\$	3 29
Balance, cash on hand		1,747 91
		212 11
		\$ 1,960 02

PERMANENT FUND.

Bequest of George Greenman..... \$ 3,000 00

INDEBTEDNESS.

For Loans, as per Annual Report	\$	2,000 00
of September		650 00
		\$ 2,650 00

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Nov. 1, 1892.

We have examined the above account, compared it with the vouchers and find it correct.

J. M. TITSWORTH, } Aud tors.
J. A. HUBBARD, }

PLAINFIELD, N. J., Nov. 6, 1892.

EVERY man has a paradise around him till he sins, and the angel as an accusing conscience drives him from Eden. And even then there are holy hours when this angel sleeps, and the man comes back and with the innocent eyes of a child looks into his lost paradise again, into the broad gates and rural solitudes of nature.

MISSIONS.

In the last quarter S. I. Lee labored 10 weeks in Arkansas and Louisiana, reporting 30 discourses; congregations of 16 or 18; 70 visits; the distribution of 5,916 pages of tracts; and 1,200 miles traveled.

MISS BURDICK, writing from Shanghai, says, "We are feeling much saddened by the possible recall of Mr. and Mrs. Randolph from China;" and expresses the hope "that our people are going to do more work than heretofore in China rather than less."

FROM E. H. SOCWELL.

I have just read in the RECORDER of the increased appropriation for me on this field, and I hasten to express to the Board, through you, my sincere thanks for this timely increase in my salary. I shall in the future, as in the past, strive to be a faithful worker in the sight of God and not be unworthy the confidence and support of the Board.

GARWIN, Iowa, Oct. 28, 1892.

FROM MANCHESTER, N. C.

Here we are. We began meetings Sabbath morning with about twenty in the congregation. They failed to get my letters so we took them by surprise, and only a few were notified for our first meeting, but last night the house was packed full. We got to Manchester Wednesday night. We are on track of enough work now to last us three months. Surely the harvest is great and ripe but laborers so few. Pray for your "team" in North Carolina. We find the people here hospitable, good-hearted and possessed of many commendable traits.

GEO. W. HILLS.

NOVEMBER 15, 1892.

FROM THE CENTRAL ASSOCIATION.

Our cause is looking up in this county and I want to do my part as Associational Missionary Committee. Bro. Mills is doing good, steady work at Otselic and Lincklaen, and Cuyler Hill maintains a good interest; but I want to bring the church next year into clearer relations with the Board by securing monthly collections and quarterly reports. Bro. B. F. Rogers is doing a brave work at Scott, and I believe he is gaining ground. I hear good reports from Bro. H. B. Lewis, at Watson. I want to commend the Board for enlisting Bro. J. J. White and daughter, and if he or Bro. Huffman can be got in this section, I firmly believe they could do good. We have a broad field here.

L. R. S.

Nov. 15, 1892.

FROM J. S. POWERS.

At Bonita things look favorable for the future; at the meeting here my wife and daughter were converted and came to the Sabbath. We have now four members at this point while many are deeply concerned about the Sabbath. My meeting here commenced with a few, ended with the whole regions around in attendance. We ended with a discussion of the resurrection and the Sabbath question. Affairs at Elk, I. T., are as favorable as could be expected. Bro. Quillin is a man of fine standing in his community, having a good influence, being at the same time a fluent and sensible speaker. I think that field may well be left in his hands, with perhaps some substantial encouragement from the Board, if

possible, for he is a very poor man with considerable family, and he needs books to inform himself; that and the visit of some evangelist or preacher once a year to assist him in revival work would be ample. My visit to Meridian resulted in finding Bro. W. T. Johnson, a solid man, with solid repute, and a solid Sabbath-keeper. I presented our doctrine in general which he fully endorsed and became identified with us. I could not hold any public meetings while there on account of a revival going on. But I joined myself unto the meeting as a Seventh-day Baptist evangelist and was kindly received by all and kept busy answering questions between services. I promised them to return, and was offered the use of the Presbyterian church, and also the Methodist church, by a voluntary offering of their respective pastors. I believe Meridian is a good point for effort.

But if our object is to resurrect the dead churches of Texas, killed by the immoral conduct of men called Seventh-day Baptist preachers, I advise the Board to keep its money. But if it be to carry the Sabbath truth to people who never heard it we certainly have a broad field in Texas that needs the answer to the Macedonian cry. But while I would not be understood as dictating to the Board, yet I can't help remarking that, in my mind, we are losing both means and labor in our present methods in Texas. We are demanding one man to cover too large a field, his visits are too few and too far between. What interest he may excite is dead ere he returns, whereas could he have regular monthly appointments the truth would be present with them all the time. Good men do not as a rule accept the Sabbath the first time they hear it, they must have time to digest the truth line by line, precept by precept, here a little there a little, and it seems to me we should so present it; there are many arguments for and against, and the human mind can take hold of but one idea at a time. We need also men of broad charitable views, men who can yet remember themselves bound by the Sunday error, remember their own struggles and anxious hours, their own blind perverseness at times, that they may have patience with others; and finally, we need men of the deepest of piety and love.

Now as to my personal report, you are aware I had just left my old practice [medicine] and moved where I now live. Well, as I had consented to engage in the work, and that I might do so at once, I placed my accounts in a collector's hands, at the end of the collecting season he left without paying me over a dollar. This left me in a desperate condition financially, overwhelmed with debts, in which condition I yet largely remain. This not only crippled me at home, but hurt me in my work, not always having the money to bear my expenses. I have refrained from speaking of this until my final report, as I thought for good reasons. I will be compelled to return to my practice in order to remove my indebtedness, under which my character as a man as well as Christian is bound to suffer. I shall try to keep up an appointment at Bonita should I remain here. But in case you should not send a man to this work send some one to visit Meridian at least.

Now, may God bless you and the Board is my prayer. I shall always remember you all as we stood in relation to each other during the past year. To me it has been a year of the hardest study of my life, that I might be able to represent my people with honor; at the same time it has been a year of discouragements; had

it not been for my faith in God I would have fallen long since, not one word of kindly encouragement have I received from any save yourself.

WOMAN'S WORK.

"NOTHING to do!" Ah, look without, within,
Be to thyself and to thy duties true;
Look on the world, its troubles and its sin,
And own that thou hast much indeed to do.

RAMABAI'S WORK IN INDIA.

Elizabeth Wheeler Andrew, now making a tour of the world in company with Dr. Kate Bushnell, for the promotion of temperance and social purity, writes to the *Union Signal*, of which she was formerly editor, a deeply interesting account of a late visit to Pundita Ramabai in India, and of her noble work in behalf of women and so-called "child widows" of that country, from which we quote the following: "Our minds were full of expectation, and it seemed almost a dream that we were actually in the school toward which so strong a current of wishes and prayers from all our white-ribboners at home and from throngs of other women is constantly setting. We had not been able to name the train by which we should come, and Ramabai had therefore been unable to meet us, but she came in, on our arrival, with swift welcome in her expressive face and earnest voice, clad all in white, in Oriental fashion, with little native sandals on her feet and such health in her countenance as we never saw during her visit to America. Dr. Bushnell said to me as she left us for a moment, 'What burdens she must have borne when she was with us, a stranger in a strange land, to have given her such a fragile look! She has built up wonderfully in her native air.' But she talked out of a full heart of her love for the United States, and of the generous support for her great undertaking from her friends in our country, of Miss Willard, concerning whom she asked with eager interest, of the prejudices against her work and the victories gained in the little more than three years since the school was opened, of the dark shadows that hang over Indian womanhood, of her thought regarding many subjects of world-wide interest. And once more, as in the first days when we knew her, as Miss Willard's guest in Evanston, we marveled at the keenness and breadth of her intellectual vision and gloried in the great-heartedness that gathered the sorrowful of all lands into her sympathies.

"Then, two of her teachers, one a European and the other a native lady, were introduced, and her fairy-like little daughter came dancing in, and we were called to supper. Ramabai said, in her quiet way, that she hoped we would pardon her that she offered us no meat, adding, 'We are vegetarians'; and we only wished she could have realized how ideal we thought that simple meal, which seemed to belong to the Golden Age rather than to these carnivorous evil days upon which we have fallen. White bread and brown, oranges, bananas, fresh figs, pomegranates, native sweets, butter, and milk to drink. Ramabai looked as happy as a child while we ate and talked together, and then we showed the photographs we had brought of Miss Willard, Lady Henry Somerset and others of our W. C. T. U. leaders, in a folding morocco case, and last of all came her own and her child's, at the sight of which the latter shouted out in merry surprise and a flush stole over our friend's gentle face, with that rare, illuminating smile.

"And now she called her group of pupils to her side, and told us many sad histories as she presented them to us. There were at this time thirty-six in all; twenty-nine widows, three deserted wives and four unmarried girls. One dear little innocent had been left a widow at three years of age; two of the girls had been so starved and abused before they came to her that they were scarcely more than living skeletons when she received them here, but now they

were regaining somewhat of the rounded proportions of childhood.

"One could easily see that Ramabai was the center of joy and affection in her household. Then the girls, with the help of Miss Kent, carried out a delightful programme which had been arranged for our pleasure, of songs and recitations in English and Marathi. What a picture it was! Those youthful figures—not one above sixteen—going through their pretty exercises in their many hued Oriental costumes, graceful and soft voiced, with their beloved Ramabai looking on, whose heroism had opened a door of deliverance for Indian womanhood, which is but the harbinger of the brighter day when public opinion shall fling wide many other doors of opportunity for these oppressed ones."—*The Philanthropist*.

THE CHINESE PROBLEM.

Much has been published lately regarding the injustice of the Chinese Exclusion Act, and through the columns of the RECORDER some have taken the opportunity to condemn the law. Will you please publish in your valuable paper the following extract from "Notes of a Vacation Ramble," by Prof. J. W. Stearns, of the Wisconsin University. The "Notes" were published in the *Wisconsin Journal of Education* in the early part of 1887, and so have no reference to the late Exclusion Act. While the extract may not justify the law, a perusal of it may help us to see some of the motives that led our legislators to adopt so radical a measure.

P. L. CLARKE.

AVOCA, Wis., Nov. 5, 1892.

San Francisco history is identified with that of the development of the Pacific slope, and here the great problems of the slope come to a head. For example, the Chinese problem is here seen in its full extent. Elsewhere the Chinaman is simply a laborer, one among many, and one with marked peculiarities, but not in any way a serious element in the population. In San Francisco the Orient and the Occident, Indo-European and Mongolian, stand face to face. The conflict for supremacy is inevitable. In the very heart of the American city is a Chinese city,—Pekin growing up in San Francisco. The two can no more mingle than oil and water; but the oriental city grows like a fungus, upon neglect and decay. It begins in some central locality, in buildings a little out of date and falling into decline; the neighborhood sinks into disrepute; other buildings do not readily find tenants, are neglected, at length are also occupied by Chinese. Thus the sore spot grows to alarming dimensions—from twenty to thirty blocks, a city in a city, fringed about with what is most disreputable in American populations. You may walk blocks in this quarter without meeting a white person. The very buildings have been half orientalized, decked with ginger-bread work, flashed with yellow and red paints, hung with monstrous lanterns and splay Chinese signs. The shop windows are Asiatic, dirty meat shops, displaying strange forms unpleasantly suggestive of some oriental bugaboo stories of our childhood; clothing stores stacked with loose blue sacks and baggy trousers; oriental foot-gear—they make Yankee shoes and slippers, but never wear them; curios stores filled with griffins and "chimeras dire," screens over which huge birds drag their dangling legs, and trumpery trinket boxes and ornaments; restaurants several stories high, in the basements of which the poor eat unsavory dishes with chopsticks, and in which respectability is arranged in layers, up to the top,

"Where the gorgeous east with richest hand
Showers on her kings barbaric pearl and gold."

There are in this region some fourteen Joss houses, veritable idol temples, in which incense is continually burning before hideous painted wooden idols, arranged in threes and fives on a ledge behind the counter which serves as an altar.

After the novelty of this wears off a little, some other features will begin to impress you.

This population is enormously over-crowded. Dark, narrow alley-ways, shut in above by projecting balconies, open here and there, and are swarming with people. Oppressive odors exhale from them; damp, dismal basements open upon them, out of which many persons issue. One-eighth of the population of San Francisco, or between thirty and forty thousand people, are probably living in this Chinese quarter. The misery and filth of many of them beggars description. Their vices appall one. The social unrestraint of heathenism is here. Opium dens above and beneath ground abound, where stupefied victims are herded together day and night in the most intolerable conditions. Gambling is a mania with these people, and is pursued in defiance of law, in haunts carefully concealed, completely barricaded so that they can be entered only after long delays, and also well guarded. American laws are in fact almost inoperative in this quarter. The Chinese have some sort of courts of their own, and recognize the law of private revenge; but for one Chinaman to testify against another in our courts is almost certain death for him at the hands of assassins employed by Chinese clubs, who thus keep up oriental usages at the expense of American laws. Thus murders in this quarter almost invariably go unpunished, and iniquities of all sorts are beyond the reach of justice. Meantime these aliens live cheaply and underbid American labor, seeking especially all forms of light work, shoe-making, tailoring, making underclothing, laundry and so on.

This then is the Chinese problem. Shall an alien people, heathen, with obnoxious ways, who cannot assimilate with us, who defy our laws, be allowed to intrude themselves, by low living to underbid and drive out American labor, and to introduce debasing conditions into the midst of our cities? Do we want China in America?

CALAMUS, NEBRASKA.

We went from the Kansas and Nebraska Yearly Meeting, held with the North Loup Church, to Calamus, where, right after Conference, Bro. E. B. Saunders, of Milton, Wis., and three of the "Student Evangelists," were so abundantly blessed in their evangelistic labors. As the result some twenty-five were baptized and a Seventh-day Baptist Church was organized of fourteen members, some of them being converts to the Sabbath. Pastor Morton, of North Loup, assisted in the organization of the church, and also baptized quite a number of the converts. We found the brethren and sisters at Calamus striving to be faithful to their vows, and enjoying their new life in Jesus Christ. We assisted them in organizing a Sabbath-school and in getting it in running order. We preached there ten times, and there was some interest manifested. Two of the sermons were upon, "Why we as a people keep the seventh day of the week as the Sabbath." We do not yet know the outcome of these two sermons, but no doubt those who are keeping the Sabbath there were strengthened and confirmed in the Sabbath truth; and we hope that some who were consistently seeking to know the truth will embrace the Sabbath and find great joy in keeping it. Pastor Morton and the Christian Endeavorers of his church are doing what they can to aid and encourage the little flock at Calamus. But this good open field for gospel work should be soon occupied by a missionary pastor. Within a radius of ten miles is a section of country pretty well settled, where preaching is heard only as some of our ministers go there, or some minister from a distant village is called there to preach a funeral sermon. There are five school-houses within five miles of the one where our people hold their Sabbath services, which are open doors for gospel preaching, and where precious souls should be brought to the saving knowledge of Jesus. We ought to occupy this

field at once. A Seventh-day Baptist minister is just as welcome there as any other minister, and more so just now, for it was through Seventh-day Baptist evangelists that they heard the glad tidings of salvation and accepted Christ. It is a needy field, full of interest. Here are many young people out on the frontier, without religious privileges, who ought to be brought under the saving, enlightening, culturing and refining power of the religion of the Lord Jesus Christ. They need to be lifted up to higher ideas of life, to higher purposes and more refined habits of life. Here is a good field for a young man fresh from college and seminary life and culture, to save, direct, and train young people to be intelligent, pure, noble men and women. Yes, there will be sacrifice for such an one to go upon such a field and spend years of labor. May be a greater sacrifice than to go to China or India. But are not these fields in our own land worthy of such missionary efforts, and of such sacrifice and consecration? Can young, well-trained and equipped ministers better show the Christ love and spirit, and do a grander work than to go upon such needy missionary fields all over our own land, and make and build up churches for the Master? Is it not better than to go into some old, rich pastorate? Will some of our young ministers take such fields?

O. U. W.

THE CRUSADE OF THE CHILDREN.

During the twelfth and thirteenth centuries all Europe was convulsed by the mad attempt to wrest the Saviour's tomb from the grasp of the infidel Saracens. Moved by the preaching of Peter the Hermit and the appeals of Pope Urban, there was a wild and universal movement toward the Holy Land. It is said that in the spring of 1096 not less than 10,000,000 persons were in motion toward Palestine. All classes were affected, princes, priests, and peasants. "God wills it!" the multitude exclaimed, swayed by a common impulse.

Only disaster could attend such an insane enterprise. Neither of these armies ever saw Palestine. Both perished miserably upon the way. Some were lost in the mountains and deserts, while others suffered shipwreck or were captured and sold into slavery. Gone forever are the old days of chivalry and crusade, with all their romance and poetry, their deeds of heroism and gallantry. Knight and Saracen, priest and soldier, pope, prince, and sultan, have all passed into the silent land. The warfare that we wage to-day against the infidel and the heathen is carried on with spiritual weapons. Why can we not marshal the children and young people of our land for just such a crusade, a crusade against sin of every sort and everywhere? The cross will be our ensign, and our weapon the sword of the Spirit, "which is the word of God." The word crusade, from the Latin *crux*, means a warfare for the cross. Were all our young people enlisted in such a holy war Satan's kingdom would hardly outlive the century. We would have a crusade against heathenism. Roll up the missionary collections. Give the people information along these lines. Have the literary department provide missionary concerts, lectures, and addresses. We greatly need a crusade against intemperance.

Strong drink is the great curse of our age and nation. It is the children's worst foe, God's greatest enemy, and Satan's best friend. Bring out the temperance pledge. Organize the boys and girls into "bands of hope." In every possible way hold up the evil effects of the liquor traffic. If we are not good soldiers it will not be for want of battles to fight. Let the last decade of the nineteenth century witness the greatest crusade of the ages—a moral crusade of all the youth of our country against ignorance, error, and sin.—*Rev. J. S. Gilbert, in Epworth Herald.*

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.
L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

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REV. W. C. DALAND, Westerly, R. I., Young People's Work.
REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

Out of my weary self,
O, lift me up!
To live for others, and in living so
To be a blessing, and where'er I go
To give the sunshine, and the clouds conceal,
Or let them but the silver edge reveal.
Out of my selfish self,
O, lift me up!

OUR readers will remember the account of the consecration service held in Haarlem, Holland, just previous to Bro. Van der Steur's departure to India on a mission to the Dutch soldiers. A brief biographical sketch of this brother was recently published in a Dutch paper. This sketch has been translated for the RECORDER by Miss Katherine de Boer, of Plainfield, N. J. It will be found in another column of this issue.

THE New York *Observer* relates the following touching incident which occurred at the Annual Meeting of the Pastors' College in London: "Just at the conclusion of one of the addresses, Mr. Spurgeon, father of the late C. H. Spurgeon, who is now eighty-two years of age, entered the lecture hall, accompanied by one of his daughters and Mrs. James Spurgeon. As the aged man walked up the hall the whole assembly rose, and in subdued tones sang, 'Abide with me, fast falls the eventide.' The prayer of the father of the great preacher, mingled as it was with flowing tears, touched every heart as he prayed: 'We mourn his loss for thou didst make him of great use in this world. Bless the widow and the sons. Sanctify our bereavements. Soon we must follow. We know thou wilt never leave those who put their trust in thee.'"

WHEN God desired to scatter the human family over the face of the earth for his own wise purpose, he did so by the confusion of tongues. Nothing else so separates men into groups, or communities, or states, independent of each other, as diversity of speech. It is on this account that so many of the European countries have been, and still are, so loosely held together. A Russian government may acquire, by conquest or purchase, a province of India, but until the inhabitants of that province accept as their dominant speech the language of Russia, it is essentially Indian. Furthermore with the dominance of any language will go also the traditions, the customs and the institutions which have grown up with that mother tongue and which have been put into intelligible and communicable shape by means of the peculiar idioms and the expressive formulas of that language. In accordance with these principles and facts, European governments are trying to reduce all their subjects to one common speech. In Bulgaria, for example, some districts speak only the Greek language; but a law has been passed requiring that in every district not only Bulgarian shall be taught, but that all primary instruction must be given in that tongue. With the constantly increasing number of foreigners coming to our shores, bringing with

them their foreign languages, traditions and customs, political and religious, this question is becoming one of very serious moment to us, threatening the unity and so the life of our nation. Some of our States have already tried to avert the threatening calamity by providing that all instruction in the public schools shall be given in the English language. The stern resistance made to this wise measure by the foreign elements, and the use made of this resistance by political parties for partizan ends, show what a dangerous as well as disintegrating thing such an element is. It will yet require wise and resolute patriotism to overcome this evil.

It is now over four months since the great strike at Homestead occurred, resulting in bloodshed, the loss of property to the owners, and the loss of time and wages to the laboring men. At the last accounts less than one hundred of the strikers had resumed work, and in the meanwhile the mill management had secured about 2,700 workmen, who are faithfully doing their work. That most, if not all of the men who went out on this strike were satisfied with their work and their wages, but went out at the dictation of the managers of their unions, is generally conceded, and illustrates the tyranny to which they are subjected and shows the dangerous character of the so-called laborer's unions. The trouble does not end here. If it did it could not do much harm, for if men want to quit work at any time, they certainly have a right to do so, provided they give such notice as will not embarrass the employers. But just this appears to be what they wish to do, and to do this, it is a part of the strikers' plans to prevent others from taking their places. Only last week serious outbreaks have occurred at Homestead arising from the attempts of strikers to interfere with non-union men who were quietly going about their work. Pistols and knives were freely used, and several persons on both sides were severely wounded. Such demonstrations put their instigators into the ranks of lawlessness and crime where they should receive the consideration at the hands of the law that such atrocities deserve. Since writing the above the strike has been declared off by the strikers, at a loss of at least \$2,000,000 to the laborers, twice that amount to the mill owners, one quarter that amount to the State for prosecutions, and a loss of some thirty lives, while the majority of the men are without employment or means of support, their former places being filled by able workmen, and the relief funds of the union will be stopped, since the strike is over. Such is the supreme folly of this method of trying to right wrongs, real or imaginary; and such is the immense power for evil in such unions.

LAST week we published the letter of Secretary Baer, of the United Society of Christian Endeavor, explaining why Seventh-day Baptist delegates were omitted from the rolls at the late international convention in the city of New York, also why Seventh-day Baptists could not be represented on the Board of Trustees of the United Society, or on the official programme, with Dr. Lewis's comments on the same. The decision is so utterly at variance with the *undenominational* character of the United Society, and with the expressions of cordial good will and Christian fellowship which we have hitherto received, that we could not believe the report until we saw it over the Secretary's name. If Seventh-day Baptists were in the habit of go-

ing to the conventions and thrusting their denominational views into the faces of other delegates, or even if they had once done this, it might be cause for complaint. But they have not done so. It is the Society and its managers, and not the Seventh-day Baptists, who have brought into public notice the points of difference between Seventh-day Baptists and the Trustees of the United Society. Since our delegates have always gone to the conventions and public meetings of the Society as earnest, God-fearing, Christ-loving Christians, and have never made any other issue in such meetings, it was an open violation of the undenominational principles of the United Society for its Trustees to deny us our privileges in the Society on account of our denominational teachings and practices in our homes. What the motive for such a method of procedure was, we will not undertake to say. It cannot harm us, and we feel quite sure it will do the Society no good. As indicative of the way others look upon it we quote the following from the *News*, of Providence, R. I., Nov. 12:

Yesterday the *News* chronicled what it cannot but term a case of amazing discourtesy on the part of the managers of the great Christian Endeavor Convention in New York if the facts are as reported. It is stated that in the roll-call of the denominations the name of the Seventh-day Baptist Church was omitted, though delegates from that church were present. The reason for this astonishing action, our well-informed Ashaway correspondent states, was that the Seventh-day delegates very properly and sensibly refrained from signing the petition against opening the World's Fair on Sunday, and further, that "inasmuch as the Seventh-day Baptist denomination is at great variance with all other denominations on the Sabbath question, official recognition in the conventions and on the board of trustees could not be made." This is dogma run mad. So long as the Seventh day people are fervent in the faith and forward in the good works of the Christian religion, such a supercilious boycott by persons who cannot possibly claim to surpass them in either respect is rather calculated to make the judicious grieve than to commend the common sense of the board of trustees or managers.

OF all the forms of missionary work the most revolting, and that which requires the most of personal self-sacrifice on the part of the missionary, is work for the rescue of lepers. He who undertakes a work of this kind voluntarily exiles himself from home and friends and society, and devotes himself wholly to work for these poor, unfortunate sufferers. Few persons have ever been found of sufficient self-sacrificing love to do this. Yet it has been done, by both Catholics and Protestants. A Wesleyan missionary in Burmah, India, in a comparatively recent number of the *London Methodist Recorder*, gives the following picture of a work of this kind: "We started with a small bungalow, capable of housing fifteen inmates. In a little while the number was completed, and I thought of extending the work. I made use of the sufferers already gathered in, sending them out on bullock carts, in charge of a faithful Tamil helper, to advertise the comforts of the Home to their leprous countrymen. Narayanswamy took a great interest in this work, and as an all-round assistant was invaluable. He met a dreadful fate whilst living at the Home, as I shall afterward describe, but for six months his fidelity and zeal in leper rescue work were admirable. You should have seen his face light up when he met me at the gates on my daily visit. 'The leopards are all safe, sir,' he would say. And though he knew no more of hunting than his own infant, he would often come across to the mission house with joy to say: 'Brought two more leopards to the Home today, sir.' With this help I have extended the work and built four new houses for the reception of further cases. To-day we have fifty

imates of all ages, varying from a little girl of twelve years to an old man who has hair as long as a woman's, and as white as snow, and who is entered in the books as 'aged 106 years.' We have had nine deaths. Some of these have been touching. The worst case we have received was a woman named Ma So. She was revolting to look at. She had no hands, and her wrists were raw; she was stone blind, and her sightless eyes were covered with a horny skin; she had no feet, and her legs were eaten away to above the ankles; she could only crawl about upon her elbows and knees. I felt more pity for her than for any other fellow creature I ever saw. I preached to her in a little hut made on purpose for her. She was in dense ignorance. It was very difficult work, indeed. She became ill and was quite helpless. She lingered for a week. Often she would say, 'I want to die; no good living; can't eat, can't sleep; I want to die.' I asked her, 'Where are you going?' 'Don't know!' 'Would you like to go to Jesus?' 'Yes, but I don't know him.' I told her to repeat after me, 'Lord Jesus, I am Ma So, a dying leper, take me in my weakness and save me now. Amen!' She repeated the short prayer, and died during the night. I never saw a case of more utter misery. And never did a soul pray to Christ from a lower depth of emaciation and disease. Was not that prayer answered?"

NEW YORK DEPOSITORY—QUARTERLY REPORT.

It was the hope of the Tract Board when the "Tract Depository" was opened in New York City that it would be a good channel through which many thousands of pages of Sabbath literature might be distributed at a minimum expense above the cost of the printing of the "tract itself." The result shows that this expectation has been realized. It was also thought that it might be a means of interesting our young people in Sabbath Reform work. This also has been, in part, realized. The young people, through their permanent committee, pledged the sum of \$232 for this work, canvassed the churches for the *Sabbath Reform Library*, and have sent in quite a roll of names for the free list of this publication. This branch of work ought to be continued until all our young people become interested in it,—a work which is of so much importance to us.

In looking about for fields to cultivate we hit upon a most delightful one. With the advice and help of the committee of the Board, we sent four hundred circular letters to the "lone Sabbath-keepers." The results from that appeal have fully proven the wisdom of the enterprise. In round numbers \$200 has been received from all sources, \$140 of which has come from the isolated Sabbath-keepers. The receipts of October are all from this source. If those who are enjoying church privileges had manifested a like interest in this work we might be sending out four times the number of the *Library* that we are now sending.

The Extra No. 3, by Dr. Lewis, was thought to be an admirable tract for Baptist ministers; so, by the advice of the committee, we have distributed 15,000 sample copies to Baptist ministers.

Volunteer work seemed to us both possible and desirable. The number of those offering to serve us is constantly being augmented. Thousands of pages have been distributed which had been a burden upon the shelves at Alfred for many years. We now have twenty-seven individuals who are carefully and systematically circulating our Sabbath literature where

it will be read. One of these writes: "I just thanked God for the copy of *Pro and Con*" of the Sabbath Question you sent me, and for seeing the call for volunteers." Another writes: "I received two packages of tracts and have distributed all of them. I rejoice that the present plan of distributing tracts has been adopted. I will use all diligence to put them where they will do good." This work is hopeful and ought to be enlarged just as rapidly as possible.

My correspondence with recent converts to the Sabbath, twenty in all, would form an interesting chapter, some of these letters have been printed in the SABBATH RECORDER. Mrs. Kate M. Bates, a Sabbath convert, announces the "good news" that her husband has also commenced keeping the Sabbath with her. We found her through the *Reform Library*. During the school year we sent the *Library* to the seniors of Yale, Madison, Union and Johns Hopkins.

Our people are not extensive book buyers, or else they choose to pay some one else more for their books than we would ask them, yet we have added to our resources, from the book sales, over \$17.

Of the *Reform Library* we have mailed 80,000 singles, representing 1,024,000 pages. We have mailed two hundred and seventy-five packages, with an estimated number of pages of 150,000, which, added to the above, makes the grand total of 1,174,000 pages. Quantities of evangelical tracts have been sent, but no record of the pages have been kept. Of the ten issues of the *Reform Library* six are sixteen pages and four are eight pages. The SABBATH RECORDER has been sent to such as, in our judgment, would be benefitted by it. Our correspondence has averaged 40 letters per month, and we have written 130 postal cards. The number of letters received at the office is 472, and the number of postal cards 50.

There are now nearly 1,500 subscribers to the *Reform Library*. One hundred new paying subscribers have been added to the list since it came to our office. A large number of these subscriptions expire with the twelfth number.

The receipts for October amount to \$12, all from the "lone Sabbath-keepers." Expenses \$17 76, leaving a debtor balance of \$5 76; brought over from last month, \$14 35. In June there was a balance against the office of \$18 92. In July it was reduced to \$8; in August it was \$11 11, an increase of \$3 11; in October it was \$14 35, an increase of \$3 24; in November \$20 11, an increase of \$5 76.

The number of single copies of the *Sabbath Reform Library* sent out in October is 10,100. Twenty new paying subscribers have been added. Forty-five letters have been written and 9 postal cards; forty-five letters have been received, and twenty packages of tracts mailed to persons desiring Sabbath literature.

J. G. BURDICK.

NEW YORK, Nov. 10, 1892.

TRACT SOCIETY—BOARD MEETINGS.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, October 9, 1892, at 2 P. M., Charles Potter, president, in the chair.

There were present seventeen members and one visitor.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

Correspondence was received from W. C. Da-

land and Jacob Brinkerhoff, the latter relating to the employment bureau.

The treasurer reported that he had borrowed \$650 during the last month for the payment of the August bills, and that he was in receipt of a bequest of \$3,000 from the estate of George Greenman, the income only to be used, and to become part of the permanent fund.

Upon motion a committee consisting of the treasurer, president and E. R. Pope was appointed by the chair to take care of and invest this bequest.

The treasurer also reported cash on hand \$218 25, and bills due \$661 41.

Bills were ordered paid.

Voted that the president and treasurer be authorized to secure such funds as might be needed to pay the bills.

It was voted that G. H. Babcock and E. R. Pope be a committee to look after and stop the leak in the Society's treasury caused by sending our publications to persons who either refuse them, or who have moved away, or are now dead.

The following preamble and resolutions were adopted:

WHEREAS, In consequence of the interruption of the plan of contributing editors of the RECORDER by the death of Bro. W. C. Titsworth, and the necessity of adopting some new plan for supplying the desired matter from various parts of the denomination, therefore be it

Resolved, That we continue the services of Bro. L. C. Randolph on the RECORDER, but that he furnish only about one-half the matter that he has been furnishing, and that his salary be correspondingly reduced after his year has expired.

Resolved, That we ask Elston M. Dunn, E. H. Lewis, Arthur Rogers, L. E. Livermore, W. C. Daland, B. C. Davis, Geo. H. Utter, and T. L. Gardiner to furnish articles at the rate of one dollar an article, once in four weeks, two of such articles to be published each week.

On motion the corresponding secretary and G. H. Babcock were appointed a committee to carry out this plan.

Minutes read and approved.

WM. M. STILLMAN, *Ass't Rec. Sec'y.*

At the regular meeting held Nov. 13th, there were sixteen members present and three visitors.

Chas. Potter, president, presided.

Prayer was offered by Rev. J. G. Burdick.

Minutes of last meeting were read.

The committee on investing the George Greenman bequest of \$3,000, reported having invested \$2,500 of the same in first bond and mortgage at six per cent interest, \$500 still remaining to be invested.

Correspondence was received from L. A. Platts, J. P. Mosher, L. C. Randolph and O. W. Pearson.

Voted that the agent be instructed to send Swedish tracts to all the subscribers to the *Budbarare* who have paid in advance, and if the stock will allow distribute further in his discretion to other subscribers.

It was voted that in view of the communication from Editor L. A. Platts, in which he announces his acceptance of the chair of Church History and Homiletics in Alfred University, and tenders his resignation as editor of the SABBATH RECORDER, if agreeable to the Board, he be released from the editorship at the close of the current Conference year.

The matter of arranging for a tract depository in Chicago was referred to L. E. Livermore, D. E. Titsworth and G. H. Babcock as committee with power.

It was voted that the salary of L. C. Randolph be made \$130 per year for work in con-

(Continued on page 749.)

YOUNG PEOPLE'S WORK.

DUTY'S PATH.

Out from the harbor of youth's bay
There leads the path of pleasure;
With eager steps we walk that way
To brim joy's largest measure.
But when with morn's departing beam
Goes youth's last precious minute,
We sigh, "Twas but a fevered dream—
There's nothing in it."

Then on our visions dawns afar
The goal of glory, gleaming
Like some great radiant solar star,
And sets us longing, dreaming.
Forgetting all things left behind,
We strain each nerve to win it,
But when 'tis ours—alas! we find
There's nothing in it.

We turn our sad, reluctant gaze
Upon the path of duty;
Its barren, uninviting ways
Are void of bloom and beauty.
Yet in that road, though dark and cold
It seems as we begin it,
As we press on—lo! we behold
There's heaven in it.

—Ella Wheeler Wilcox, in *Ladies Home Journal*.

THE path of duty and of true pleasure is after all one. The earnest Stoic of old found a holy happiness in the path of duty, while the true and noble Epicurean reasoned that happiness or pleasure which he set before himself as his object in life must be attained by the practice of virtues quite akin to those of his Stoic brethren.

LET us not despise pleasure or glory, but let us see that they are not in themselves the highest good. Let us remember that our blessed Saviour himself sought not his own will nor his own honor, but the will of his Father, the path of duty. In that he found a divine pleasure and received at the hands of redeemed men glorious praise. Let us follow our Saviour, making it our meat and drink to do God's will. Thereby we shall attain our truest happiness and such glory as our heavenly Father may in his providence see fit to give us.

"Straight is the line of duty,
Curved is the line of beauty;
Follow the one, and thou shalt see
The other ever following thee."

PUSH AND PULL.

The old proverb that all things come to him who waits advances a very pretty and pleasant theory, but its literal interpretation makes it capable of great misconstruction; for if it is in one sense true, its reverse is equally true. Nothing comes to him who waits. Nothing comes to him who waits and does no more. There is nothing in the world that is of any value that has not to be struggled for; and those who sit down and fold their hands, expecting fate and fortune to bring them what they most desire, will meet with the disappointment they deserve.

We have to be governed very largely by the analogies of nature whenever we venture into the realm of the possibilities and the unknown, and there is no analogy in nature of something being given for nothing. The seed has to push through the ground to find the sun; the tree has to draw its sap up from unseen sources to whirl forth its buds; the bud itself has to force its way through obstacles of bark and fibre; the bird has to build its nest with careful endeavor and many journeys ere it feels the little wings beneath its breast; the gold has to be mined, the precious stone dug from the matrix; the diamond has to undergo fierce processes of grinding and scouring before its facets shine like living light. Struggle is the rule of life; were it otherwise, it would seem as though we might all of us have been put upon the planet in conditions of luxury and ease and eminence that

would require no effort on our part, and leave us free for all the enjoyment the world affords. But what soft, untempered, worthless metal we should be in such case! It is the fire that tempers the steel; it is the hammer that welds it, the grinding, whirling stone that brings it to an edge.

In running for a race, in seeking any athletic distinction, it is training that strips the muscle of all demoralizing encumbrance, and lets that muscle strive for all it is worth; and training, discipline, effort, are the steps to success of any sort that amounts to much. That which is gained without effort comes to unawakened nerve and flaccid fibre, and is enjoyed in a spirit of indolence hardly better than that of the dormouse in his sleep, and mentally and normally the recipient is hurt rather than helped by it. Struggle brightens, sharpens, rounds, and perfects the nature. We are born of it; the very worlds struggle into life, and shape themselves by means of it from gaseous masses of fire out to green fields, blue skies, and pleasant waters, and why should we expect to escape our conditions? Be assured that that which is worth having is worth working for, and that the poet's famous line, "They also serve who only stand and wait," refers to no such waiting as inglorious quiescence would imply, but to a waiting which itself is the hardest struggle of an impatient spirit. For the familiar line is true enough,

"The waiting time, my brother,
Is the hardest time of all."

—*Harper's Bazar*.

ONLY A BOY.

More than half a century ago a faithful minister coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hand trembled on his broad-headed cane.

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Ay, there you have it; 'hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed!

No one remained—no one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him, and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This

heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth; had brought under the gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.

"Only a boy!"

"Do thou thy work: it shall succeed
In thine or in another's day,
And if denied the victor's meed
Thou shalt not miss the toiler's pay."

—*Youth's Companion*.

OUR MIRROR.

THE session of the General Conference gave our young people's society what might almost be called a new lease of life. Our prayer meetings had been very poorly attended, and almost no interest taken by those who did attend. Now things seem to have changed; from thirty-five to fifty persons are in attendance each week, and a good number of them take part in the meeting. New members are added to our society nearly every week. We look forward to, hoping and praying for, a grand revival among us here this year. Some of our members are expecting to attend the annual meeting of the Christian Endeavor Societies of this Congressional district at Hiawatha, this week. We are glad to learn that an effort is being made to revive the "Mirror" department of our young people's page, and hope to see news there from all our societies.

NORTONVILLE, Kansas.

THE Dodge Centre Society has adopted the pledge, losing thereby several members, though the spiritual condition is much improved. At the last business meeting a committee was appointed to organize a junior society. They have had pledge cards printed, and bid fair to be soon in working order. One of the needs of the Society is more efficient work by the regular committees. At present there is considerable interest in evangelical work. Two meetings have been held on Sunday evenings at a school-house two miles distant from town, about fifteen of the members attending, with nearly as many more from the country the first evening. The second night was stormy, and though the representation from the village was not diminished, only two others came. This did not seem cause for discouragement and the meetings will be continued, while the Society feel that if no other good is accomplished, great blessing will come to them from the effort. The prayers of our young people are asked in behalf of the work undertaken.

WE have nothing new to write about our Christian Endeavor Society in the way of conversions or additions to our members. Our meetings are well attended and very interesting. We were greatly encouraged by the words of cheer that were spoken by those in attendance at the Quarterly Meeting held here last

week. The Christian Endeavorers, and some other young friends of our vice president, Miss Anna Frisbee, gave her a surprise on the evening of her birth-day, Nov. 3d. They presented her with a nice Bible and several other tokens of friendship. Plenty of music and a pleasant social time was enjoyed.

M. B.

Scott, N. Y., Nov. 4, 1892.

THE Farina Y. P. S. C. E. was organized Sept. 7, 1889, with twenty constituent members. The present membership is sixty-three active, and seven associate. During the year twenty-six active members have been added, and nine associate members have, through conversion, become active. The Society is working to adopt the ironclad pledge, and agitating the subject of a junior organization. Last month the committees brought in their first written reports. We feel encouraged that the Society is in a progressive state.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FOURTH QUARTER.

Oct. 1. Saul of Tarsus Converted.....	Acts 9: 1-20.
Oct. 8. Dorcas raised to Life.....	Acts 9: 32-43.
Oct. 15. Peter's Vision.....	Acts 10: 1-20.
Oct. 22. Peter at Cesarea.....	Acts 10: 30-48.
Oct. 29. The Gospel Preached at Antioch.....	Acts 11: 19-30.
Nov. 5. Peter Delivered from Prison.....	Acts 12: 1-17.
Nov. 12. The First Christian Missionaries.....	Acts 13: 1-13.
Nov. 19. Paul's First Missionary Sermon.....	Acts 13: 26-43.
Nov. 26. The Apostles Turning to the Gentiles.....	Acts 13: 44; 14: 7.
Dec. 3. Work among the Gentiles.....	Acts 14: 8-22.
Dec. 10. The Apostolic Council.....	Acts 15: 12-20.
Dec. 17. Review.....	Acts 15: 12-20.
Dec. 24. The Birth of Christ.....	Luke 2: 8-20.

LESSON X.—WORK AMONG THE GENTILES.

For Sabbath day, Dec. 3, 1892.

SCRIPTURE LESSON.—Acts. 14: 8-22.

GOLDEN TEXT.—In his name shall the Gentiles trust.—Matt. 12: 21.

INTRODUCTION.—The attitude of a people toward the truth is quite apt to be affected by their attitude toward the messenger who brings it. The man should be subordinate to the message while he receives respect and consideration for the message's sake. In Iconium the apostles were driven away with stones; at Lystra they were worshiped as gods. The difference was not in the apostles, or in the way they preached at these two places, but in the people who listened to their words and saw their works.

EXPLANATORY NOTES.—v. 8 "Sat a man." He sat because he had never walked. "Impotent." Powerless, weak. The important circumstance for this miracle was the condition of the man from birth. v. 9. "Heard Paul speak." Was hearing while he preached, probably in the market place. "Who beholding." Paul seeing the man. "Had faith." His earnest manner indicated his drinking in of Paul's message. He was by faith accepting Christ as his Saviour. v. 10. "Loud voice." Powerful, so as to attract closer attention from the crowd to the deed he was about to do in Jesus' name. "Stand upright." This required faith in Paul also. "Leaped." Sprang up immediately and walked off completely healed. v. 11. "The people saw." "And confounded the instrument of the work with its author."—Hackett. "Speech of Lycaonia." Native dialect of which nothing is now really known. The language was probably unknown to the apostles, hence the proceedings went so far before being stopped by them. "The gods." They worshiped the planets. v. 12. "Jupiter." A temple of Jupiter was there. Jupiter was called the "father of gods," being the greatest. "Mercury." In pagan mythology Mercury was his attendant, or "the messenger of the gods," also the god of eloquence. v. 13. "Priest." The leading one, for there must have been several. "Before their city." The temple stood at the city's entrance. "Oxen." For sacrifice. "Garlands." With which to adorn either the sacrifice or the house, or else to crown the apostles. At this point they were restrained from sacrificing. v. 14. "Heard of." By some

means they found out what these heathen were about. "Rent clothes." With horror. "Ran in among." To prevent such profanity. v. 15. "Why do ye these things?" Since we are only agents, and preaching Christ as Saviour, and the only true God. "Of like passions." Like constituted with you, having your human nature and infirmities. "Turn from vanities." The pomp and pageantry of their heathen worship and sacrifices. "Unto the living God." From dumb idols to Him who created all things. v. 16. "Times past." Generations gone by. "In their own ways." Having wholly abandoned God generations ago, God had given them up to idolatry. v. 17. "Witness." They yet had witnesses to the existence of God. "Did good." In giving temporal blessings which gods of stone, or planetary gods, could not do. The words in this verse indicate a quotation from one of their poets, which Paul uses for a higher purpose. v. 18. It was with great difficulty that he persuaded them by argument and opposition not to offer sacrifice. In connection with this narrative read Rom. 1: 19-25. v. 19. "Certain Jews." Excepting two, every persecution of Paul was incited by his Jewish brethren. "From Antioch." The same envious ones who had previously driven them away. This is Antioch in Pisidia. "Persuaded." The fickle-minded Lycaonians. The gospel makes trouble with men who will not repent. This is why rumsellers so dislike the church and Sabbath-schools. "Personal liberty" is interfered with when God's law is proclaimed. So the Jews turned affairs among these idolators. The result is Paul is stoned. Barnabas escapes. v. 20. "The disciples." Then some were converted at Lystra, and this act would excite their sympathy for Paul and the work, and defeat the object of the Jews. "Came into the city." Like Peter, to show himself alive and to confirm the faith of believers. "To Derbe." The farthest limit of this first missionary journey. v. 21. No persecution appears at Derbe. "Taught many," implies the making of disciples here. "Returned again." Went over the same ground again. v. 22. "Confirming." Giving additional instruction to those who were now already believers. The work of the gospel messenger is not only to win men to Christ, get them to confess and renounce sin, but to grow in the knowledge of the truth, better understand the Christian doctrine or faith. "Much tribulation." It is well for every believer to understand this, and count the cost, else there is greater danger of backsliding and apostasy. "No cross, no crown." The kingdom costs something, but the reward outweighs it.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 27th.)

EVERY DAY MERCIES.—Acts 14: 17, Deut. 28: 2-8.

Blessed in the city where many perils lurk, where temptations increase. Blessings in the country where farmers are anxious about the weather and crops. Abundance of fruit, increase of cattle, sheep in paying quantities. Blessings in basket and store. Blessings wherever you travel. Triumph over all enemies. Peace and plenty and happiness. Hearts filled with food and gladness. Isn't that an enviable state? Just what we would pray for if we had faith to believe we would obtain it. And yet God promised all that to Israel for obedience. Is it not in the Lord to now give temporal and spiritual blessing in Christ Jesus and lead us to the life everlasting if we obey and trust him? He certainly will. Many a faithful disciple can say, notwithstanding his bereavements and sorrows, his trials and sufferings, "goodness and mercy have followed me all the days of my life." "My cup runneth over."

But what of those who abandon clear ideas of God for their own sinful ways? What of those so perverse in heart that God leaves them to their own ways, withdraws the restraints of his grace and providence? Woe to men when the Lord leaves them to themselves. And yet, even then he does not leave them without "a signpost ever pointing to the way of return."—Burrell. "Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." All of material things are ever telling us of God, and the tiniest things that grow are saying, "God made us." How merciful is the Lord to sinful men! "Every day mercies." Try for one day to count them. Keep a record for just one week and read it over. Surely "His mercy endureth forever."

SCRIPTURE REFERENCES.

1. The God of mercies declared. Acts 17: 22-31, Rom. 1: 16-20.
2. Promises to the obedient. Lev. 26: 3-13, Deut. 11: 13-15.
3. Curses for the disobedient. Lev. 26: 14-37, Deut. 28: 15.

4. Job remembereth God's mercies. Job. 5: 8-11.
5. Blessedness of God's chosen. Psa. 65.
6. Mercies for the evil and the good. Matt. 5: 43-48.
7. Praise God for his providence. Psa. 147: 7-20.

GREAT IS JESUS' GENTILES TRUST IN HIS NAME.

—To have a well learned lesson, the scholar must not only read but think. This is emphatically the age of reading. But do men think proportionately? Every home has its political paper, from one to three local newspapers, an agricultural or scientific journal, a story paper, fashion magazine, and possibly a religious paper and Sabbath-school quarterly.

—How shall all these be read with profit and so as not to infringe upon the time needed for feeding the soul. The art of reading is to-day the art of "skipping." Very much that is in the newspapers should be read merely by headings. If anything must be omitted by all means let it be details of crime, most of the stories and gossip that the carnal mind loves too well, and not the solid and religious matter.

—OUR grandfathers had but few books and fewer papers compared with the present output, and they had no system of popular Sabbath-school studies; yet what they acquired they had sufficient time to mentally digest, and we believe they were the sounder in mind and heart for it. "When Beacon said that reading made the correct man, but conversation only a ready one, he meant the reading of a more thorough age than this. What conversation was then, common reading is now." Instead of much of the old time gossip, men now read light and easy literature, and it is not altogether certain that much has been gained by it.

—THE true end of books and papers, and we include the Sabbath-school quarterly, is to supply facts and principles which are laid away in the mind, to be drawn upon subsequently as occasion demands. No stock of ideas to think about has the person who reads without digesting. It's like trying to make "bricks without straw." A careless reader is a bad thinker. A thoughtful scholar's mind is like a bolting mill, separating bran from the floor. He does not forget as soon as the book is closed. He thinks and uses his judgment, and in the Sabbath-school class has some ideas to express.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., November 18, 1892.

How did it happen? has been generally discussed, and now it is, "what will the Democrats do?" It happened because they had the most votes. That is an easy one, and time will make clear the answer to the other question. Will Cleveland clear out all the Republicans? Will he call an extra session? On the first point there is less anxiety among Republican clerks than eight years ago, Cleveland's conservatism as to all positions now in the classified service being considered as a practical guaranty against sweeping dismissals. Besides, many of his appointees have continued to hold office through Harrison's administration.

Opinion is much divided as to the early assembling of the new Congress. On one side it is urged that the people having emphatically condemned the McKinley bill and put the Democrats in power they should at once repeal the robber tariff. On the other hand it is urged that it will take some time to get the new administration in running order, that it will be wise to make haste slowly, and that a sudden and abrupt change will unnecessarily disturb the business situation. Mr. Cleveland is likely to

keep his own counsel, and we may not know what he purposes to do until next March, but it is the more general opinion here that he will not call an extra session.

The Government distributes seeds, Congressional speeches and fish to the people without money and without price. Just at this time the Fish Commission is draining Uncle Sam's carp ponds situated between the White House and the Washington Monument, and sorting out finger length yearlings for shipment. They are put by fifties in two gallon cans, and many tens of thousands are thus distributed. Trout, shad and other of the less hardy varieties require aerated water and greater care, but the carp will endure a journey of several days without change of water and thrive thereafter in almost any pond or stream. The Potomac was stocked with them a few years since by a freshet which washed Pennsylvania Avenue from the Treasury to the Capitol and emptied the fish breeding ponds, and carps are now freely caught, weighing fifteen to twenty pounds or more. Washingtonians have salt and fresh water fish of all varieties in great abundance and do not seem to relish these importations from the Danube. But it is said that when properly cooked they are equal to the best. They may be less than that and yet well worth propagation. We cannot long keep the trout, bass, pickerel and other timid and fastidious game fish. If their original haunts are not dried up by the destruction of forests, nor depopulated by the constant whipping of twenty times too many fishermen, they are apt to be thickened with saw dust, sewerage or residual chemicals. These carp live any where and illustrate the survival of the fittest. If you wish to stock your pond send to the U. S. Commission for a blank application, get the endorsement of a Congressman and in due time receive a consignment of the hardy, prolific, vegetarian carp. CAPITAL.

MISSIONARY BOARD MEETING.

At a special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, held Nov. 16, 1892, the following minute relating to the Rev. and Mrs. G. H. F. Randolph, of Shanghai, China, was adopted:

"Previous to April, 1892 Mr. Randolph expressed, in decided terms, his wish and sense of duty to come home, on account of what seemed to him to be the denomination's inadequate financial and moral support of the China Mission as at present organized; urging that his salary could better be used in strengthening other departments."

However, the Board, under date of April 22, 1892 (see last annual report), sent him a cordial invitation to remain in China and labor along certain designated lines.

In reply the Board received the following letter:

SHANGHAI, China, June 1, 1892.

My dear Brother;—Your communication containing the action of the Missionary Board concerning several letters written by me, and also their action concerning various other matters, which was directed to the Corresponding Secretary of our Association, was received by the last American mail. You have my hearty thanks for the confidence implied in the present disposal of the Boys' School. Concerning our request to return to America this year, we do not desire to rashly or inconsistently press it. If you see your way clear for opening an Inland Station, we are willing to do anything consistently within our power to help it along. But we cannot consent to attempt the establishment of the Boys' School at a new station except on certain conditions: (1) The school shall be otherwise provided for until we are

thoroughly established in the new station and consider we can comfortably provide for it. (2) No scholar shall be considered bound by the conditions of the present contracts except on the most hearty concurrence of all parties concerned. (3) The school shall be supported with at least fifteen scholars. The reasons for such conditions may not be apparent to you at first glance, but they have seemed essential to us. It is our conviction that to attempt the removal of the school at or near the occupation of a new station is to insure a failure in the entire enterprise. I said in my letter of Nov. 12, 1891: "As to the removal of the Boys' School to an Inland Station, I would not think it best unless there is a great change in the condition of things in China. In fact, I doubt the propriety of removing it under any circumstances." Now, the condition has not changed in the least, but is only becoming more thoroughly apparent. It is the groans and struggles of a dying reverence for things ancient, and to these people sacred. It is hopeful that they are so unmistakably death struggles. But such things must die slowly in China, you know people say. The disease must run its course unless there is special divine interposition. Of course God uses means of his own choice for the dissolution and extinction of Satan's great bulwarks. But are we not justified in believing that one of his choicest means is the discretion of his people, of his messengers? The Christian schools of this land, while they are to a great extent upheld by the common people, have come to be regarded by the educated class as a powerful source of evil to their established systems. Hence they come in for a large share of persecution and are incentive to much trouble. So apparent was this last year that many missionaries advocated, and are still advocating, the abandonment of boarding schools. Even some of the schools' best friends talked in public gatherings of "radical changes," "reformation," etc., as an antidote. I do not, however, join in any of these cries as an antidote. I do, nevertheless, join in what should be a universal cry of discretion. No one but those who have gone through the strains and burdens of active connection with these things during the last thirteen months can have a fair conception of the real situation.

Another point to be considered in this connection is what it means to open a new station. You cannot "squat" down just where you please here in China as they used to "out West." The Chinese do not tolerate squatters. It takes patient, constant, long-continued effort in almost every instance. If it is a family to be located, they want freedom from everything else. They must go and come, go and come, and make many friends among the people. They must make friends whom they may depend upon to stand by them. They must make friends who will help them get in. All this must be accomplished before you can, with any hope of success, suggest the matter at all. This can be accomplished very much sooner, and quite as well usually, if you have plenty of native help. This of course we lack. There are several places around us in which there has been a good deal of pioneering work done and which we considered, three years ago, promising fields for our work. In fact, there were extra efforts made to get in at one point, but for certain reasons the enterprise was abandoned. Other parties, however, had long been trying to start there and still continue their efforts, but with no apparent success. In another one of them they have at times secured a room but accomplished nothing more. A family has been set apart for more than a year, now, to the definite task of opening that city. They have native helpers. They have come to the Jordan and beheld the land. They have even gone over and come back rejoicing on account of the fatness of the land; but they cannot tarry there. On another of these cities I had set my heart. I had toiled; I had hoped. When the feast was all ready another went in, and the door was closed. Foolish virgins! Not ready for the opportunity! There is work enough in that city for us too, but to increase the mission force there now would be to endanger the entire work. So under ordinary circumstances you see it means something to start a new station. In

addition it may be said that when you have virtually opened a station there is about one chance in a hundred that you can secure a suitable situation for a boarding-school. If you can get what would be considered a comfortable hog-house in which to stow away your wife and children, it must be regarded as a God-send. You must then watch, wait, work, and pray.

On the second condition. We have no moral right which this people could be made to respect that would warrant us in taking these children away from their parents and homes except under the most hearty approval. A written contract is held very sacred so long as it carries a sense of oughtness to the multitudes. When it does not, it is thought no more of than a verbal contract in general, a thing to be used as a lever for every conceivable advantage. Such things are used as the pretext for most disastrous results. Even if it is the desire of the parents that their children should go, it is still very likely to become the ground of great trouble and perhaps the loss of life. Do not think we are alarmists, but know we are not courting such things, nor do we think it justifiable to do so in any case. Only a few days have passed since to the south of here two mission stations were entirely destroyed, and the missionaries almost miraculously escaped with their lives. The missionaries are gravely censured for the trouble. Whether true or false, it will make a bad impression and do great harm that such a thing should be generally spoken of as the probable cause. No move can escape the most scrutinizing and often most unjust criticisms in the present crisis. On the strength of facts I want to go beyond the condition we have made and emphasize the last clause of my quotation above; "I doubt the propriety of removing it (the boys' School) under any circumstances." If from individual preferences, personal or other causes, it is thought best not to continue the school at Shanghai, I beg you have it closed at once. In the first place, it is not at all probable that but few of the parents will consent for their children to go. If you could see how constantly they come in here to examine everything and make all sorts of inquiries to find out just what is being done, you would think it at least doubtful about their consent's being gained. There are some I feel quite sure would be willing, but for such we would have the least desire of all. If it is thought best to carry on the school work at the new station, let it grow up as a branch of the work there. This, I believe, could be done sooner and with a much better prospect of success on the field. The school work could be started, perhaps, before a family could be located, as a day-school, which would meet but little opposition. If our work should grow in favor with the people, which could be our only hope in undertaking the work, this school would very soon become the nucleus for a boarding-school under more favorable conditions than the present school was organized. To the people it would seem like a step taken to meet a demand which they had really made.

On the last condition: It is evident that if an evangelist's time is to be taxed at all by organized boarding-school work, it should be made of sufficient importance to warrant the setting apart of the greater portion of his time as sacred to that and that alone. I should feel justified in setting the number somewhat larger, and shall hope this may be attained in the not distant future, regardless of what may be the present decisions. My short experience in the work has proved conclusively to me that the only hope of securing results from these schools that will justify our efforts is to increase our efforts.

The missionary must be the teacher, the director, must have everything under his immediate control. That means a great deal more than you would think. In the case of our own school it has meant the disposing of all native employees except a teacher, and he only comes in a part of the day to hear certain classes recite which I am not competent to instruct. In its present location it has seemed necessary for me to live in the school, only leaving when Mrs. Randolph or some other one is called in to hold the reins. To some this might seem extreme, but I am convinced something must be done.

To have a school for religious influence and have the one great and only effort by teacher, helpers, and scholars be to deceive the foreigner and carry on things that are too desperate to credit is not very hopeful. Such things are considered consistent with Chinese nationality regardless of creed. I will not detail what I have been wading through in the work, but from some results manifest in the products of other schools, and from manifestations in my own work, I know something must be done. I will again quote from my former letter: "As to a family's making it (the Boy's School) a secondary matter, or having their time demanded in other directions, is to lose all the vantage-ground of a Boarding School." Yet in so small a school I fear a family's time is not profitably spent. I wish to add that I have no sympathy with any movement which will tend to cripple our work here at Shanghai. We should not shrink a single step, but stand honorably by the side of other missions in the entire work we have organized. I do not speak of quantity but of quality. The more we can have the better, but let what we have give no uncertain sound for the cause we represent. Let not any inadvertent step say to those who look on that our work will not stand an "open-port" contact. It will. Applicants in some way connected with almost if not quite every mission enterprise in this city have been sent away from our school for want of accommodations. All that I have at any time said has only been intended to lend its influence to a better organization of our work now under way. Means! Means! Means to go forward is what we need. Our request to return to America was based on this need, and a desire to see the appropriations for this field and the workers proportionately adjusted. This need I fear is just as urgent as ever. Perhaps you will yet see the matter in the light that we have presented it and feel inclined to grant our request. At least it is my belief that the school should remain right here at Shanghai, and its efficiency be increased even at the expense of an inland station, though it need not be at the expense of such a station, if Seventh-day Baptists were up to their privileges. Would God it might not be! But I have made bold to elaborate again. Please overlook my presumption. How I wish you could come on the field just a little while and see for yourself! This distance, this cramped position of putting on paper things that are real living things! These formal resolutions we send back and forth! They are like the letter without the spirit. Who shall deliver us? Dear Brother Main, I am in distress—distress of body, mind, and heart. How can I endure? Why don't you let loose? Why don't you scold? Why don't you show us our mistakes? Why don't you give us the reasons in some of these matters? Can't you be free? Can't you comfort us by talking to us as you did at Conference that time? It is a burden that I know not how to bear. Pray for us.

Your friend and brother,

G. H. FITZ RANDOLPH.

P. S. There are two candidates awaiting baptism. The ordinance is now being postponed till I can get time to attend to preliminary preparations. Perhaps will have to delay it until vacation.

At a later date Mr. Randolph refers to this letter as their "letter of acceptance;" but the Board did not, for a moment, think of it otherwise than as a letter of non-acceptance. Accordingly, at the July meeting the Board passed a resolution granting Mr. Randolph's request to return to America. (See last annual report).

Replying, under date of Sept. 7th, Mr. Randolph says: "Must confess I was slightly surprised that such an action of the Board should follow directly on the one of April 20th. However, I believe it to be the absolute demand of the situation at present."

But, Sept. 18th, he wrote as follows:

SHANGHAI, China, Sept. 18, 1892.

Dear Bro. Main:—What has caused this flood of protests against some uncertain, indefinable action of mine which has apparently

compelled the Missionary Board to permit our return to America? Have the steps taken by the Board concerning our return given the impression that we, from any personal preference, asked to return? If so, was it thus intended? Is there, after all, a misunderstanding between us? Or is this whirl all a spontaneous affair? I had not imagined there remained the least shadow of misconception concerning any part of the correspondence to which reference has been made, nor concerning the motives which prompted it. However, the numerous and varied expositions of, and suggestions on, the situation which continue to reach us compel us to think that there may be a complete misunderstanding. Does the Board understand the reason for our action in this matter to rest exclusively on a desire to give you the privilege, after due consideration of the surrounding circumstances, to remove the burden of our support? Does the Board feel that we hold ourselves in readiness to do any kind of work, at any place and under any circumstances that seem discreet and proper? Does the Board consider that we, in reply to their action of April 20th, accepted their propositions, subject only to what experienced missionaries, the public press of China, and our own native workers, maintain are conditions of discretion and propriety at the same time? Does the Board think that the clause from our letter of acceptance, which was quoted in your action of July 20th, merely meant to leave the way open by which you would still at any time feel at perfect liberty to call us home; and that it was not meant to urge, or even suggest, a protest against your wishes in the matter? If such is not your understanding, if you acted under any different impressions, perhaps it would be well to call a halt, and reconsider. It is possible that in my intense desire to let no personal preference bias me in my action the way has been opened for wrong impressions. If so, the mistakes should surely be corrected. If not so, your answer to the foregoing simple questions in addition to my previous statement of reasons will, I trust, suffice to set all in proper light before the public. Again, it is claimed that when the facts are set before the people they will meet the emergency. It is urged by some that the denomination is really coming up to the demands of the situation. It is even suggested that by far greater things than have yet been planned are in store for this work, are, indeed, at the very threshold. I say, Amen! God grant it! I want to be one of the number who come up to the help of the Lord in the answer to that prayer. Mrs. Randolph says she wants to be counted in too. Who else will join? We have thrown ourselves and ours on the mercies of the Lord. We have lifted up our eyes unto the hills from whence cometh our help. We have believed, "Thou shalt guide me with thy counsels." Now, having considered the prayers, the tears, yea, the wounds which have gone on before to appear in the final settlement of this, we desire to present the following plan for your approbation: We will remain in China another year. We shall receive no financial aid. We will hold ourselves in readiness to enter your employ again at the end of the year, should it be deemed advisable. We want you to use our homeward passage money until it is decided we ought to return. We would also request the privilege of doing whatever mission work we can during the year under your direction. This plan will give the opportunity, if there be any misunderstandings, to correct them. It will also give time for every one who may desire it to become acquainted with the needs of the work and come forward to the rescue.

Sincerely your friend and brother,

G. H. FITZ RANDOLPH.

The Board's statement of the case in our last annual report, and this minute, furnish sufficient answers to the questions contained in the above letter; but the Board has no other knowledge than that afforded by this letter of the "flood of protests" mentioned, or of the supposed great change in the denomination's attitude toward the work in China.

In view, however, of the situation into which

the Board finds itself thus brought, it is hereby voted that,

(1) In the opinion of this Board it would not be right or wise to accept the conditions on which Mr. Randolph proposes, in his letter of Sept. 18th, that they remain in China another year.

(2) After careful consideration of all the circumstances of the case, it is the judgment of this Board that the future relations of Mr. and Mrs. Randolph to the work of our Society would better be as announced in the Board's annual report, and provided for in the appropriations made at the regular October meeting.

WILLIAM C. DALAND, *Rec. Sec.*

TRACT SOCIETY—BOARD MEETING.

(Continued from page 742.)

nection with the tract depository in Chicago when established.

An edition of 5,000 was ordered of the tract by Bro. McLearn entitled "Errors and Delusions of Adventism."

The treasurer presented his first quarterly report, which was adopted.

He also reported cash on hand \$727 84, and bills due \$413 90.

Bills were ordered paid.

The Board, on motion, recommended Harry L. Maxson as local agent for the SABBATH RECORDER in Plainfield.

J. G. Burdick presented a full report of the work of Tract Depository in New York for the third quarter, which was received.

The auditing committee reported on the financial transactions of the New York Depository for the third quarter, showing \$20 61 due the agent. This amount was ordered paid.

Voted that a committee be appointed to consider the work of the New York office and make recommendations for the future work of the same. The Board appointed W. M. Stillman, C. C. Chipman, J. M. Titsworth and Stephen Babcock as such committee.

It was voted to send Bro. Lucky such copies of our own publications as he has asked for.

A. H. Lewis reported on the expenses of the editorial rooms in New York City for the last quarter, which report was received.

The committee appointed at the September meeting to report on curtailing the expenses of the Board still have the matter under consideration.

Minutes were read and approved.

Board adjourned.

A. L. TITSWORTH, *Rec. Sec'y.*

HOME NEWS.

New York.

FIRST ALFRED.—The last covenant meeting and communion service of this church was on Friday and Sabbath day, Nov. 11th, 12th. At the Friday evening meeting, four were baptized, and at the communion service the next day received the right hand of fellowship.—At the meeting, called by the Trustees of Alfred University, to talk about the presidency of the University, were Dr. A. H. Lewis and Geo. H. Babcock, of Plainfield, N. J.; Dr. Daniel Lewis and H. G. Whipple, of New York; Hon. Seymour Dexter, of Elmira, and many citizens of Alfred, besides the Trustees and Faculty of the University. The meeting resulted in the appointment of a committee, consisting of Geo. H. Babcock, L. A. Platts and Dr. Daniel Lewis, to further canvass the question and report at a future meeting of the Trustees to be called by the President.

S. R. S.

EDUCATION.

—THE engineering department, has become one of the most important branches of the Johns Hopkins University. The latest addition to its competent corps of instructors is Francis Head, a graduate from the mechanical department of the University of Pennsylvania. He is delivering a course of lectures on "Steam Engineering and Machine Designs." The engineering department and the electrical department work together, and afford the student a more practical course of instruction than he can obtain at any other college in the country.

—THE *Commonwealth* says to-day, Nov. 12, "Advices from the European Union of Astronomers hint at the fact that Professor Berberich, of Berlin, considers the newly discovered Holmes comet as probably identical with Biela's. This, if substantiated, will be of the greatest interest to astronomers. The comet was originally discovered in 1772, by Montaigne, at Limoges; its periodicity was established by Biela, at Josephstadt, Bohemia, in 1826. Its successive appearances were watched with great interest, but its position in proximity to the sun prevented its observation on several of its returns. In 1845, it was seen as a faint nebula, and was observed to separate into two portions. On its next return, in 1852, the two companions were discernable, but widely separated, and since that time it has not been seen. In 1872, a stream of meteors was noted, the orbit of which agreed with that of the comet, and an interesting relationship was at once established."

—PROFESSOR LEWIS BOSS, of the Dudley Observatory, finds from calculations made to-day, Nov. 14th, that the comet in Andromeda, discovered by Holmes, on Nov. 6th, is probably identical with Biela's periodic comet, which has not certainly been recognized since 1852. This confirms the suspicion telegraphed from Berlin by Professor Berberich some days ago. Professor Boss thinks there is likely to be a very close approach between the comet and the earth on the morning of November 28th, in case the supposed identity of the comet proves to be a fact. The observations, at present, are insufficient to demonstrate this identity beyond doubt. The Holmes comet was observed at the Dudley Observatory on the night of the 13th. The diameter of the nebulosity is about one-seventh of a degree. There is a well-marked though faint central condensation, but no appearance of a solid nucleus. Assuming as results from the calculations that on that night the comet was 13,500,000 miles distant from the earth, the diameter of the outside nebulosity of the comet would be about 36,000 miles. It is probable that the comet will rapidly grow in brightness, and that within two weeks it will appear many times longer than the diameter of the full moon. No really accurate calculations as to the nearness of approach between the comet and the earth on November 28th can be made until a much greater number of observations have been procured. The time will also be too short for thorough and adequate calculations before the day of nearest approach. The comet can now be seen in small telescopes, and will be found about two degrees west of Mu Andromedae.

—THE regular courses of law lectures to women, delivered at the University of the City of New York, by Professor Isaac F. Russell, will begin at once when Professor Russell will give the introductory lecture of the course, "On the Constitution of the United States and the State of New York; Rights and Duties of the Members of the State." The first lecture will be: "Popular Fallacies Regarding Law and Lawyers." Mrs. Henry Weber, the president of the Woman's Legal Education Society, will also speak, and the classes will be formed for work. At the last annual dinner of the Alumni Association of the University of the City of New York, a committee was appointed to begin the preparation of an alumni catalogue containing biographical sketches of each alumnus, as far as could be obtained. This work has been vigorously prosecuted, and such has been the co-operation of the alumni that the committee expect to go to press about the beginning of the year. Blanks have been sent to all of the alumni, and it is hoped that all who have not responded, or any who may have knowledge of deceased classmates, or other alumni, will communicate at once with the secretary, Dr. Charles S. Benedict, No. 339 West Nineteenth-street, New York City.

—CO-EDUCATION at the University of Michigan is probably at a more advanced stage than at any of the large universities in the country. Harvard and Yale still hold out in part against the women, but they have been admitted to equal privileges with the male students at the University of Michigan for nearly thirty years. No harm

has resulted, but on the contrary, the university has reached its greatest development since their admission. The "Co-eds" are particularly active this year. There are more than 500 of them in all departments. The Woman's League numbers in its membership nearly every girl in the university. It is under the direct management of the wives of members of the faculty, and its object is chiefly to make the entering girls feel at home, to assist them in the selection of their rooms and in the arrangement of their college work. The League has a meeting once a month. The schedule of addresses this year, just announced, includes Mrs. Jane Bancroft Robinson, of Detroit, the well-known educator, upon "The Advantage of Higher Education for Women Abroad;" Drs. Carrow and Nancrede, on "Emergency Cases, and How to Treat Them;" Mrs. Angell, the wife of President Angell on "The Work of Women at the World's Fair."

—THE Mount Holyoke College Alumnae of New York, Brooklyn and New Jersey met recently at the Fifth Avenue Hotel to transact business connected with their association, to have luncheon together, and to spend some hours in social intercourse, and in recalling and renewing college interests. About 150 alumnae were present representing many graduating classes, all entering with spirit into the exercises which looked toward the welfare of their alma mater and the development of a higher womanhood. The occasion was both profitable and enjoyable. A business session was held at 11 A. M. at which reports of committees were heard and routine work was done. The most important report was that of Mrs. E. D. Shepard upon "College Settlements," in which both graduates and undergraduates of Mount Holyoke have recently become interested. There are three settlements at present at New York, Philadelphia, and Boston. Each settlement is in a tenement-house district. A house is fitted up and placed in charge of a head worker, who has for her assistants young women who are willing to live and labor among the poor and ignorant in order to lift them up, if possible, to a higher level. Mrs. Shepard described the good work that is being done by these settlements, especially at the New York headquarters in Rivington-street, and urged the claims of the association to popular support. Any person may become a member of the association by paying an annual fee of \$5.

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SPECIAL NOTICES.

—THE covenant meeting of the Seventh-day Baptist Church of Rockville, will take place on the evening of Nov. 25th; and it is most earnestly desired that all the members of the church will be present. A conference will take the place of the sermon on the Sabbath.

A. McLEARN.

—A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

—THE next Semi-Annual Meeting of the Seventh-day Baptist churches of Berlin, Coloma and Marquette will be held with the Berlin Church, at Berlin, Wis., commencing Dec. 9, 1892, at 7 P. M. Eld. S. H. Babcock, of Walworth, Wis., is invited to preach the introductory discourse. Elder Geo. W. Hills, alternate. All Sabbath-keepers on the field are cordially invited to attend, also any from abroad will receive a hearty welcome.

E. D. RICHMOND *Clerk, pro tem.*

—THE Seventh-day Baptist South-Western Association will hold its Annual Session at Hammond, Louisiana, beginning Dec. 1, 1892.

Introductory sermon by Eld. G. W. Lewis. Alternate Eld. S. I. Lee.

Essays by Elders Shaw and Lee, and Sister Lanphere.

By order of the Executive Committee.

S. I. LEE, *Moderator.*

—EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

—THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

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—SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

—THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, 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. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 344 So. Wood St., and F. E. Peterson, 5455 Monroe Ave.

—THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, 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.*

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—COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

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CONDENSED NEWS.

Between \$6,000 and \$7,000 worth of smuggled opium consigned for Chicago, has been seized by custom officers of Detroit.

Captain E. S. Densmore, chief usher at the White House, died in Washington last week, after an illness of several months.

A heavy shock of earthquake was felt at San Francisco recently, and also at various points throughout California. No damage beyond broken glass was reported.

The steamer Ethelmold sailed from Fernandina a few days since with 10,000 boxes of oranges for England. It is the first direct shipment of Florida fruit ever made across the water.

Salt was struck at Windsor, Ont., Nov. 17th, at a depth of 1,900 feet, the drill passing through thirty feet of solid salt. Brine of exceedingly strong quality was raised. The new industry is to be pushed on a gigantic scale.

In the supreme court at Boston, Judge Holmes has rendered a decision that General B. F. Butler must pay the G. F. Jewett Publishing Company \$25,000, with two years interest added, for breach of contract with the Company to publish his book.

An interesting table has been issued by the Bureau of Statistics showing the immigration into this country during September, the great cholera month, compared with that of September, 1891. It shows the beneficial effect of the President's order, which practically shut out all immigration. The decrease from the number who arrived in September, 1891, was 24,477.

The election for a Member of Parliament for St. Johns, N. B., which takes place Tuesday, excites considerable interest from the fact that George Robertson, the regular conservative candidate, has been an advocate of annexation, and as a member of the St. Johns Board of Trade, of which he is president, has given utterance to the opinion that Canada should become a part of the United States.

November 17th a cyclone swept over Red Bud, Ill., destroying thirty-five houses, killing a boy and injuring fifteen other persons. Two churches, the town hall and jail and a newspaper office were among the buildings leveled. The storm came from the south and cleared a path two hundred yards wide through the town. Wires are down in all directions and the roads are impassable.

The total number of Chinese who entered Canada and paid the poll tax of \$50 each during the fiscal year ending June 30, 1892, was 3,276, as against 2,114 during the previous year. Last year of the total

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number who came to Canada 2,168 entered at Victoria, the remainder being scattered over the dominion. During the previous year far more entered at Vancouver than at Victoria, the figures being 1,350 at Vancouver and 751 at Victoria. The change last year is due to the fact that the Canadian Pacific railroad steamships from China and Japan now call regularly at Victoria.

MARRIED.

ARMSBY-BENTLEY.—At the home of the bride's parents, Mr. and Mrs. Caleb Bentley, Berlin, N. Y., Nov. 15, 1892, by the Rev. William C. Whitford, Mr. John D. Armsby and Miss Eva Grace Bentley.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

YORK.—In the town of Willing, Allegany Co., N. Y., Nov. 14, 1892, Julia May, daughter of Elza S. and Ellen A. York, aged 9 years, 7 months and 25 days.

Two years ago this child had the grip which so weakened her constitution that when, recently, scarlet fever claimed her as its victim, death soon ended her sweet little life. She was ready for the kingdom of God and believed in Jesus to whom she prayed with a faith that characterizes children. The grief-stricken parents find comfort in the loss of their last child, in the fact that Julia is "safe in the arms of Jesus." The writer conducted funeral services in the school-house at York's Corners, preaching from Zech. 8:5.

H. D. C.

DOLLEY.—In the town of Clara, near Millport, Pa., Nov. 5, 1892, Frank Dolley, aged 27 years. Also, in Millport, Nov. 5th, Charles Dolley, brother of Frank, in the 25th year of his age.

The elder of these brothers leaves a wife and three children, the younger a wife, the youngest daughter of Deacon J. C. Burdick, of Hebron.

G. P. K.

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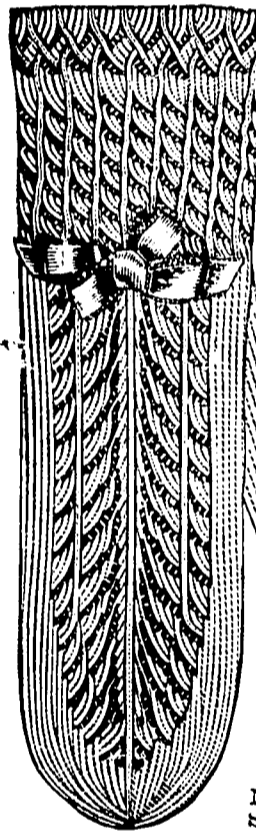


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