

# The Sabbath Recorder.

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## TWO LITTLE FEET.

BY MRS. M. A. DEAN.

Two little feet! that in my hand I hold,  
So fair and white, so exquisite of mould,  
They seem the loving work, the long-thought plan,  
Of some benign and heavenly artisan.

Two little feet! whose patter on the floor  
We wait with longing, at life's open door;  
Whose step, grown steady, is like music sweet,  
That cheers the list'ning heart, with its rhythmic beat.

Two little feet! that touch the border land  
Where earth and heaven meet; that soon must stand  
On slippery places, 'mid the toil and strife,  
The care and pain, of this poor mortal life.

Two little feet! that, growing, oft may stray  
In some alluring and forbidden way;  
But swift returning, may they ever find  
A tender welcome—a reception kind.

Two tiny feet! what mute appeal they bear,  
For truest love and faithfulness and care;  
That when life's journey they have safely passed,  
They may walk with joy, the "golden streets," at last.

—THE United States government has rather a difficult task on its hands if it carries out the provisions of the Geary law as passed by the last session of the present Congress. This law, which went into force last May, provided that all Chinese laborers should apply to the Collector of Internal Revenue of the district in which they were residing for certificates showing that they had a right to remain there. Each Chinaman was to be photographed. Any Chinese laborer found within the limits of the United States without such a license, a year after the passage of the act, should be arrested and taken before a judge, unless he could then show a satisfactory cause for his failure to get a certificate, or could prove by a creditable white witness that he was in the United States at the time of the passage of the law, he should be shipped out of the country. Out of the 107,500 coolies at whom the law was directed, five have thus far complied with it. The idea of arresting 100,000 Chinamen and forcing them all to accept a free return passage to their own shores is destitute of attractions for all persons concerned, except, perhaps, the owners of the Pacific steamships. Besides the ten million dollars which such deportation would cost, according to the estimate of the Secretary of the Treasury, the United States would suffer vastly greater loss which could not be reckoned in money.

The Chinese in America consider the Geary law unjust; they know that a large number of American citizens share their conviction; they evidently also have the assurance of the sympathy and, perhaps, the support, of their own government. They have united on a course of "masterly inactivity," and clearly intend to do their best to defeat the execution of the law. If brought to trial, they are likely to catch the contagion of the American impulse to appeal, and ultimately bring the matter before the honorable judges of the Supreme Court.

There are good and substantial reasons for a restriction of Chinese emigration. Chinese are so numerous that the unchecked overflow of the Celestial Kingdom would be sufficient in the course of a few years to swamp the native population of the United States. Then, the Chinese Empire has a way—in which it is not alone—

of culling out its least desirable citizens and sending them to this "land of the free and home of the brave." Again, the Chinese emigrants do not bring their families with the intention of becoming identified with the common interests of the country to which they come. While the German changes his citizenship and furnishes the country *bona fide* Americans in the children of the second or third generation, the Chinaman's highest ambition seems to be to get all he can out of this alien realm and go back to his own land. However long he may remain he is a Chinaman still, and he expects his bones to rest ultimately in the soil of China. Of course unchecked emigration from certain other foreign countries is open to objections scarcely less great. We could easily get along without the additions to our population which Russia, Italy and Spain have been furnishing us since 1880. Most of these emigrants are poor stuff to make citizens of. They are a menace to our social and political health. The cholera is only one of the bad things they bring us, and it is now the imperative duty of our lawmakers to interpose some barrier for the protection of America.

While a restriction of Chinese emigration seems to be necessary, it should be only a restriction, and different methods should be employed from those now provided. We need not question the patriotic intentions of our legislators in passing the Geary law; but, to say the least, it was a hasty measure and needs the touch of a broader and more careful statesmanship. One can only shudder to think of the wholesale massacre of Americans which might take place in China, should the provisions of the Geary law be enforced in this country. The dial of missions would be tuned back to where it stood when the Chinese ports were opened by the Tietsin treaty. One can but think that the wisest course for Congress to follow at its coming session would be to frankly confess that it had made a mistake and try again.

—THE Homestead strike dropped from its place among current events some weeks ago. It will be a long time, however, before it will fade from the public remembrance. It ought not to be forgotten until its terrible lessons are sufficiently learned. Sad it is to think of the millions of money wasted; of workmen out of employment; of destitute wives and children. It is sadder yet to think of the alienation between employer and employe which has been intensified in the struggle; of the bitterness which reigns in the heart of many a laborer today as he broods over the events of the past months.

The verdict of events is dead against the strikers. Their plans have ended in utter failure. No one can deny that the workmen were rash and foolish. No one, with the remembrance of that bloody day in July in his recollection, can deny that they were greatly in the wrong. On the other hand, so far as the writer knows, the company cannot be justly charged with breaking the law at any point and their

triumph seems to be complete. Is our deduction to be that the company was entirely in the right and the workmen all wrong?

It may be well to remind ourselves that the success of the company does not necessarily vindicate the righteousness of its cause. If two boys fight to decide the ownership of a jackknife, the victor does not prove his claim, he proves he has a stronger or more skilful arm or a clearer head. The jackknife may belong to the under boy. Suppose the smaller boy breaks the law by drawing a pistol. Suppose he brings himself under the condemnation of all good people by shooting at his foe with the intention to kill him. This course of action may prejudice our minds against the cause of the offender, but it does not settle the question. Whose jackknife is it? We must join all good citizens in severely condemning many of the methods of the strikers from both a moral and a legal stand-point. Let us now get back to the question, in the original disagreement out of which the trouble grew, Which party was in the wrong?

It is not our purpose to try to answer this question here further than to say that both parties were possibly unreasonable. It would seem that the slightest disposition on the part of the contestants to regard the Golden Rule would have brought a speedy reconciliation. The long struggle with its unhappy results may therefore be laid to the charge of both parties. And this prepares the way for the statement of what are to us the two great lessons of the Homestead strike.

1. Let the same government which provides protection for American industries see that the laborer and capitalist each gets his proper part of the benefits of that protection. The workmen at Homestead believed that the capitalists were getting the lion's share of the premium on American steel products. The overwhelming defeat which the protective policy met at the last election was due to a wide-spread conviction among voters that the benefits of that policy were chiefly absorbed by the rich. That conviction may be a mistaken one. It is a disputed question. Who shall decide? Let the power which makes corporations, place those corporations under such restrictions as shall provide for the settlement of disputes and prevent any more of these terrible industrial wars. There are serious objections to compulsory arbitration just as there are to police courts and jails; but would not the incident evils be far less than those involved in a few such strikes as those at Homestead and Buffalo?

2. After all, compulsory arbitration is only a makeshift. The one great thing needed is the loving spirit. We need the Golden Rule put into practice. Not until the laborer and the capitalist put themselves in one another's place, can we have any satisfactory solution of labor troubles. The capitalist should begin the reform. If he will take the lead, the laborer will follow. We need, not more theology, but more righteousness; not creeds, but Christ.

L. C. RANDOLPH.

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## MRS. WHITE'S VISIONS.

(Concluded)

BY JACOB BRINKERHOFF.

Not only have the visions been a cause of distraction and division among Sabbath-keeping Adventists, but they have been a hindrance in advancing the Sabbath truth in the world. Eld. Miles Grant, a First-day Adventist minister, has written a pamphlet called the "True Sabbath," in which he claims that the evidence of the Sabbath rests upon Mrs. White's visions, and by the evidence against such fanaticism he prejudices the reader against the Sabbath, ignoring the true Sabbath evidence, also the fact of there being many Sabbath-keepers who repudiate Mrs. White's fanaticism. His arguments are unfair to the subject, but when she says that she "saw that the Sabbath was not nailed to the cross, and that God had not changed the Sabbath, but the Pope had changed it from the seventh to the first day of the week," Eld. Grant had reason to place the two together, and reproach the Sabbath cause with the vision fanaticism. The Seventh-day Adventists would have been far better off without those visions, except, perhaps, financially, for then they would have avoided the great cause of distraction in their midst, they would not have this drawback to work against, one great cause of prejudice would not exist, and they would stand more firmly on the base of Scripture evidence for their faith and practice. They might not then be the bigoted and self-conceited people they are, placing themselves under the denouncement of Rev. 3:17, being "rich and increased in goods, having need of nothing."

Many people have thought it strange that Eld. and Mrs. White had such an influence over their people as to obtain large sums of money from them, even from people who are very poor and struggle hard for their own support. But the people are made to believe that the Seventh-day Adventist Church are the people of God to the exclusion of every one else outside of their denomination, even though they keep the Sabbath—the Seventh-day—and are looking and waiting for the Lord from heaven. They are taught that to be saved they must be with "the body," that is, their organization. And believing this, they feel bound to obey calls for money for any enterprise devised. The zeal of the people for advancing their cause is commendable, but the unprejudiced observer can readily see the tyranny and imposition practiced upon them by their leaders.

Bigotry and intolerance are the natural outgrowth of such a system and operation. Intolerance toward Sabbath-keeping Adventists who dissent from their high claims is the result of those high claims. Many who once walked in sweet communion with that people and rejoiced in one common hope, were obliged to depart from them upon the investigation of Mrs. White's visions, and their being urged upon them, and seeing their contradictions, their opposition to Scripture, and their vanity. An examination of them shows that whatever point was the faith of the people, the visions of the time corresponded with it. For instance, for a space of several years they believed that probation for sinners ceased in 1844, and the visions taught the same thing. That they believed this error as an article of faith is plainly apparent from the reading of their publications at that time, by the first volume of the *Advent Review*, published in 1850, and by the different numbers of the *Present Truth*, published a few

years previously. And that Mrs. White's visions taught the same thing is readily seen from the published visions of that time. See the copy of her first vision, published in a little pamphlet, called "A Word to the Little Flock," in 1847, which does not contain all of what was published as her first vision in the *Day Star*, of a year before, and contains more than does what is called her First Vision in the later publications. See also the Camden Vision, and also the vision in "Experience and Views," on False Reformations, where she says, "My accompanying angel bade me look for the travail of soul for sinners as used to be; I looked but could not see it, for the time of their salvation is past." These references show that her visions corroborated the error which the church held at that time. This, if nothing else, should show to honest people that those visions had only a human origin. The power exercised over the people, and their treatment of dissenters, very much resembles the Roman Catholic Church. Each has an infallible (?) head. Seventh-day Adventists denominate their seceders as "rebels," and use many harsh epithets toward them, which are the opposite of the Spirit of Christ. Yet they hold very many in their ranks in fear—fearing to exercise their own judgment in regard to that leadership and inspiration, saying, "It is wrong to doubt." In the *Signs of The Times*, published at Oakland, Cal., in the issue of April 25, 1878, Eld. White wrote that they who reject Mrs. White's visions, or attribute her inspiration to Satanic influence, commit the sin against the Holy Ghost. Some are held with that people because of the large work they are doing, saying they must be right, or they would not be so prospered; forgetting that other bodies of professedly religious people have had great prosperity, though holding and teaching gross errors. The Seventh-day Adventists have had great prosperity through the working of their system and the thorough management of Eld. James White.

If "the Scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17), they are a sufficient guide to faith and practice, and there is no need of latter day visions. In these last days "God hath spoken unto us by his Son" (Heb. 1:2), whose word we have in the gospels. If Mrs. White's visions are just like the Bible, there is no need of them; if they go beyond the Bible, then the Bible is not a perfect rule. If her visions are from heaven, why are they treated as a sectarian commodity, republished with portions of the former issue left out or suppressed? and the suppressed portion not always being of a personal or local nature, but views of the future, or of things of a general nature connected with the Advent people. If her testimonies are in all respects equal to the Word of God, as some of them claim, why have they omitted portions in the re-publication? This has given cause to some to doubt their inspiration, and to say that the publishers do not believe the visions themselves. The whole subject will not bear an investigation, and stand the test.

When Seventh-day Adventist ministers introduce Mrs. W.'s visions in a new place they call attention to what they term the fruits of the visions, applying the same to Mrs. W.'s religious and pious life, and raise the question that if the visions are not from the Lord they must be from Satan; and if from Satan the medium of the visions would not manifest the fruits of the Holy Spirit. They overlook the fact that

they may be inspired by neither God or Satan, but may be only human, or from her own mind, which position we hold to be true as to their source. The fruits of the visions are whether they agree with each other, or with Scripture, or are consistent. Their fruits are seen in the distraction caused by enforcing them, and by the bigotry and self-righteousness manifested in those who receive them. Also in the fact that in many places people become interested in the Advent and Sabbath truths, until the ministers preach upon Spiritual Gifts, when a great many discard all that is preached on that account.

We have no feeling of ill-will towards the Seventh-day Adventists, but we honestly believe them to be in error on several points, chief among them being that they are shut up to investigation of Bible subjects on account of having the stamp of inspiration (?) set upon their views. We pity their bigotry and intolerance, and denounce any system that binds men's consciences, and sets them above their fellow beings, simply because they do not belong to "our church," or to "the body," no matter how closely they adhere to the commandments of God and the faith of Jesus. We have been in that thralldom, and know its workings, and have seen its baneful influence upon others, and have seen the faith and spirituality of some entirely ruined by the course pursued towards them by those calling themselves the body. We do not oppose Seventh-day Adventists on the perpetuity of spiritual gifts; we deny the application to Mrs. White's visions. We were never reproved by her testimonies. We oppose them on account of the sinful claim made for them; for the oppressive and wicked ruling of the church by means of them; for their internal weakness, and uselessness as an agent in the gospel work. We regret that people having so much truth, and having so much zeal in forwarding the great truths of the Sabbath and the Saviour's second coming, should have so much fanaticism with them, and should have such an unchristian spirit towards brethren of the same faith who differ with them respecting that fanaticism. Each individual professor of religion must have faith for himself, and to belong to "the body" will not save him. But there is one union we should strive to attain, and one body we should be careful members of. We want to be members of Christ's body, he being the head; and we want to be united to the true vine, as one of the branches. If firmly bound in this union, no opposition or persecution from any worldly source can drive us from it; and though our pilgrimage here may be made sad on account thereof, yet Jesus stands at the head of the way beckoning us onward, and we may win the victor's crown if faithful.

## CHRIST AND THE NEW LIFE.

BY THE REV. J. CULROSS, D. D.

Jesus Christ fronts the world to-day, as of old, in his saving love and power. The problems to be dealt with are very terrible, even in England, to say nothing of distant heathendom. Widely accepted even among professing Christians, we find the creed of covetousness—one of the most appalling in existence—the creed which, in plain terms, is this—I believe in things, and in their sufficiency, if they can be got, for the present life. That is what the Bible means by trusting in riches. Terrible are the results of faith in this creed. Instead of engaging in the business of the world as those who seek first the kingdom of God, and who are ruled in their transactions by truth, justice,

honor, how often do men, wearing the Christian name get into selfish and tortuous courses, clutching at gain by mean shifts, by tricks and artifices no better than thimble-rigging, hustling aside their brother, and trampling on his body if he falls in the struggle, equivocating with conscience, resisting the Holy Spirit, religious pride swelling itself out side by side with the sheerest incapacity of spiritual thought and the starkest blindness to the realities of human life. Akin to covetousness is selfish luxury, wasting the bounty of the Father of mercies in gratification of the flesh and vainglorious display, ministering to what the Apostle John calls "the lust of the flesh, the lust of the eyes, and the pride of life." Not a stone's throw off from this luxury, what a mass of unblest poverty, aggravated in many cases by utter hopelessness and kicking against the pricks. And what suspicion and strife between class and class, selfishness fighting selfishness, often with unholy weapons, both sides suffering, morally as well as physically. Then there is the terrible curse of drunkenness and other forms of fleshliness—the mere money cost in tens of millions a year almost incredible, to say nothing of the physical and moral ruin produced, and the offensiveness in God's sight. It is absolutely appalling to think of the haunts of vice in our midst, with open doors, brutalism and and lust—yea, sometimes gentlemanly brutalism and lust—going in and out before our eyes with so little trouble of conscience to us. There are accursed spots in our towns and cities, under the very shadow of our steeples and cathedrals, where the devil seems to have all his own way, where honesty, purity, and truth seem all but impossible, and where the little children are familiarized with all that is degrading from their very birth. There are women from whose faces all womanhood—mothers, from whose hearts all motherhood—has faded out, found not in dens of misery only, but in cultured and proud society. I do not like to use strong language; but it is a condition of things frightful beyond expression; and it becomes not less but more frightful the more it is brought into the light. It is not necessary to point out other results of the unbelief that either utters its audacious "No" to God, or quietly and politely shuts him out from control or even counsel in the plan and fashion of human life.

Christ's word still comes forth as from his living lips, "Go ye into all the world;" "As my Father hath sent me, even so send I you." And he sends us forth to "overcome" the world, to vanquish it, to bring it under subjection to him. It does not constitute us; that the world does not subvert our faith and capture our entrenchments, does not make us conquerors—if this is all. "The army that remains in its entrenchments," said Napoleon, "is already beaten." We are called not to stand on the defensive, but to carry the war into the empire of darkness and sin. Our very safety lies in our doing this. In this great enterprize all that tends to better the condition of human life, to ameliorate the lot of the poor and wretched, to remove or minimize temptations to vice, is gain for the kingdom of heaven. To render toil less crushing, to pull down "rookeries" in our cities and replace them by sanitary dwellings, to provide pure water, fresh air and breathing space, to lay hold with the firm and gentle hand of love on the outcast children who have no heritage but ignorance and misery, to promote the interests of our hospitals, to do battle against intemperance, to purify our periodical literature, to advance education, to disenchant those who are under the spell of the false glory of war, to help forward the cause of good will among the nations, to support just and merciful legislation which respects equally the rights of all—in these and like undertakings Christian men ought to be among the foremost and most earnest. We are thereby serving the interests of the kingdom of heaven.

But when all this has been said with fullness and emphasis, the highest thing has not been said. For permanent results we must begin where Christ began, and must work along his lines and in the power of his indwelling Spirit. I for one have no faith in any scheme of social salvation that distrusts the power of the gospel, that gives it a secondary place, that wipes out

regeneration, and that finds no need for the Holy Ghost. The deepest thing wrong with the world is not its misery, but its alienation from God; and if we are to work deliverance in the earth, we must address ourselves primarily to that. Elizabeth Barrett Browning tells us with true insight that if we would work for humanity we must work humanly; but only so, we can "raise men's bodies" only "by raising souls (as God did) first." Even when scheming for the world's temporal necessities

The soul's the way; not even Christ himself  
Can save men else than as he holds man's soul.

Our starting point must be this: "Except a man be born again he cannot see the kingdom of God."

It is the embodied gospel that tells. There is what may be called the "religion of tongue," a cheap and worthless, though very pretentious and often popular substitute for the religion of "deed and truth." We have a sad abundance of it in these days—religion running to talk and even to gabble, as plants run to seed. We ought, indeed, to manifest our godliness in our ordinary conversation, our speech being always with grace, seasoned with salt; but pious talking must not be made a substitute for Christ-like acting. If it is, the outside world will take very little notice of it, except to express their disgust and contempt.

A business man one day put a letter of three pages into my hand, requesting me to read it, and tell him how it struck me. It was from a cloth manufacturer, and made proposals for a "big" transaction, whose merits I did not understand. The first part of the letter referred entirely to business; the longer part was taken up with religion, and was written in a high-flown, affected style that produced a painful sense of unreality, and suggested a man with no backbone. All the time of reading I felt that two eyes were keenly watching my face; and as soon as I came to the end, the interrogation was promptly put, "Well?" I said that I did not understand the business part of the letter, and could say nothing about it; but that I scarcely liked the style in which the rest of it was written. "No, I dare say not," was the reply. "I wish the fellow would put his religion into his cloth instead of his letters."

I would sum up all that I have to say by adding that if we are ourselves "obedient to the faith," we are sent to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among the holy through faith in Christ Jesus. To do this is the highest service we can render to our generation—the noblest contribution we can make to the blessing of our kind. It is here that the world's hope lies. Let no fashion of the hour, no impatient eagerness for "big" results, no taunt of slowness, divert us from the supreme aim, or betray us into hurry and flimsiness. A kingdom of God without regeneration is a vain dream. The kingdom we seek is the reign of God in human hearts and lives. It means righteousness and peace and joy in the Holy Ghost, in the profoundest sense of these words. Afar off it may seem to be, and slow of coming, to us who measure time by the swing of the pendulum or by our own impatience. But every conversion of a soul to God means a step toward the glorious issue, and so does every good and holy purpose created in a Christian heart, and every Christ-like deed wrought by Christian hands, and every saintly life shining as God's candle in the world's darkness.—*London Baptist.*

#### IRRESISTIBLE PREACHING.

Two things characterized the speaking of Stephen. Of the people it is said, "They were not able to resist the wisdom and the spirit with which he spake." The wisdom of a speech relates not so much to the fullness of its matter as to the skillful and effective arrangement of it. Good matter, jumbled up, or pitched together, as though it had been accidentally upset or dumped, does not constitute a good speech. Even poorer matter and less of it, but well arranged, is more valuable as a speech. The

spirit of a speech, or of speaking, concerns itself less with the matter or with the character of the man than with his method of utterance. Organization of matter and true genuine oratory, which always means speaking for a practical purpose, are the two things which marked Stephen's speaking. A man may put himself into his speaking or he may put only his thought into it. His speech may have all the dead lead of a page printed in cold type, which gives its meaning only through the eye, or it may be set to the music of his heart and ring with the full sweep of passion. It may be driven home with the push of mighty purpose, or it may simply be left within reach of such as really want to use it and will make their own application.

The highest speaking lays a tax upon all there is of a man—mental power, vitality, emotion, voice and person. Nowhere else is there so justifiable a demand for the very highest speaking as in the ministry of the gospel. It is eminently practical in its purpose. Theological preaching may be simply mental in its purpose, informing or corrective of thought in its character. No change of action or of attitude may be contemplated in the hearer, as its motion or result. Gospel preaching necessarily concerns itself with men's attitude and action. Its very end is to secure repentance from sin, faith in Christ, and a following of him. The most important of all possible consequences—the salvation of man—furnishes the call of power in preaching. Delivery may be inferior to matter and may be relegated to second place. In every such case there must be a loss of power.

Since delivery is so far as the speaker is concerned the means of making the matter of a sermon effective, its claim to attention is hardly less than the claim of the matter of the sermon. Since there are so many who may be regarded as sound, who are by no means effective preachers, is there not a demand for a relatively larger attention to the many-sided matter of vocalization of sermons? There is a meaning in voice, in its coloring, inflections, movement, a meaning in face, in position, in movement of person, in the hand, which may second and confirm, or contradict and hinder the word pronounced. It is the preacher in the sermons, as well as the sermons in the preacher which is wanted. The peculiar and significant Spurgeonian quality which hearers at the Metropolitan Tabernacle got could not be packed on a book-shelf, or bound in cloth and transported across the sea. There is a meaning in a man, as well as in his words. The whole man should speak for God in sermons. Every sermon is a contest for a prize—the winning of priceless jewels for the Master.—*Christian Inquirer.*

In learning Greek, boys have to learn a few lines of prose, or of poetry, and to translate it word by word. One day, when I was a school-boy, I had a new bit given me to learn. It was that grand Apology of Socrates, the speech he delivered to his judges before his death. I found that I could understand the passage, and I read on till I got absorbed in the grand thoughts and ideas. Greek had formerly been drudgery—syntax; now it was literature, a living story. This was through reading a book not in morsels but as a whole. It would be the same if we read the Bible as a whole. The first time I read a book of the Bible through I was a student abroad. There was no Protestant Church, and I had the whole Sunday before me. I lay on the grass and read the Romans right through, till I caught the argument, or it caught me. I saw then the force of the book as a whole, and could read the parts in that light. A verse may be powerful and may give the mind a shock, a chapter will have more power, but a book has the most.—*Dr. J. Stalker.*

WHAT a blessed thing it is when churches are filled with workers who have true, sincere and honest convictions. They can always be depended on. They are true in the discharge of all their duties. The church is in a prosperous condition where these persons are found.

## IS IT AMERICAN?

To the Editor of the SABBATH RECORDER:

The enclosed clipping from the *Unity* shows that other people besides our own are investigating this question of Sunday legislation. We want the strong light of truth thrown on the question. It is time that professed Christian people broke loose from the fetters of past superstition and bigotry on this and kindred subjects. Please give this article a place in the RECORDER, and oblige, yours truly,

GEO. H. GREENMAN.

"THE UNCROWNED QUEEN OF AMERICAN DEMOCRACY."

Mr. Wm. T. Stead has done a generous and gallant act, in his presentation of the life of Frances Willard and presenting her as the "Uncrowned Queen of American Democracy," but the reader sees that the writer has an exceedingly limited conception of the dominant American type of women. While Miss Willard does honor to her womanhood by her leadership in the world-wide temperance reform, she stands as only one among a thousand others who are typical of the rising womanhood of this country. While there can be but one president of the W. C. T. U., at one time, a thousand women could be found in this country who could fill that honored position, equally humane in sympathy, and many of them more catholic in their religious views.

For several years Miss Willard has advocated the doctrine "that this is a Christian country" and should be so recognized politically. She is not above advocating the conviction of enforcing the commandment to remember the Sabbath day to keep it holy, as applying to the first day of the week. She thus perverts the fact when she says this is a Christian country, meaning that in a legal sense, and also perverts a Hebrew command by applying it to the Christian Sunday.

Within the last twenty years we have had exhaustive discussions of "Religion and the State." I would like to see reproduced some of those clean, logical arguments which used to appear in the *Index*, from the pen of Frances E. Abbott, to meet the sentimentality of this so-called Queen of the religious heart of American women. Miss Willard would have the women of the W. C. T. U. "stand solidly as an association" in opposition to the opening of the gates of the Exposition grounds on Sunday. These women are enemies of religious liberty, as understood by the founders of our government. They do not seem to remember that one of the early treaties signed by George Washington was with Tripoli, a Mohammedan country.

The ground on which Washington claimed that, by treaty, our government could give the same protection to a Mohammedan under our laws as to a Christian, was, that ours is not a Christian government. This principle has been recognized in our dealings with Jew and Parsee and pagan.

The Sabbatarians ought to read the reasons by which President Thomas Jefferson declined to appoint a national fast day: "I consider the government of the United States as interdicted by the Constitution from meddling with religious institutions, their doctrines, discipline or exercises. . . . It is only proposed that I should indirectly assume to the United States an authority over religious exercises, which is forbidden by the Constitution. I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline or its doctrines, nor of the religious societies, that the general government should be invested with the power of effecting any uniformity of time or matter between them." Every one must see that when the general government legislates in reference to the observance of Sunday, it is departing from the rule of the fathers.

Alvah Hovey, D. D., president of the Baptist theological school of Newton, Massachusetts, in a book on "Religion and the State," said: "A company of atheists, whether scientific or philosophical, has, in the eye of civil authority, the same right to meet and proclaim unbelief as any body of Christians has to meet for the service

of God. For the State is not charged with the duty of ascertaining the true faith and supporting it, but with the duty of asserting the equal freedom of all men to think and act for themselves in matters of religion while they pay due respect to the rights of one another."

This is simply a good statement of the doctrine of the rights of conscience by a Baptist.

But he adds the words of Roger Williams as follows: "It is the will and command of God, that a permission of the most Romish, Jewish, Turkish or anti-Christian consciences and worships be granted to all men in all nations and countries."

While we are opposing the action of the government in Sunday legislation, we are defending the principle of religious liberty. We say to the government "hands off," and to these zealous Sabbatarians they are attempting to interfere with the rights of conscience guaranteed in State and national constitutions. There is danger in this "God in the constitution" fanaticism. When it is legally declared that this is a Christian nation and Sunday is the Christian Sabbath, then where is Saturday as the Sabbath of Jew and Adventist?

About the close of the Civil War a tide of religious fanaticism swept over the country, which secured the motto on the silver dollar. "In God we trust," and then the next thing was to demonetize these silver dollars and make them worthless for the people—a good illustration of what such religious zeal will do for the country. It is pernicious, away with it.

S. S. H.

## SABBATH REFORM.

## AN OPEN LETTER.

To Warren Hathaway, Blooming Grove, N. Y.

*My Dear Brother;*—Your communication to the *Sabbath Outlook*, published in the SABBATH RECORDER, November 17th, leads me, in the spirit of brotherly kindness, to address you through the RECORDER, not by way of controversy, but with a view to bringing "the truth as it is in Jesus," as I understand it, more clearly before your mind. Judging by your letter, I believe you are candid and sincere; consequently I feel the more confident that you will accept this letter in the spirit in which it is sent, and that you will consider its contents with the same candor that characterizes your letter to the *Outlook*.

Allow me, then, to make a few kindly animadversions upon your status in relation to the *letter* of God's Word. You say, "If my hope were in the letter of the law, in any outward observance, in anything outside of purity of heart expressed in life, anything save that which transforms selfishness into true charity, etc., I would have come to you." Further, "If my idea of salvation were anything save holiness—holiness which saves the liar, etc., what could I be but an observer of, or one keeping sacred, the seventh day, or Sabbath of the Lord?" Now, my dear brother, how are we to attain to this holiness of character which you speak of and which is the duty and privilege of every Christian? Is it not by a strict and hearty observance to what God requires? And what other means have we of knowing what God requires of us than the revelation which he has made? Jesus declares that "not one jot or tittle of the law shall fail till all shall be fulfilled." And again, he tells us "that whosoever shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven." Now, is it not by regard to the commandment that we are to secure the blessing involved in it? And how are we to know what the commandment means

save by the letter or wording of the commandment? We might just as well contend that we are obeying the law of the State by interpreting it to suit our own notion or convenience, as to claim that we are serving God acceptably by construing his Word to suit our own desires or preferences, at the expense of all the rules of exegesis and interpretation. Moreover, when the natural and proper interpretation of the words employed by the spirit of God shows us the *reason* for the commandment, and consequently enlightens us respecting the truth, we see the imperative necessity of giving the more earnest heed to the things which we have heard lest at any time we should let them slip."

Now, believing that you hold in reverence the Word of God, and that you believe that he ordained the Sabbath for the human family, you must then believe that whatever the Almighty saw fit to establish and enforce by commandment was right and necessary to man's well-being. We feel assured that you will accept this conclusion. The Sabbath, then, was to be the memorial of Jehovah by which he was to be kept before the eyes of men, and in their thoughts, as the Creator of all things, distinguishing him from all false gods. Do you think then, that this ever *ceased to be necessary*? And consider, my brother, that it was a day to be kept *holy* in remembrance of these momentous truths. And as moral obligations are unalterable and unceasing, so duties growing out of such obligations are necessarily binding and perpetual. A *moral* obligation grows out of moral law; and as a moral law is, in its nature, unchangeable, so all the obligations it enforces must run parallel with it. We are not left to conjecture in respect to the Sabbath. The fourth commandment of the Decalogue plainly states why we should keep it. It is, as you quote, "The Sabbath of the Lord." Man had no voice in making it and can have no voice in changing it. And as the Author has never changed it, and has commanded us to keep it holy, there is no alternative for any person but to obey.

There can be no antagonism between the letter and the spirit of the sacred oracle. Men may accept the former and stop short of the latter; but does this follow as a necessity or a legitimate sequence? By no means. While the letter alone kills and the spirit quickens, yet it is by *every* word that proceedeth out of the mouth of God that man is to live. Supposing a seeker after truth approached you for help, you would, of course, refer him to the Word of God. Now, would you instruct him to follow prayerfully and carefully what the Word said in order to secure the blessing desired? Most assuredly you would. Would not this then be the proper way for him to continue through all his subsequent life if he desired to attain to that holiness of life and character of which you speak? I think I hear you say: "Certainly!" Then we are agreed. But how can we expect to rise to this spiritual eminence by disregarding the ordinances of the God on whom we depend for salvation? The more we love Jesus the more we will love the ordinances and commandments of God. Why? Because Christ is their author. And as the ordinances set forth the fundamental truths of revelation, and it is by the love and practice of these truths that we are to attain to eminence in the divine life, it only remains for us all to put into loving practice what our divine Lord has commanded.

Yours in Christian sympathy,

A. McLEARN.

ROCKVILLE, R. I.

## "SABBATH REFORM" BY A NEW METHOD.

BY THE REV. A. H. LEWIS.

The *Christian Statesman* of Nov. 26, 1892, gives the following among other items under the head of "Sabbath Reform."

The Christian Endeavor officers have declined to represent the Seventh-day Baptists on the Board of Trustees or programmes of conventions, because at variance on a vital point with the other churches in the society.

We have heard of various ways of advancing what the *Statesman* calls "Sabbath Reform," such as stopping the sale of Sunday papers, stopping Sunday trains, Sunday games, Sunday labor, closing the World's Fair on Sunday, etc., etc.; but just how Sunday-observance is to be aided by the refusal of the Trustees of the United Society of Christian Endeavor to recognize the Seventh-day Baptists, we are not quite able to see. Does the *Statesman* think that the "wicked" Sunday papers, the trains, the baseball clubs, and the World's Fair Commission are somehow controlled by the Seventh-day Baptists, and that this action of the Trustees aforesaid will weaken this control? Have these "Saturdarians"—pet name in the office of the *Statesman*—who, according to the editor of that paper, constitute less than one per cent of the people of the United States, so much influence against Sunday that their non-recognition by an undenominational Society, in whose meetings they have never uttered a word about the question, is an item in "Sabbath Reform," worthy to be chronicled in the columns of the chief apostle of such reform? They must constitute a terrible minority indeed!

We hate to disappoint the hopes of the *Statesman*, but we fear that the Seventh-day Baptists will not wholly subside because of this non-recognition, even though their continuance should still imperil "Sabbath Reform." Seventh-day Baptists yet have some work to do "for Christ and the Church," even though they are not thus recognized. They have also some work yet to do for genuine *Sabbath Reform*, as opposed to what the *Statesman* falsely calls such. The *Statesman* announces itself as devoted to the "whole circle of reforms;" perhaps this is the reason why it has been able to discover this new method of advancing the interests of the "American Sabbath." If other methods of discounting the Seventh-day Baptists can be invented by the *Statesman*, it may be easier to accomplish great things in "Sabbath Reform" in this way than in engineering legislation through Congress. Seventh-day Baptists are certainly interested in Sabbath Reform, and we thank the *Statesman* for assuring us and the world that our non-recognition by the Trustees named is bearing such excellent results.

## CORRESPONDENCE.

*Bro. Burdick*:—I am becoming quite a confirmed keeper of the Sabbath, and it is my purpose now to continue to obey God instead of following the fashion of men, while I live. But I am yet, as I expect to be, entirely alone, surrounded by a busy family that call me an Advent, and have no sympathy with my faith. Although they hold to Sunday as the proper day to keep, they do not really hold it with any sacredness, but constantly find asses to pull out of the pits. I try to keep the seventh day strictly, alone by myself at home, while on Sunday I write my letters and attend to other matters that will not disturb others who wish to keep Sunday, and attend a school-house meeting, where I teach a Bible-class mostly of

Methodists and Baptists. I have not said much about the Sabbath in the Sunday-school, the subject has not come up in the lessons, and I have not been impressed with the wisdom of as yet introducing it when I have led the meetings. I have thought it better to let it become more generally known that I kept Saturday as God's Sabbath, and there should seem to be some desire to hear from me on the subject; but of late I have been feeling that it might be well to get some tracts and distribute them, to awaken some interest in the subject. In our lessons of the third quarter and the present quarter, much is said of the power of the Holy Spirit manifest in the primitive church, manifested in healing the sick, and Jesus said, "These signs shall follow them that believe." Where in Scripture is there any sanction for the doctrine of the churches of the present time, that the days of such miracles were to be limited to the apostolic age? No doubt this gift has departed from them. Is it not because the Holy Spirit is not given? I have an idea that when the church accepted Constantine's law instead of God's, the Holy Spirit departed from them and pagan customs became mixed with Christian. Were any of the Romish errors mixed with the truth until after that? The early Christians continued daily in the temple, and devoted not only all their time but all their property to the worship of God. The Sabbath was, I think, lost sight of by some making all days alike holy to God. I think it most likely this is what Paul refers to when he says, "Some esteem one day above another, others esteem all days alike." Not all days alike secular, but all days alike holy. The terrible persecutions that preceded Constantine were calculated to keep the church at Rome very near to God, and it is quite probable to my mind that the practice of holding all days alike holy to God may have prevailed until that time; if so, when an emperor espoused their cause and offered them a law giving them a day most likely to be acceptable to his pagan subjects, it was quite human for them to accept it as a boon from heaven. And it seems to me that God in his mercy permitted them this deliverance from utter destruction, and allowed them to mingle with paganism, thereby creating a power that should influence the civilized world to wean them from the baser worship of heathen gods. But their terrible persecution and slaughter of Protestants must prove, if it proves anything, that they were not guided by the Holy Spirit in those days; and their profanity, drunkenness, and disregard of the Sunday they had established as a day of worship, and many other things prove, I think, that the Holy Spirit has no place with them to-day; and the Protestant Church certainly has not the Holy Spirit in power as it was manifested at the first. Is it because they have not fully returned to the law of their God? Is this Sabbath law an important matter in which they "teach for doctrine the commandments of men?" Is it not our privilege, if we look to God for it, to receive this gift and power? If we really are right, can we hope to influence the world without it? Do we not need it as much as did the apostles, and may it not be that the reason we do not have it is because we have not felt our need of it sufficiently to pray to God in faith for it?

O. F. SMALL.

PARIS, Me.

HE who prays as he ought, will endeavor to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying frame is utterly inconsistent with the love of sin.

## MISSIONS.

MR. LIVERMORE and the Secretary spent a day at Beauregard, Miss., the former preaching to the people there. Most of our families are likely to move away, they having concluded that a society cannot be built up there. We feel sad that these excellent people have experienced so great disappointment; and pray that prosperity may yet abundantly attend them.

THE recent Annual Meeting of the south Western Association at Hammond, La., was very successful, full of interest and evident profit to all in attendance. The weather was very favorable, and the congregations at night were large. The work of the Missionary and Tract Societies, and of the Woman's Board and Young Peoples' Permanent Committee, received good attention. We were very glad to meet and hear Eld. S. I. Lee, of Fouke, Ark., our general missionary for the South-west; and wished that others, from the more distant parts of that Association, might have been there. The Hammond Church is growing toward self-support. They have an excellent meeting-house, the audience room being neatly ceiled, although the prayer-meeting room is not yet finished.

## MEDICAL WORK.

BY THE REV. A. W. DOUTHWAITE, M. D.

The lauding of one method of mission work over another is to be greatly deprecated. In a great field like this of China there is abundant room for the operation of every agency which will in any way help on the work of winning souls for Christ. "There are diversities of gifts, but the same Spirit. There are diversities of operations, but it is the same God that worketh all in all." Until very recently medical work has been assigned a very inferior position among missionary operations, and some of our churches still fail to realize that it is their duty and privilege to heal the sick as well as to preach the gospel. There is no agency at the command of the church which is so well calculated to show Christian benevolence and philanthropy as medical missions, nor do I know anything that shows so clearly the practical side of Christianity.

First, the needs of medical mission. We are all acquainted with the moral and the spiritual condition of this people. We know that they are wholly given up to idolatry, bound by the fetters of many degrading superstitions, without God and without hope in this world or in the next. Although they have an admirable moral code, they are without the power to obey its precepts. A million are dying each month without the light of the gospel of Jesus Christ to illumine the darkness of their souls. Knowing this we feel that it is the duty of the church to "preach the gospel to every creature."

Now let us glance at the physical condition of this people, and ponder the fact that as they are unable to raise themselves spiritually, so are they unable to lift themselves out of their physical misery and suffering. Their cities and towns are unspeakably filthy, many of their busy thoroughfares being but elongated cess-pools. When visited by the cholera or other epidemics, the people are cut off by hundreds every day, and their only resource is to propitiate the evil spirits which are supposed to cause the disease, ignorant of the fact that the germs of the disease are breeding in the streets

through which they pass. And what shall we say of medical science in China? Simply that it has no existence. Their doctors, though possessing a considerable amount of empirical knowledge of the properties and uses of certain drugs, are utterly ignorant of their physiological action, and in medicine, as in everything else, the Chinese are enslaved by the traditions of a thousand years. To many substances which we know to be inert, or at best of slight medical value, are attributed almost magic power. Ginseng, for instance, a very mild tonic, is firmly believed to possess the power of rejuvenating the aged, of restoring the waste of the debauchee, and to work such marvelous changes in the human body, that had our ancient philosophers known it, they would have ceased their search for the elixir of life. Tiger's bones are given to the weak as a strengthening medicine, and those who cannot afford such an expensive luxury may yet obtain some of the strength and courage of that ferocious beast by swallowing a decoction of the hair of his moustache, which are retailed at the low price of a hundred cash a hair! Some of the medicines are too disgusting to mention in public.

It is to be lamented that among the most enlightened there is no effort to provide the nation with skillful physicians. Anatomy is unknown, nor would it be possible under the present state of public sentiment. An enlightened official who thought the idea of using the bodies of beheaded criminals for the study of anatomy was impracticable, said: "There is not a doctor in the city who would dare to cut a dead body, lest the ghost of the deceased should haunt him." It would be an easy matter to fill a volume with a description of the deplorable ignorance of the people, and the deceit and cunning of the crafty native doctors, to fleece the patients of their little store of money.

What I have said shows the necessity of establishing medical missions. Whose duty is it to undertake this task? Will the disciples of your Bradlaughs and Ingersolls attempt it? Shall we look to the upholders of Spencerian or Darwinian philosophy to help on that ultimate perfection of the race of which they dream by sending missions to the heathen? Nay. We look in vain for any worldly power to move a finger to help these poor people. We turn our eyes to our Divine Master and hear his words of love: "I have compassion on the multitude." We see the crowds of sick and suffering following after him; we note the practical proof he gives of his love by healing all their diseases; and in this, and in all his life, he left us "an example that we should follow his steps." When Christ sent out his disciples he gave them power to heal the sick, and commanded them to exercise this power. In our commission there is no such command. Our Master left the choice of auxiliary methods to the choice of those who, led by his Spirit, should afterwards obey his command. Surely no man can doubt the value of medical missions to remove the prejudice of the Chinese which seems to be stamped upon their very bioplasm, nor will any one who has prayerfully considered the matter doubt that it is the duty of the church to do all it can to relieve physical sorrow and suffering to the extent of its ability.

Secondly, the men required, and their equipment for the work. The first essential is that the medical missionary should himself be a Christian. He may have won the highest honors as a student, and be worthy of a place in the front rank of his profession, he may be a perfect gentleman; but if he be not constrained

to enter this service by the love of Christ, and be not willing to do the most menial work, he should never offer himself for a medical missionary. He must have a firm conviction that he is called of God to his special work, for nothing short of this will give him the courage to toil on year after year against the many obstacles that will come in his way. What should be the ecclesiastical standing of the medical missionary? Should he or should he not be ordained to the ministerial office? This is an important question, and is troubling the minds of some. In my own opinion, as a rule, it is not advisable for them to be ordained to this office, especially so when they are associated with ministerial brethren. What we ask the church to do, therefore, is just what the great head of the church himself did, to recognize the medical missionary as an evangelist, one of God's gifts, and to send him forth to his work as an accredited ambassador of the church, as his ministerial colleague.

Thirdly, the methods likely to produce the best results. However a man is fitted for his work, if he does not choose the best methods, he will waste much of his time and strength, and perhaps fail in his efforts. He should seek to find out from the experience of others the best ways. Among the methods are itineracy, the hospital and the dispensary. Itineracy was without doubt the apostolic method, but itinerant medical work cannot be classed among successful medical work. To one who has had no experience in this work in China there is something very fascinating in the picture of a missionary physician traveling from place to place, surrounded wherever he goes by crowds of sick people all eagerly listening to the story of the cross; surely nothing could be more Christ-like, nothing calculated to do so much good; such was my idea some sixteen years ago when I came to this land, but alas, it was all a dream! It is true that hundreds of sick gathered around me wherever I stayed for a few hours, and I wrote home glowing accounts of the good I was doing, or imagined I was doing, but further experience showed me that the good I really did either to the bodies or the souls of my patients was very little, and I was grievously disappointed to find it out. It may be said that such work gives an opportunity for preaching the gospel in regions beyond; this is true, but the people on such occasions are too excited to take in spiritual truth. They think a great deal about their bodies and but little about their souls. When patients come in crowds of several hundreds it is impossible for the physician to carefully diagnose every case, and the patients are not benefitted very much; and the doctor is injured by becoming superficial in his judgment and careless in his practice.

It is admitted by all who are acquainted with the work that a hospital is a *sine qua non*, both for the successful treatment of surgical cases as well as the spiritual enlightenment of the patients. The treatment of diseases often depends more on the diet and hygiene than on the drugs prescribed. I do not advocate the erection of expensive buildings fitted up with spring beds and all the luxury of a foreign hospital. The cost of hospital work in China, as compared with European hospitals, is small. Take, for instance, the St. Luke's hospital of Shanghai. According to the report of 1889 the number of in-patients admitted during the year was 511—including 130 surgical cases—and 20,279 out-patients were treated; yet the total expenditure was less than \$2,000. As an evangelizing agency the hospital must hold the first place, for the

physician is brought into daily contact with the patients, under conditions most favorable to the impartation of Christian truth.

Next to the hospital is the dispensary. To render a hospital thoroughly efficient it is necessary to have several earnest men and women, native or foreign, who will make it their special business to hunt up the patients and water the seed sown in their hearts while under treatment. No Christian worker needs to be reminded more of the apostle's advice, "Take heed to thyself," than the medical missionary. He should remember that he has a soul to take care of as well as a patient, and should not allow his medical work to take up so much time as to interfere with time for prayer, reading and meditation.

The results accomplished by the aid of medical missions, in the introduction of Christianity into heathen lands, are indeed marvelous; but things move slowly in China, for our work is chiefly among the poor. The upper classes are so afraid of losing "face" amongst their fellows that they would, as a rule, rather lose their sick than call in the aid of a foreign physician. I have often had members of influential families in my hospital, but they were from distant places, and when I have called at their homes they have acted ashamed of my presence. But we have enough good results from our work to encourage us to feel that our labor is not in vain. Many have been brought into the church through the channel of medical work. In 1883 I went to Corea—then known as the "hermit kingdom"—to see what kind of a reception a missionary would meet with. It was prophesied that I would find things as unpleasant as those who had preceded me did. But though looked upon with suspicion, I was not molested, and an official assured me that although a preacher of Christian doctrine would not be tolerated in the country, a medical missionary would be welcomed and assisted. Subsequent events prove that he was right. And the king himself, who imprisoned a Chinese Christian for distributing Christian tracts for me, and issued a proclamation ordering the arrest of all colporteurs, became within two years practically the supporter of a medical mission in his own capital.—*From Shanghai Conference.*

ELDER BAKKER TO DR. N. WARDNER AND OTHERS.

(Extracts.)

KRALINGEN, Molenchade 224, Oct. 18, 1892.

The whole brotherhood are quite well, thanks be to the Lord; however, in Rotterdam and environs there have been a few cases of cholera. We did have a beautiful summer, and with the exception of those few cases of cholera, very healthy too. In the city of Rotterdam, with nearly 220,000 inhabitants, the highest number of deaths in one week was 171 persons. The la grippe, or influenza, was in town then, and the lowest number in one week from 14 to 20. August was 66. There did grow plenty of corn and vegetables also, and the prices are not high, but there are many workingmen without work. A few weeks ago they told me that about 17,000 men were without employ.

As usual I visit ships of all nations, and also immigrants who go to America, and so try to talk many a good word to different persons. In some cases I have very interesting talks with seamen and other folks, especially with those immigrants who are religious. Sometimes it happens that I have to talk about the Sabbath too, because I give our countrymen who go to America, a copy of our monthly,

## CHRISTIAN PERFECTION.\*

*Boodschapper*, and so they see very soon what it teaches. So I try to do with German and America or English passengers too. As soon as I find that they are religious, then I give them some of Bro. Wardner's Sabbath tracts, in the hope that it will give them real light, and that earnest and God-fearing people will come to practice the will of God, viz, the Sabbath of our Lord. A few days ago I did visit a large English steamer, and the captain, who seemed to be an earnest man, with whom I did have a good talk about everlasting things, told me that he, when in England, always attended Baptist meetings. Without trying to talk about the Sabbath I did give him a series of Dr. Wardner's tracts, with the desire that he would read them thoroughly, which he promised to do. I have also put myself more closely in contact with the Midnight Mission here in town. Two or three nights every week we go out from 9 o'clock in the evening to 1 or 2 o'clock, past midnight, with 10 or 12 persons, two and two, to pin our eyes upon the wicked houses, and try to talk with those men who do visit them; it is hard work, but nevertheless good and noble work. Then one can see how the devil, in the dark night, seeks to destroy the bodies and souls of men! Besides this we have work with the Temperance Association. One of the members of that Association is engaged in the office of police court, where rolls of the fines for those who get drunk are made up. They put all the names on a paper, how old, what occupation, where they live, etc. Generally we have a hundred names every month. We divide those 100 names in 7 or 8 groups, and visit them and try to talk with them, that they will take leave of the glass. Two and two we go together. That's very strange, difficult and painful work too, then you will understand that we, in most cases, have to go to the lowest of the people.

I will now give some yearly statistics: From Oct. 1, 1891 to Oct. 1, 1892, I held 110 meetings, and 52 with the children; made 337 visits and calls; wrote 193 letters and communications. Besides I sent several packages of tracts and papers here and there. Every month I distribute 125 copies of our monthly. A good lot of tracts of every language which I cannot count. Dutch tracts, which I bought, and know the number, 2,500. Our membership is only 13. We did contribute to the needs of the mission, etc., etc., in this year, 238 guilders, or \$95. \$10 we did send to Bro. Main, \$5 for China, \$3 for the missions, and \$2 for the Tract Society. We would do more if we could, but we all have to strive very hard to get a living here. But nevertheless our God do bless us so that we do come through. With Christian salutation, wherein Mrs. B. and the brotherhood join, I remain your brother in Christ,

F. J. BAKKER.

## WOMAN'S WORK.

## LET THERE BE LIGHT.

BY IDA FAIRFIELD.

"I am the light of the world.  
Too long the world in darkness lies,  
Too long the night of sin,—  
Pale radiance of the eastern skies,  
When will the day come in?"

Lift up your heads ye hills of dawn,  
Throw wide your golden gates,  
Be lifted up ye doors of day,  
The King of Glory waits.

She comes to flood the earth with light,  
The day spring from on high,  
The terrors of the gloomy night,  
Before his presence fly.

The light of truth, the Word of God,  
The light of love divine,  
The knowledge of the way of life  
In every land shall shine.

My theme is Christian Perfection. The central thought is found in Matt. 5: 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." These are our Saviour's own words. He had been instructing his disciples in the principles and doctrines of his gospel. He had been teaching them the enlargement of their sympathies; the extension of their labors; the universality of their love and benefactions. He told them that they should love enemies as well as friends; should do good to those who did not show the same kindness to them; should bless and pray for those who hated and persecuted them. They should become a center, reflecting, in every direction, the light they received from him who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Was not his own earth-life an exemplification of these principles? Did any come to him for healing, to meet only a refusal? Were any hungry ones unfed, any afflicted ones uncomforted, any sin-troubled soul left in dark despair? Did he select the most beautiful and amiable, the most respectable, the wisest, the purest to be the recipients of the blessings of his gospel of salvation? No. "Go ye into all the world and preach the gospel to every creature," was his divine command. Why? "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

God is unlimited in his perfection. Humanity is limited by physical conditions; but if it had not been possible for man to imitate God these words would not have been uttered by the God-man, Christ Jesus. To my mind one prominent thought in this utterance is this: to let our activities be sent out in every direction. As God is the center of the universe, bestowing equal care on all the objects of his creative power, so we as his children, bearing his image, learning of him and imitating as we learn, we should be centers of power around which revolve duties, responsibilities and opportunities, each to be taken up in its time, as far as our capabilities permit us to reach. The tendency to let these pass by unimproved begets a spiritual lethargy which often develops into sinful indifference. We need a little nudging, or even shaking, to awaken us. We need sounded in our ears the words of our Master: "Be ye therefore perfect."

The nature of sin is to contract; to draw in toward self. The eating of the apple in Eden was a self-gratification. As all have the taint of sin in their natures, so all are more or less selfish. An unconverted person has but little real interest in any subject that has not a bearing on his own personal advancement or prosperity. He may be kind, even beneficent to others, but he feeds his pride, his self-love, on his good deeds; he builds up his ideas of his own worth on what he does. He often points to those professing Christianity, who do, perhaps, less than he, assuring himself that he is as good as they. Acceptable good, and that which is approved of God, is actuated by love—not inflowing, self-love; but outflowing, God-like love. Salvation is glorious because it originated in love. To be perfect, as our Father is perfect, our hearts must be full of love and good-will, not to one class of people, nor to two classes, but to all the world. We may think we have this love, but will it bear a practical test?

\*A paper presented by Mrs. B. H. Stillman, at the Box-opening service of the Ladies' Benevolent Society of Milton, Wis., Nov. 23, 1892.

We plan and labor to send the gospel to China. We pray for the conversion of souls in China, but I often wonder if the people of China were to come among us would we be ready to accept them as associates and friends? Would we take them by the hand and lead them to Christ? Perhaps there are about us now people whom we consider not to be on a social level with ourselves; into whose homes we would not deign to enter; people who may have no faith in Christianity because they fail to see in its professors the traits they know should be the out-growth of Christian love. Jesus said to the haughty and self-righteous Pharisees, "Verily, I say unto you, that the publicans and harlots go into the kingdom of God before you." If we allow ourselves to pass, haughtily or indifferently, by those who may bear a dishonored name, let us reflect that by our pride, our selfishness, or disobedience to some divine precept, we may stand as condemned, may be as corrupt in the pure eyes of the great Judge as they whom we despise. Christ came not to call the righteous, but sinners to repentance; so, in imitation of his perfect life, should we reach out the hand to the erring, the fallen ones, no matter in what line they have transgressed, and by our love point them to the Lamb of God, the atoning sacrifice for sin.

The selfishness of the carnal heart, already mentioned, is so often manifested in the conduct of some who claim to be Christians, as to bring reproach to the name of Christ. "Except a man deny himself, he cannot be my disciple," is an emphatic statement that self-denial must enter largely into the perfection of Christian character, but it is most difficult to attain, especially in these days. The advancement of civilization, the development of arts, the outgrowth of culture and refinement are accompanied with countless ways of occupying time by innumerable directions for the outlay of energies and means. If we take these fully into our lives we must neglect religious duties. The expenditure of money for the many beautiful adornments of our persons and our homes hinders us from doing that which might beautify for us a heavenly mansion, and secure to us the white robes of the redeemed. It is well to be comfortably clothed and to have pleasant homes, but to be richly dressed, and to have elegant homes, at the expense of our soul's salvation, is not well.

The perfection of our Christian character may cost us many struggles with temptation and much self-denial, but it is worth all it costs, and much, very much more. It is a truth we do not fully appreciate, that when we are serving others we are doing the most for ourselves, therefore: "If thou wilt be perfect, sell that thou hast and give to the poor, and thou shalt have treasure in heaven."

THE women students at Oxford have since '84 obtained several first-class honors in modern history. This year, for the first time, a woman has achieved the distinction of a first class in the final classical school. And at the same time a Parsee student, Miss Sorabji's, has accomplished the more remarkable feat of taking a third class in the examination for the B. C. L., the most difficult law examination of the university. Of twenty-five men with whom this woman student had to compete, two failed altogether, two obtained seconds, and not one a first.

A LADY has been advertising in a certain weekly journal for a German governess "to mind a little girl three years old." The lady's English is doubtless defective, but the fate of the governess is thereby indicated with much greater candor than is usual.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

## CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

Woman's Work.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

REV. W. C. DALAND, Westerly, R. I., Young People's Work.

REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

THE voice of nature loudly cries,  
And many a message from the skies,  
That something in us never dies;  
That in this frail, uncertain state  
Hang matters of eternal weight;  
That future life in worlds unknown  
Must take its hue from this alone—  
Whether as Heavenly glory bright,  
Or dark as misery's woeful night.

IT is, in an important sense, true that the heaven we gain when we leave this world, is the heaven we made while living in the world. In other words, life is the time and opportunity for character making, and character is destiny. Shrink from it as we may, the truth still remains that all we say and do is laying up treasure for the world to come.

BUT some one will ask, Does not this deny all place to the work of Christ in human redemption? By no means. It is the most solemn as well as the most joyful message ever brought to human ears that "Christ Jesus came into the world to save sinners." The sentence of divine truth conveying the most exalted privilege to dying men, brings also the weightiest responsibility to them—"Whosoever will, let him take the water of life freely." Jesus has opened the fountains of life in their fullness; to their healing streams which flow to the ends of the earth, he invites men to come without money and without price. It is in accepting or rejecting this bountiful offer that men give shape to their own characters and ultimately to their own destinies. Here is the responsibility as well as the glory of life.

IT is stated that the people of Holland are about to undertake the gigantic task of redeeming a large area of land now covered by the shallow waters of Zuyder Zee. This will add about 750,000 acres, or ten per cent, to the present area of the little kingdom. Besides the building of sufficient dykes to protect this additional area from the sea, all the water now covering it will be to be pumped out. This suggests something of the magnitude of the undertaking. It is estimated that the enterprise will cost, in round numbers, \$100,000,000, and that it will add at least \$300,000,000 to the present value of the kingdom. The undertaking is one that might well appall a people less hardy and less accustomed to the accomplishing of difficult tasks than are the Dutch people.

WE have received the Minutes of the South-Western Association, recently held at Hammond, La., but not in time for publication this week. We are glad to note the signs of prosperity and growth of the church at Hammond. May all the little struggling churches be similarly blest. We clip the following from the *New Orleans Delta*:

The Seventh-day Baptists of the South-western States have just adjourned a four days' session of their Association, which was held in Hammond. This denomination, which observes the seventh day of the week as the Sabbath, has a church of considerable size located here. At their recent Associational meeting delegates were

present from several States, including also the General Secretary of their Missionary Society from Rhode Island, Rev. A. E. Main, D. D., also the Secretary of the American [Sabbath] Tract Society from New Jersey, Rev. L. E. Livermore. The meetings were full of interest from the first day to the last. The large church in which the sessions were held was well filled. A growing religious interest was manifest in all the meetings. The various interests of the denomination received careful consideration, and the meetings closed with the feeling on the part of the participants that much benefit had resulted and would result from the meetings.

SOME time ago it was stated that the officers of the Salvation Army hoped to realize \$250,000 from the collections during "self-denial week." In 1888 the sum thus raised was \$75,000; in 1889, \$100,000; in 1890, \$150,000, and in 1891, \$200,000. The plan for these collections is that during the week set apart for them each member of the Army shall deny himself or herself some luxury or comfort for the entire week, and devote the sum that would have been spent for the thing thus denied to the work of the army. The thing to be denied is left to each individual, usually some article of diet, but in all cases it must be an actual self-denial,—a going without something which has caused a real sacrifice to the person exercising the self-denial,—a giving up and a giving that has been attended by a sense of cost on the part of the giver. It may be questioned whether this devoting of a special week to such a service is the best way to cultivate the spirit and the practice of self-denial; but it cannot be denied that such a spirit and practice is absolutely essential to the true Christian life. "If any man will come after me, let him deny himself, and take up his cross, and follow me." We must not only have a self-denial week, but we must lead self-denying lives, if we would have the blessings of God's peace in our hearts, and would help forward God's blessed kingdom in the world.

THE announcement has been made that Cardinal Satolli, who was a conspicuous figure in the meeting of the American Archbishops in New York, a few weeks ago, has been appointed by the Pope to settle, without appeal, all religious questions between bishops and priests in the United States. That an Italian should have been appointed to such a service over Cardinal Gibbons, a resident of this country, is a matter of no little surprise and considerable concern among well-informed Catholics. Archbishop Corrigan, of New York, declines to talk about it, and Mgr. Satolli, as if anxious to allay any disturbance being caused by the announcement, has authorized the following statement: "The report is not exact. It is true by letters dated from the beginning of last month I have received authority to examine and decide without appeal the controversies arising between bishops and priests, etc., in the United States. It is absurd to ascribe to me the place and authority of a Pope in the American church. As to Cardinal Gibbons, for whom the apostolic delegate entertains the highest veneration and a special affection, he preserves all the dignity and authority which belong to his office. There is no reason for surprise in this case as the Pope is accustomed to send delegates from time to time to various countries on similar missions and with similar powers." Father McGlynn, whose independent utterances in New York several years ago made such a stir, when asked if he would answer a summons to appear before this delegated tribunal, instead of going to Rome, replied that he was ready to make his defense before any properly constituted tribunal. □ What the real significance of Mgr.

Satolli's presence at this time in this country is, is not yet clearly known.

THE question of marriage and divorce in this country is one of the questions calling for some kind of uniform legislation, either by the national government, or by some concerted action of the States. But marriage is an ordinance of God as well as of men, hence the State has always recognized the ministers of religion as the most suitable persons to invest with the power of uniting persons in marriage, and as those who should be the promoters of its purity and sacredness. The New Testament knows only one cause for divorce, that of adultery. Whatever the laws of the State may ordain, the church and the minister should recognize no other. In this respect the Roman Catholic Church is worthy of all honor. But, in order that this high standard may be maintained with respect to the dissolution of the marriage tie, it is of the utmost importance that great care be taken as to the initiatory rite. We are glad to note that quite recently the Episcopal House of Bishops has ruled that no minister shall marry persons under eighteen years of age without the written or spoken consent of parent or guardian, nor any divorced persons, except the innocent party in a case of adultery, or parties once divorced seeking reunion. This would be a good rule for all clergymen to follow. Of so much importance does the House of Bishops regard this matter that they have further decreed that baptism and communion shall be refused to persons married in violation of these rules. Evils are to be remedied by going back to their causes and removing them. The evils of divorce are to be removed by such regulations and care as will prevent hasty, ill-assorted, and unwise marriages. In this our Episcopal brethren are leading in a much needed reform. May they have many followers.

## WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., December 9, 1892.

Hogg Island has no doubt afforded Mr. Cleveland good sport and a rest from personal importunity. But now that he has quit shooting ducks he has a little correspondence to attend to. After his election Harrison received 1,500 letters daily and 2,000 a day upon his arrival at Washington. Nine-tenths of these related to appointments to office.

The Second Assistant Postmaster-General appoints ten times as many to office as all other government officials combined. He has over 65,000 appointees, but about one-third of these receive each not over \$100 per annum. Resignation of postmasters is now quite frequent, and some are trying to induct Democratic successors. One writes: "If I give up my post office for \$1,000 to a Democrat will you appoint him and guarantee four years' tenure?"

Not one in ten of the thousands of office-seekers who flock quadrennially to the Capital get an office, and those who do generally accept much less than they ask. Hundreds come with flying banners—live at a hotel and wait—take a cheaper boarding-house and wait—live on credit and linger around the free lunch and wait, and finally borrow money for a return ticket from their Congressman. Undoubtedly these place-hunters are mostly people of some importance where they live. But the fever for holding office attacks them, and they abandon everything else to try for it. If they get it the glamour of the life holds them so that they are never satisfied to abandon it. Even the Con-



gressmen who fail of re-election are eager to get back as clerks in the halls where once they exercised control over the affairs of the Nation. A nice-looking old gentleman approached the appointment clerk of the Treasury the other day with an application indorsed by letters of recommendation. When asked a question he said: "Please write it. I am deaf. I could not hear a sound if a cannon were fired close to my ear." General McCauley thought that this was a disadvantage for a clerk, but he asked the stranger to write his name and address. The old gentleman shook his head. "It is impossible," he said. "I can not write, my hand is palsied."

The Civil Service door is the main inlet to office at the Capital. But the heads of departments and bureaus have some discretion under the rules and most of them are discreet enough to discern the candidate's politics though he be enveloped in the white robes of civil service. But abuses do not neutralize all the benefits of examinations. As a rule they are fairly and sensibly conducted and lead to the selection of bright men, though the new appointees are mainly of one party. Even if irrelevant questions be put to the candidates the answers reveal the man. One appointed under the sixth auditor of the Treasury, subject to examination, was asked to state the distance of the moon from the earth. His written answer was simply: "Not near enough to affect the functions of a sixth auditor." He passed. So did another, who, being examined for employment in the Treasury, was asked how many soldiers England sent to this country during the revolution. His answer was: "Many more than ever got back." The ambitious doctor who defined "physic" as a "cathartic" and "matter" as "pus" did not get into the Patent Office.

CAPITAL.

FACTS OR FANCIES.

To the Editor of the SABBATH RECORDER:

In the SABBATH RECORDER of Dec. 8th I notice that one of your correspondents expresses his appreciation and commendation of a paper in *The Sabbath Outlook* of November, beginning on page 164. I desire to express through your columns my commendation and appreciation of an article on the same subject, "The Time of the Crucifixion and Resurrection of Christ," by Prof. Albert Whitford, beginning on page 151 in *The Sabbath Outlook* for October, and continued on page 169 in *The Sabbath Outlook* for November. It will not be necessary for me to set forth the reasons for my appreciation and commendation of this article. The reasons are found in the article itself. The difference between this article and the other is that Prof. Whitford's article is based on facts—not facts of history but facts as we have them, that is, upon the narratives of Scripture as they come to us; whereas the other article is based on fancies, pure and simple. The author of the article which your correspondent approves refers to these facts as "assumptions" and brings against these so-called assumptions what he ventures to term proofs. The most casual reading of the two articles by any one who is informed, unless he be blind to the information he possesses, cannot fail to show that in these "proofs" there are more assumptions than anywhere else. I have no desire to argue the question in your columns, for it would do no good. People who know anything about the facts in this case can easily rest satisfied with their knowledge, and it is of no use to argue with

those who do not know them. This question is one of gospel harmony and has nothing whatever to do with the Sabbath question. The facts will remain forever; the fancies cannot do very much harm. Yet I venture to express my sorrow that so many apparently come to the observance of the Sabbath by indulging these fancies; for if one's Sabbath-keeping rests upon the fancy that our Saviour was crucified on Wednesday, it will not be apt to stand the test of time. Let those who wish to settle this question as one of gospel harmony settle it agreeable to the facts. Let us keep the Sabbath because we ought to do so. My object in writing this is simply to say that in my judgment the position taken by Prof. Whitford is the only one that any well-informed scholar can take.

Faithfully yours,

WILLIAM C. DALAND.

FROM SOUTHERN ILLINOIS.

We are enjoying a very precious revival season here at Stone Fort. I have been here three weeks. Have held twenty-six meetings with increasing interest, and with good attendance. Sometimes the house will not hold all the people. The interest has come to be deep and widespread. Backsliders have been made happy as they have returned to God and duty. The membership of the church has been benefited and blessed. Some of the members who have never before taken any part in the services of the church are now among our most active and best workers. A few are rejoicing in their new life in Christ Jesus. I think from seventy-five to one hundred have expressed a purpose to become Christians. How many of these shall thus become the children of God and live in his service eternity alone will reveal. There are but few of them of Seventh-day Baptist families. The other churches here are doing nothing to save the young people and train them for Christian work.

This is a good field for Seventh-day Baptists, but they need a good, faithful young man to come and locate here permanently. They need continual labor and must have it or our cause will be sadly injured. We had better take care of a good field like this when we have a good start than to leave it and start new ones. Smaller fields with better culture bring a greater profit.

I expect to leave here next week on my way to West Virginia to begin my work as an evangelist, and am to remain there for some time laboring among the little and pastorless churches, and in communities where there are Sabbath-keepers but no churches. I wish all lone Sabbath-keepers and families in West Virginia who would like to have some meetings in their neighborhoods would write me soon, that I may be able to make my arrangements. I am expecting to be with the Ritchie Church, at Berea, the fourth and fifth Sabbaths in this month and to begin a series of meetings with the Middle Island Church the first Sabbath in January. My address will be at Salem, Harrison Co., W. Va.

J. L. HUFFMAN.

STONE FORT, Ill., Dec. 6, 1892.

SYSTEMATIC GIVING.

What is meant by systematic giving? It means giving in accordance with a system—having an orderly plan in giving. A great many people, perhaps most people, give in a haphazard kind of way. If an appeal stirs their feelings they are liberal. If they happen to have some small change in their pockets

when an offering is made they give something in order to appear respectable. Systematic giving is opposed to this sort of thing. It calls for system, order, method, in giving. Your pastor says you are a workingman. Do you go to your work, or stay away from it, according to your feelings? Of course if you are sick in bed you can't work. Your idleness would then be a matter of necessity, not feeling. Much of the world's work would come to a stop if men acted according to their feelings. And that is why so much of the church's work is stopped—because men give to it only as they feel like it.

And when you go to your work you go about it in an orderly way. You don't lay your hand by chance upon this tool, and after using it a few minutes pick up the one that happens to lie near it and work away with that until the desire seizes you to try a third. No, you have a clean-cut, straight-away days' work before you, and you do it by going at it and keeping at it in an orderly, systematic manner.

And if you are working in a shop or factory you find system everywhere. No business can be successful without it. Each man has his place and task. It is only as each man is in his place and performs his task that the business prospers.

It is just this kind of system that is needed in the benevolent work of the church. Its great benevolent work, as any business would be, is crippled for lack of it. Everyone who professes to love God and desires his glory has a responsibility in this matter. Decide for yourself what that responsibility is, and then discharge it. If it is five cents or five dollars a week, which you ought to give for the church and its work, give it. Give it regularly. If you are necessarily absent from the church a Sabbath put twice the amount on the collection plate the next Sabbath. Go about this matter as you go about any other matter. This is systematic giving.—*Christian Steward.*

MISSIONARY SOCIETY.

Receipts in November, 1892.

Quarterly Meeting, DeRuyter, N. Y.	\$ 5 95
DeRuyter Church, special	14 63
Cuyler	1 38— 16 01
Plainfield	51 15
Chicago	8 65
G. F.	2 50— 11 15
C. M.	23 02
Farina Y. P. S. C. E., salary J. L. H.	4 65
North Loup Church, G. F.	16 15— 20 80
S. M. Tour	14 00
Berlin (N. Y.) Church	
Mrs. E. L. B. Whitford, Milton, Wis., for tombstone of Sing Tau, making Prof. Albert Whitford L. M.	25 00
Second Brookfield Church	15 54
DeRuyter Church	7 00
Received through A. E. Main:	
Joseph Bates, Bloomington, Neb.	1 00
Shiloh Church, G. F.	15 58
C. M.	1 63
Mary Saunders, Potter Hill, R. I.	2 50
Sarah Saunders	3 00— 23 71
John Congdon, Newport, R. I.	10 00
A friend of missions, Shiloh, N. J.	10 00
Received through John Lundgren:	
Andrew Carlson, Athens, Minn., G. F.	5 00
John Larson	3 00
Andrew Swenson	2 00
John Widmark	1 00
Sven Engstrom	1 00
John Lundgren	2 00
C. M.	1 00
H. M.	1 00
G. F.	1 00
Anna Westling	
John Larson	
for John Van der Steur,	
Holland	2 00
Kornelius Oost, Athens, Minn., for John Van der Steur,	
Holland	2 00
Kornelius Oost, Subscription to <i>de Boodschapper</i>	5 00— 25 00
Received from Treasurer of Woman's Board:	
Miss Burdick's salary	45 00
Dispensary fund	13 45
Medical Mission	10 00
General Fund	10 00
Special Thank Offering	1 00— 79 45
Bequest of Harriet Potter, Home Missions	500 00
Plainfield Sabbath-school, G. F.	13 44
S. M. Sch.	13 77— 27 21
First Alfred Church	28 06
Friendship	5 00
Received through RECORDER Office:	
Inez Maxson, Alfred Centre, N. Y.	4 00
Mrs. Mary Jorgensen, Tustin, Wis.	3 00
J. A. Baldwin, Beach Pond, Pa.	2 50
D. C. Whitford, Wolcott, N. Y., C. M.	5 00
Miss Adams, London, Eng.	4 84— 19 34
Receipts per D. H. Davis, proceeds from lectures:	
At Jackson Centre, O.	1 56
Walworth, Wis.	9 65
Albion	8 20
Utica	6 70
Milton	18 25
Milton Junction, Wis.	12 50
Dodge Centre, Minn.	19 20
Garwin, Iowa	7 86
Welton	7 82
West Hallock, Ill.	15 32
Farina, Ill.	25 00
Battle Creek, Mich.	50 00
From I. N. Kramer, Marion, Iowa	5 00
Mrs. Jane Manson, Marion, Iowa	1 00
Chicago Church, C. M.	5 00— 191 06

Balance, Nov. 1st	1,108 45
	41 31
Payments in November	1,149 76
	241 06
Balance cash on hand, Nov. 30th	\$ 908 70
E. & O. E.	A. L. CHESTER, Treas.
WESTERLY, R. I., Nov. 30, 1892.	

## YOUNG PEOPLE'S WORK.

### A LESSON.

A little lass with golden hair,  
 A little lass with brown,  
 A little lass with raven locks  
 Went tripping off to town.  
 "I like the golden hair the best!"  
 "And I prefer the brown!"  
 "And I the black!"  
 Three sparrows said—  
 Three sparrows of the town.  
 "Tu-whit! Tu-who!" an old owl cried,  
 From the belfry in the town;  
 "Glad-hearted lasses need not mind  
 If locks be gold, black, brown!  
 Tu-whit! Tu-who! so fast, so fast,  
 The sands of life run down,  
 And soon, so soon, three white-haired dames  
 Will totter through the town.  
 Gone then for aye the raven locks,  
 The golden hair, the brown,  
 And she will fairest be whose face  
 Has never worn a frown!"

—Little Folks.

THE counsel of wisdom is always to heed those things which endure, and to be anxious about those rather than about those that perish.

THE life is more than food and the body than clothing; so is the life of the soul more than that of the body, and the graces of mind and heart than those of physical beauty.

LET us therefore seek those things which will be our adornment in old age, at that time when our faults will all be more pronounced if we do not conquer them, when all our disagreeable qualities will be exaggerated. Let us seek first the kingdom of God, which is within us, and his righteousness, which is rightness of heart, exceeding that of the scribes and Pharisees, and then all needful besides will be surely added to us. We shall pass through life happy, conferring blessing upon others, serene in the consciousness that we possess that which alone is the assurance of life everlasting.

### THE EDUCATION OF MEMORY.

It is not to be disputed that Nature shows her accustomed partiality in the bestowal of her mnemonic favors, giving a few people great, another few, feeble memories, while leaving most of us to be content with fairly good native powers in this regard. But her part done, the matter is by no means settled; it remains for all men to train and discipline their mnemonic gifts, just as much as it is their duty to develop their muscles, voices and intellects—if indeed the memory can be in any right sense separated from the intellect. A really bad memory is a sure proof of a serious defect in one's education; and the fault must be charged up, in large degree, to bad educational methods. A memory natively good or bad needs training; the best will not do its proper work otherwise, while the poorest may be made to do fairly well with proper attention to its development. It is hardly too much to say that, assuming the intellectual energies of two persons to be in other respects equal, the one, however, possessing a trained, the other an untaught, haphazard memory, the advantages, in every domain of thought, are as two to one in favor of the former. If this be anywhere within limits, teachers have a grave responsibility in this matter—a responsibility of which they do not seem to be conscious.

The importance of memory as an intellectual factor has always been recognized and insisted upon; but teachers have not yet come to understand how easily susceptible of betterment it is under proper treatment—relying, as they do, too much upon "aids" and "helps"—upon tricks of association and memoranda, instead of adopting direct and simple methods of training, such as they would use in developing any other organic instrumentality. While it is not given to many to have a great memory, it is easily within the reach of most to have a fairly trained and very effective one; and without at least this,

one may not hope to do much in any line of thought. Nearly all illustrious men have been greatly indebted to their excellent memories. Sir Francis Bacon had a great memory. He rarely had need to refer to a book once read. Peter Boener says: "He only ordered his chaplain or me to look in such an author for a certain place." Ben Jonson, Descartes, Leibnitz, Pascal, the Scaligers, Grotius, Euler, Niebuhr, Mackintosh, Dagald Stewart, Hamilton and Dean Mansel, all men remarkable in the domain of speculative thought, had uncommonly fine memories. An equally notable list of famous men of action—of famous men of intellect in any domain of life—could be readily made. Great orators and writers are far more indebted to their power to retain and reproduce freely upon occasion what they have once learned, than upon their originality and clearness of apprehension. It is certainly not quite the thing to rely upon one's "memory for one's wit," but after all there is a precious little evolved in the world from year to year that is purely original; and the great things accomplished, even by men of wit, are largely due to a fresh and skillful handling of the slowly accumulated and common thought of the world.

There is a great deal of mere memory packing going on in our modern educational methods, especially in elementary work; but the memory is not a mere receptacle to be packed with a mass of facts, as one neatly folds and skillfully bestows goods in a case or on a shelf. It is a delicate organism, governed by the law of life—the law of growth and decay—with, no doubt, a physiological basis, closely analogous to that which underlies sense-perception. There is every reason to think that both these psychical powers depend, from the mechanical side, upon the molecular constitution of the masses of nerve-tissue in the cerebral hemispheres, and that these neural groupings undergo rapid and important changes, with more or less permanent readjustments, under the influence of volitional activities. Not that the will can reach them by direct and specific action, for we are not in the least conscious of what these movements are or where they are; but just as we learn to use the muscular system, little by little, and without the slightest consciousness of what motor nerves we employ, so we have the power to develop by reflex action the brain cells by purposive effort.—*The Sewanee Review for November.*

### EXISTENCE AND LIFE.

There is a vast difference between existence and life. A man may exist by the mere beating of the heart, the mere performance of the customary mental and physical functions. But these processes do not constitute real life. Real life is of the soul. One may seem to be making a grand success of mere existence—eating and drinking, and making money, and going into society—and yet be virtually dead—dead to the appeals of his spiritual nature, dead to the inspiration of holiness, dead to ideals and aspirations, dead to the hope of a blessed immortality, dead to that infinite love of God which encircles all his creatures, as the oceans encircle the continents.

Existence is a poor, colorless thing at best—a moving through dull, mechanical days, without any uplift of high, unselfish motive; a gathering together of so much earthly dross for others to scatter; a lying down, at last, in loneliness and misery, and going out into the great unknown with no other hope or desire than to be quenched like a failing star. But, ah! life is a different thing. Life means everything which mere existence fails of meaning. Life means immortality, sure and blessed; life means joy, divinest joy, ever sweetening and deepening as the ages roll; life means enthusiasm, constant freshening and uplifting of spirit, every day a new day, full of untried possibilities and unexhausted hopes. Life means love, wide as humanity, deep as the heart of God; life means expenditure of self for the good of others, source of the purest happiness which the soul can know. Shall a man exchange this glorious spiritual life, with its immeasurable and enduring joys and rewards, for the sodden and perishable satisfactions of a merely temporal existence? No,

it can not be! The sons of God must perceive that this fullness of life which men derive from Christ is as infinitely above the low plane of existence which concerns itself with material comforts and gains as the star is high above the camp fire of the savage or the flaming chimney of an iron forge.—*Zion's Herald (Methodist).*

### SACRIFICING CONVICTIONS.

There are multitudes of people who in one way or another are led to yield their consciences, sacrifice their convictions, and conform to this world's usages, maxims, and principles. They yield a little here and a little there; they assent to something which they do not believe, and do some thing which they do not think quite right; and they think they can do so much more good, have so much greater influence, and live a much easier life, by conforming to the wills and wishes of others. They think a little compliance of this sort will make but little difference. But when a man has yielded his convictions, he has lost his power, he has taken off the keen edge of his conscience, and from that time he becomes a crippled, helpless, powerless man.

How many persons there are who once were strong, but now are weak, who, while they may have gained opportunity, have lost power, who no longer are sustained by the deep, settled conviction of conscience, and the consciousness of right-doing, but who have yielded to be governed by expediency, ruled by circumstance, and carried hither and thither by the currents and counter-currents that are surging to and fro through the world.

Young man, beware how you stifle your convictions or sell out your conscience. No matter how fragrant the mess of pottage may be which is offered you in exchange, if you sell your birthright, the time will come when you would be glad to recall the past, when you would be glad to accept poverty and suffering with a clear conscience, and when you will hate and spurn the price for which you have sold your convictions, your manhood, your uprightness of heart. Wait till God shall give you light. Do not make haste to yield those principles which you believe to be true. Be strong in God, and he shall open you a way of deliverance, or give you strength to bear your burdens, and bring you off more than conqueror through him that hath loved us.—*Selected.*

### OUR MIRROR.

THE Young People's Society of Richburg, N. Y., is small, but full of interest. Many of the older people attend the meetings, and encourage the young people by their counsels as well as by their presence. The Society sent a delegate to the New York State Convention at Binghamton, in October. This brother, though but fourteen years of age, made so complete and interesting a report that the Society felt almost as though they had attended the Convention in a body. A dime "mum" sociable was held at the house of Morris Coates, December 7th, which was much enjoyed by all.

THE Christian Endeavor Union of the Seventh-day Baptist Churches of Southern Wisconsin met in connection with the Quarterly Meeting at Milton Junction, Sunday afternoon, November 27th., at half past two. The music which was most excellent was furnished by a quartette of ladies, Miss Brown, Miss Rogers, Miss Crandall, and Mrs. Lou Burdick. The opening devotionals were conducted by the President and E. B. Saunders. An abstract of the Annual Report of the Societies, which is printed below, was read by the President. The report of the Nominating Committee resulted in the election of the following officers for the ensuing year. President, W. H. Greenman, of Milton Junction; Secretary, Edwin Shaw, of Milton; Treasurer, Mrs. Mark Head, of Albion.

The following programme was then listened to with marked interest and close attention.

1. Extracts from letters from G. W. Hills, who is on a missionary trip to North Carolina. Read by Mrs. G. W. Hills.
2. Paper on "The difficulties and benefits of a country Endeavor Society. Written and read by Miss Leona Balch.
3. Paper, "The duties of the President of Local Societies." Written by Miss Rena Cottrell, read by Miss Myrtle Garthwaite.
4. Paper, "Duties of the Corresponding Secretary." Written and read by Eda L. Crandall.
5. Question Box, opened by the President.

The meeting closed with a consecration service, conducted by P. L. Clarke, Principal of the high school at Avoca, Wis. He was ably assisted by Lester C. Randolph, of Chicago, in the singing. This was the best part of the entire session. A large number of young people testified to the mercies of God, and consecrated themselves anew to the Master's service.

Annual Report of the Christian Endeavor Union of the Seventh-day Baptist Churches of Southern Wisconsin, Nov. 27, 1892.		Totals.				
Walworth.	Milton.	Milton Junction.	Rock River.	Albion.		
Pastor—Rev. B. H. Babcock. Pres—Charles Clarke. Cor. Sec—Joel Higbee.	Pastor—Rev. E. M. Dunn. Pres—E. F. Lothrop. Cor. Sec—Eda L. Crandall.	Pastor—Rev. G. W. Hills. Pres—Mrs. G. W. Hills. Cor. Sec—Nettie A. Crandall.	Pastor—E. B. Saunders. Pres—E. B. Saunders. Cor. Sec—Mary Rose.	Pastor—Rev. E. A. Witter. Pres—Mark A. Head. Cor. Sec—	11	11
3	Yes	No	No	Yes	Golden Pledge.	11
Yes	Yes	No	No	No	Junior Society.	10
41	52	32	30	10	Active.	165
11		15	11	19	Associate.	27
8	12	7	4	8	Honorary.	268
35	25	132	9	5	Total.	207
20	00	30	62	00	Missions.	32
5	00				Tract.	30
35	48	8	10	23	Other Purposes	111
22	98	90	81	00	Total.	349
64	98	141	19	00		50
63		40	98			

OUR Society at Brookfield, N. Y., cannot say much of general interest at present, but is gradually increasing in membership. Many of the older members have gone from here, thus leaving the work to those not used to go ahead and lead. At the last meeting all were invited to remain and enjoy a social talk. C. A. B.

AT the consecration meeting, at Adams Centre, N. Y., there were sixty-nine responses to the roll call of seventy-eight active members. Our society is alive and in earnest, and we have a good attendance at nearly every meeting. There are also several associate, and a few honorary members on our list. A. C. P.

THE time has come when we should lay our plans for giving, or paying, to the support of our denominational boards, and religious work, for 1893. We have eighteen hundred Endeavorers, and two cents per week from each of us will amount to over eighteen hundred dollars, while a greater number of us are able to give in excess of this amount than would necessarily give less. We are in duty bound to raise \$700 for the Missionary Board, and after raising a like amount for the Tract Society, we could give \$400 for Foreign Missions and incidental expenses. It is essential to the symmetrical growth of our young people that we support, even to the adding of our mite, all these lines of work. Will you each make use of our pledge card, which will soon be sent to the Societies, and let us see how nearly we can fulfill this plan.

# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1892.

### FOURTH QUARTER.

- Oct. 1. Saul of Tarsus Converted..... Acts 9:1-20.
- Oct. 8. Dorcas raised to Life..... Acts 9:32-48.
- 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 13:1-18.
- Nov. 19. Paul's First Missionary Sermon..... Acts 13:26-48.
- 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.....
- Dec. 24. Temperance Lesson..... Rom. 14:12-23.

### LESSON XIII.—TEMPERANCE LESSON.

For Sabbath day, Dec. 24, 1892.

#### SCRIPTURE LESSON.—Rom. 14:12-23.

GOLDEN TEXT.—We then that are strong ought to bear the infirmities of the weak.—Rom. 15:1.

INTRODUCTION.—The "Christmas lesson" has been made optional by the International Committee. Coming at this time it is designed to impress the minds of the people that the date of Christ's birth was December 25th, and the Catholic mass or Protestant mass is a proper thing to hold. Under these circumstances we think it well for us to place no stress upon the festival or time. There is no certainty that the true Christmas comes in December. In fact, the greater evidence is against it. The chief features of this observance are of heathen origin. It has no scriptural appointment, but like Easter and the Sunday, is of human origin. It seems more fitting therefore to study to-day the question of temperance.

#### THE LESSON CONSIDERED.

v. 12. According to the doctrine of the preceding verse, every one shall give account of his conduct to God. It will be personal, and includes words, thoughts, actions, plans, purposes. In the fearful arraignment of that day the motive for, and results of manufacturing, selling and using of intoxicating drinks, and harmful narcotics, will be brought forth and tried by the standard of divine justice. Let us examine ourselves whether we are prepared to give up our account.

v. 13. Only God can truly judge of men's motives. But the individual and the State has a right to look into crime and its sources. This is one object of good government. From the earliest times and among all forms of government it was the pretention of rulers to make it easy to do right, and an offense punishable in some way to do wrong. No man has moral or evil right to put a stumbling block, or an occasion to fall in his brother's or neighbor's way. In no way is this more clearly seen than in selling intoxicating liquors, tobacco, opium, etc., to inebriate or ruin the users, and do untold harm to the innocent.

v. 14. It is lawful to partake of food wholesome and nutritious, but it is well to regard the conscientious scruples of others. If a man regards anything forbidden by God, it would be wrong to violate his conscience in the matter, and the law of love would have us respect his feeling, and if no principle is involved give none offense. If therefore sweet cider, unfermented wine, etc., will by use lend an influence for harm, as they will in many cases, then abstain from their use.

v. 15. A conscientious man is always grieved when he sees another do what seems to him wrong. His opinion may not always be well founded, but the pain is real. Therefore do not violate the law of love by persisting in the exercise of your so-called "personal liberty." Destroy not thy brother by even the use of things otherwise lawful, much more in the things truly harmful.

v. 16. Let not your privileges be blasphemed. Obstinate adherence to practices that would offend conscientious men gives rise to strife and evil reports among men. For peace, yield unimportant personal indulgences, and certainly give up the use of that which the Bible and science condemns as unfit for food or drink.

v. 17. The peculiarities of Christ's church do not consist in fine distinctions between meats and drinks as the Jewish ceremonial required, but it should be a peculiarity in demanding abstinence from intoxicating drinks and tobacco and opiates, as common practices, which destroy peace, righteousness, and grieve the Holy Spirit.

v. 18. He that in righteousness, peace, and the Holy Spirit, serves the Lord, or obeys him, is accepted of God, and his conduct will men esteem to be right. The evil doers may not love such an one, but will admit that they ought to lead such a life.

v. 19. Harmony is desirable, but not at the expense of principle and righteousness, which exalteth a nation. If we follow after the things that make for peace let us circulate a temperance literature, identify ourselves with temperance and social purity reforms, abstain ourselves from wrong indulgence and persuade others to do likewise.

v. 20. Pursue no course that will tempt into sin or ruin the soul of any man, or tend to destroy the work of God, be it the church or temple of the Holy Spirit. All things referred to in the Levitical law which are not binding upon Christians "are pure." Licentiousness, intoxication, and other evil habits are not pure. Make the proper distinction here. Pure things, however, may be wrongly used and drive a soul away from God.

v. 21. It is better not to eat what a weak conscience esteems unclean. It is better not to drink even unfermented wine in view of the present influence and tendency to intemperance, than to take the risk of offending a weak brother, or rendering less stable his opinion or conduct. Here is the spirit of concession and kindness while no principle is sacrificed.

v. 22. Faith here has reference to the subject of eating and drinking certain things. Do not obstinately force it upon others. God knows your honesty, but your brethren may be offended. The consciousness of doing right brings peace. Knowledge of wrong or doubtful doing cannot give internal satisfaction.

v. 23. If we cannot do what we do with a clear conscience then are we self-condemned. It is a sin to do contrary to conviction or that which is not of faith. However, believing a thing right does not make it right. "To the law and the testimony." The testimony of God's Word is that it is a sin to be a drunkard, or licentious, or to do that which destroys the temple of the Spirit. It is a sin to "put the bottle to our neighbor" or give him intoxicating beverages. It is a sin to get revenue from crime with which to pay public expenses. Hab. 2:12. Following the rules laid down in this lesson, drunkenness would cease, crime be lessened, strife cease, narcotics and harmful stimulants be no longer used by Christians especially, and the law of love would rule the people.

TEMPERANCE THOUGHTS.—Alcohol is not designed to "fuddle one's brain," nor otherwise degrade men. Its use as a beverage carries with it no good, but untold misery. It ruins thousands of homes every year, and brings deterioration upon the nation. "It is unchristian to say that another man's weakness is no objection to my drinking, since I am not responsible for him. I am my brother's keeper. It is my business to prevent his falling, and to bring him back if he does fall."—Burrell. Those who are truly engaged in helping men to reform, abstain themselves and try to remove all the pitfalls and snares before men. "The duty of a Christian is not to see how many things he can keep hold of without sin, but how many things he can give up with advantage."—Burrell. For the injurious effects of alcohol, tobacco, opium, chloral, hydrate, etc., consult carefully Steale's Hygienic Physiology, or any other approved work.

### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 18th.)

THY KINGDOM COME.—Hab. 2:14, Matt. 6:10.

When Jesus was born in Bethlehem of Judea, the prayer of centuries from longing hearts, was answered. The Messiah had come, God's gifts were then ready for distribution. He had long been coming, but at last in the fulness of time the grand, glorious kingdom of Israel that was to endure forever was set up. Ever since, it has been growing, enlarging its borders. But this means much, it means vastly more than mere praying. It means self-denial for God and for men. It meant a cross for Jesus and it means a cross for all his disciples. When we see how God estimates the value of a soul, and how Satan seeks to hold it in his grasp, we see that regeneration is not to be valued by material things. Figures never estimate God's work upon earth. Your salvation or mine, no matter if we were the only two on earth redeemed, cost the death of that child, born amid the rejoicings of angels and men.

Thus we see how the kingdom of God began to come. Now an open Bible permeates the nations of the world, changes the character of religious thought, and its teaching is the leaven that must in time leaven the whole lump, so that as the waters cover the sea, the gospel truths shall regulate the hearts and lives of men of all nations. In advancing this grand kingdom, each one of us may find something to do. Will it be to per-

suade some friend to come to Christ? Will it be our own joyous consecration and making good the present opportunities to do service for our Master? What gifts shall we bring to him who died and rose again for our justification?

## SCRIPTURE REFERENCES.

1. Angels do God's will. Psa. 103: 20-22, Gen. 32: 1, 2.
2. God shall reign in Zion. Isa. 24: 16-23.
3. Christ's dominion forever. Rev. 1: 1-6, 1 Tim. 6: 14-16.
4. The kingdom is spiritual. Rom. 14: 17, 1 Cor. 15: 44, 50.
5. Saints receive it. Heb. 12: 26-29, Luke 22: 28-30.
6. Opposition. 2 Tim. 3: 1-5, 2 Thess. 2: 3-7.
7. Christ shall triumph. Psa. 110: 1-3, Zeph. 3: 14, Rev. 19.

SHOULD HELP THE WEAK.  
TAKE AWAY TEMPTATION.  
REMEMBER THEIR OWN FAULTS.  
ON OCCASION NO ONE'S FALL.  
NOT DESTROY GOD'S WORK  
FOR MEAT.  
GOOD NOT TO BE EVIL  
SPOKEN OF.

A FEW thoughts on total abstinence may not be out place for the young readers of this column. We have heard of "the law of averages." The experience of life-assurance societies exhibits it very forcibly. Every one knows, or ought to know, that life-assurance companies are accustomed to make a great difference in favor of total abstainers. In some cases moderate drinkers have been charged twenty-six percent more than temperate men. Cool commercial prudence asserts that total abstinence increases by nearly one-third the chances for long life.

—COL. J. L. GREEN, President of the Connecticut Mutual Life Insurance Company, in an address at Hartford, said: "The death-rate is more profoundly affected by the use of intoxicating drinks than from any other cause apart from heredity. . . . Most people do not know that moderate, decorous indulgence issues in congested brains, insanity, suicide, paralysis, disease of the kidneys, liver and stomach, pneumonia, rheumatism, and in general in those forms of illness which at bottom mean a poison imparted to the blood. Mortality among the beer drinkers is astounding in extent." This is the testimony of an expert in life assurance and not a "temperance agitator."

—MRS. M. H. HUNT, of Massachusetts, has brought the people of this country, by persistent effort, under laws which make scientific instruction as to alcoholics and narcotics compulsory in the common schools. Over thirty States and territories are now under such laws. Mrs. Hunt says: "The Star of Bethlehem for the temperance cause hangs over the school-house." If this be so, "shall it not hang over the pulpit, the pastor, the press, and politics" and over the Sabbath-school? The International Committee seem to think so in giving us quarterly temperance lessons. Let our Superintendents and teachers make all they can of them, for no gospel in this age can do more for the church and missions, for the homes and the nation, than the gospel of total-abstinence and prohibition of the drink traffic. The time will come when the scornful finger of scientific criticism will point to every leader who misleads the people in these matters.

STILL lives for earth, which fiends so long have trod,  
The great hope resting on the truth of God—  
Evil shall cease and violence pass away,  
And the tired world breathe free through a long Sabbath-day.

## HOME NEWS.

New York.

SCOTT.—It has been fine sleighing with us for nearly two weeks, and, at present writing, bids fair to continue. = Union Thanksgiving services were held this year at the Methodist church. The Thanksgiving sermon was delivered by the Rev. B. F. Rogers. = Our cottage prayer-meetings are still continued with great interest, as also the Sixth-day evening prayer-meeting. = It was our pleasure Sabbath-day, December 3d, to visit the baptismal waters, when two willing candidates put on Christ by baptism, after which they were received into the church, and it being the regular communion season, the ordinance of the Lord's Supper was administered. These young ladies have both recently come to the observance of the Seventh-day Sabbath, and seem very earnest and steadfast. = Four names have recently been added to the Y. P. S. C. E. So God is calling us by his word and spirit, and we trust many more may hear and obey. = A mite entertainment was given at the Seventh-day Baptist church, a few evenings since under the auspices of the Y. P. S. C. E. Music and literary exercises were the order of the evening, closing with a spelling match in which only a few volunteered to take part. A small prize was offered to the most successful speller. Mrs. M. G. Frisbie was the winner. A. E. R.

Wisconsin.

MILTON.—The winter term of the College opens Wednesday, December 14th, with every prospect of a full attendance. President Whitford spent a part of last week in Chicago on business. = The District Convention of the W. C. T. U. was held here the 7th and 8th inst. There was a full attendance of delegates notwithstanding the unfavorable weather. = Preparations are being made for a Christmas entertainment on Sunday evening. It is under the supervision of the Sabbath-school. = Covenant meeting on Friday afternoon. At the annual church-meeting held last Sunday our pastor was engaged for another year at the same salary. The church has voted to ask the General Conference to meet with us next year, and a general committee has been appointed to have charge of the matter. E. S.

WALWORTH.—January 7, 1893, will be the next communion service of the Walworth Seventh-day Baptist Church, at which time the roll of membership will be called, and it is hoped that all, both resident and non-resident members, will respond either in person or by letter. We are anxious to hear from every one, and to give and receive the help and encouragement that comes from an interchange of testimony and experience. S. H. BABCOCK, Pastor.

South Dakota.

SMYTH.—Winter is not here yet, Dec. 6th, though we have had a little snow; a few plows are still running. Threshing is done; crops are good, but prices are low. Every one who visits us says that we have one of the best, if not the best, Seventh-day Baptist settlements, for its age, in the West. = Mr. J. T. Green, of Little Rock, Minn., visited here recently looking for a new location. = W. O. Hood, of Alfred, N. Y., is conducting a singing class. = Christmas will be duly entertained here if it arrives on time. = Mr. Delos Haskins and wife have just returned to their home in Milton, Wis. = Mr.

Will Davis had a narrow escape recently; he was working with Lamphere's steam thresher when his overcoat became entangled in the main belt pulley, throwing him to the ground and tearing the coat off without any injury to his person. A.

## DOWN IN DIXIE.

Leaving Atchison, Kans., Monday evening, Nov. 28th, via Missouri Pacific Railroad, we reached St. Louis the next morning, and were soon speeding on our way via Illinois Central to the South. There was little in the scenery between Illinois and Louisiana to call for admiration. The route abounded in forests, lowlands, some portions broken and hilly, scanty fields of cornstalks, cotton-fields, small towns, white-washed shanties, sometimes log-houses, darkies, and an occasional razor-backed hog, mules and oxen being the most common means of locomotion. Wednesday morning we passed through Hammond before any Sabbatarian was out except the meat-man; on through the cypress swamps, with their palmetto leaves and gracefully moss-draped trees, across Ponchartrain into the Crescent City.

NEW ORLEANS.

How different from the typical Northern city. Narrower streets; different style of buildings; different products; different climate; (off with your overcoats!) different population; different street cars. In this city of 320,000 people there is not an electric or cable street car. One large mule is on duty for each car. An electric line is now building. Canal street is the gay, business street of the city. St. Charles Avenue is the long and handsome street of residences, mostly wooden structures, with verandas on first and second stories, handsome yards adorned with evergreen, magnolias, roses, chrysanthemums, hybiscus, jessamine, orange trees in front, etc.

## A MODERN COLUMBUS.

While strolling around the Mississippi levee we made an important discovery. A man with a small boat had just come to shore and tied up. In conversing with him we learned that he was Commodore (so dubbed) Hite, and had just completed, in this boat of his own make, a 4,400 mile journey. He started in Sept., 1890, from Bozeman, Montana, the head-waters of the Missouri, 400 miles above navigation, having a small engine, as well as mast and sail. On account of several dangerous rapids that he had to pass he soon discarded his engine, kept his sail furled, and only used the current and his oars. Forty miles he drew his boat by land around impassable falls, and passed his first winter in a cabin on the western border of North Dakota. Last year he wintered in his boat at St. Joseph, Mo. He also lay up a time in Sioux City, Ia., on account of sickness, and since last April has been leisurely drifting down the Mississippi, making stops at Kansas City and St. Louis, and arriving at New Orleans just in time to give the Kansas preacher the first interview which he in turn reported to the New Orleans *Times Democrat* and pocketed the \$1 50 therefor. The trip has cost the Commodore \$1,000 and over two years of time. He will probably winter on the Gulf and may exhibit his boat at the Chicago World's Fair.

## THE NICARAGUA CANAL CONVENTION.

This was the opening day of this most important National gathering. About forty States were represented by between three and four hundred delegates.

It is a mistake that three Northern Seventh-day Baptist preachers didn't report themselves and get seats in the delegation. Great unanimity prevailed in the Convention. The object, as we understand, was to petition Congress to give the credit or endorsement of the United States to the Nicaragua Canal Company's Bonds, which they can then issue at a low rate of interest, give mortgage to the United States, and let her have practical control of same. It is a great scheme, and if put through probably means a great falling in freight-rates in our country.

#### HAMMOND AND THE ASSOCIATION.

As we took the evening train for Hammond, whom should we meet at the depot, but Revs. Main and Livermore, who had also spent the day in the city. In Hammond we found our people very pleasantly located, having nine or ten nice residences in and adjoining the village, and a large house of worship, painted outside, and the main room sealed within. It now numbers 53 members, has had several acquisitions from Sunday converts, and is doing a good work headed by their earnest and efficient pastor, Geo. W. Lewis. The meetings of the South-Western Association were quite well attended, especially evenings. The delegation was not large, consisting of the ministers already mentioned, Eld. S. I. Lee and the writer, with several of our members from Beauregard, Miss. A deacon was ordained, seven received into the church, and some religious interest expressed by two or three of the unconverted. Hammond is probably our strongest and best church in the South, and gives promise of making a strong local point in the future. Our people are of the best, like their location, and are hopeful of the future. The town has more and finer buildings than I expected to see, a dozen, more or less, being under way now. They are surrounded by pine woods, and have two or three mills working the lumber. Any one seeking a Southern home should visit Hammond. It ought to make a good winter resort for Western Seventh-day Baptists. Strawberries, cane, sweet potatoes and garden truck are the main products. I am now carrying home in my valise a strawberry plant containing a ripe berry. The weather has been so warm that nearly all of the meetings were held without any fire, and with open doors and windows.

#### THE NEGRO QUESTION.

The South has certainly a big problem in the colored race. Things that we can dispose of so easily at a distance assume real difficulties when near at hand. Perhaps every scheme of Northerners will prove a "fool's errand," and the problem have to be left with their old masters. A Mississippian last night told me that Republicans coming from the North soon became Democrats on State matters, though voting the National Republican ticket, and I noticed that our good Seventh-day Baptists talked very much the same about the negro as the Southerner does. They say many of them are vicious, that it doesn't do to give them too many privileges, that their state of morals is very low, many of the women instead of marrying, simply "tuck" (take) a man and live with him till he gets tired of them and leaves. Many are the homes (?) with children, but no father and husband. Another told me that out of 500,000 colored population in Mississippi only ten or fifteen thousand (I think it was) voted. In these Southern States they have to ride in separate cars from the whites, and occupy different

rooms at depots. They are emigrating from the South as fast as they can, believing that they will never have a chance there. I make no attempt to solve the problem, but simply ask the question, What is to become of the negro? Doubtless education and religion are to be saving factors in his redemption.

G. M. COTTRELL.

ARKANSAS, en route, Dec. 6, 1892.

#### CONCERNING REVIVALS.

Having reference to church life and work, or to the individuals who are already in the church—for it is at this point the revival is needed—let us ask the question. What is a revival? Our answer shall be, It is a quickening by the divine Spirit of that church in its aggregation that has some measure of life and power, and of those individual Christians who have some degree of spiritual life. The psalmist, as a representative of the church in his day, leads his fellows in his prayer to Almighty God: "Wilt thou not revive us again?" Why or wherefore this prayer? Evidently because in view of their spiritual condition and of the work they were expected to do it was a felt necessity. "Wilt thou not revive us again?" No one else can do it, and it is needed by the servants of the Lord, in order, as he here puts it, "that we may rejoice in thee," and elsewhere "that we may teach transgressors thy ways," and "that sinners may be converted unto thee."

In illustration of our thought as indicated in the definition of a revival we cite the fact that in the physical world there is a sort of rotary or pendulum motion; following the spring and summer, with their exuberance of life and beauty, comes the fall and winter season, with decline and decay of beauty and apparent life but not absolute death. The return of spring-time and summer brings a revival; there is bud bursting, renewed life, blooming flowers and fruit, with abundant rejoicing on every hand.

Thus it seems to be in church and in individual Christian life—we recede as churches and individuals, lose our grip and grit, grow cold, move slowly, toiling in a perfunctory manner, but are not entirely devoid of life. Then all at once, moved by direct appeals from the Spirit and from an enthused pulpit, earnestly preaching the word in its simplicity and power, we feel the need of and begin to pray for revival. And in accord with the promise, "Ask, and ye shall receive," it comes; the divine Spirit fills anew the human spirit now in receptive mood, thrills and guides, and we move once more promptly forward in the path of privilege and duty.

Now there may be such a revival or quickening of Christians, and of the church of which they are component elements, without any conversions of such as are still without. And, on the other hand, in the absence of a revival in the church there may be conversions of persons in the community who have lived in sin. The Holy Spirit may have so impressed such during personal or family affliction and thenceforward led them on that the result named is reached as a most natural sequence.

In either case the devoted pastor, with the burden of souls upon him and the honor of the Master in view, is pleased but not entirely satisfied. The work of a pastor is many sided, but his chief work is to "preach the word." As a shepherd or overseer of the flock he must care for, train, and lead on to maturity in doctrine and in spiritual life those who are converted and already in the church. This part of his work is in the line of development of material already in hand, and can largely be done in the sermons preached on Sabbath mornings. But he must also seek to have others converted, to "save souls," and the evening sermons as a rule should be wholly on this line. In his endeavor to save others he is confronted by a series of interesting problems:

1. In reference to the character and attitude of the material to work upon—that portion of the world still lying "in the arms of the wicked one"—that is all about him and which is neither heathen nor yet Christian.

2. The best manner, all things considered, of proceeding in the work, how to get all to at-

tend the church service, and thus be brought under the influence and power of "the word," since "faith cometh by hearing and hearing by the Word of God." This opens the way for the adoption of legitimate and efficient devices for increasing the congregations.

3. The co-ordinate helpers in this work must be the church-members since all, pastor and people, are to be alike soul-winners; and the problem here is in reference to the condition and fitness of the laity for the work projected, as they must be in sympathy and accord with him, or he cannot hope for success. Inferentially, then, the ideal revival must begin in the church and spread from the center outward.

Thus it was on the memorably "day of Pentecost," when the the whole church was fired and the multitudes without were stirred and drawn to Christ, and the record states that while the church continued active "the Lord added to the church daily such as were saved."

Of course, whatever the agencies or means employed to attract the people to the church and place of prayer, the power that awakens the sleeper, convinces the sinner, and saves the seeking soul is ever divine, "By my Spirit, saith the Lord."

4. As a rule in our day perhaps the ingathering is to be largely from the children and young people of the Sabbath-school, congregation, and community; and here we are confronted by another problem, namely, the relation of the homes and the home life of the community to our work. This relation may be in the nature of either a help or a hindrance, since some are Christian homes while others are not.

But it is often harder to reach and impress the young people of Christian homes than those in other homes.

If it be asked, Why is this so? it may be replied, Experience has taught us there are various reasons, among others the following: There may be marked inconsistency between profession and practice, the parents being indeed strictly orthodox, moral, and respectable, but not really and joyfully religious. They may lack tact and judgment in their effort to train the children and may manifest unwisdom in constantly belaboring them, causing a spirit of resentment, and creating a prejudice that we and also the Lord are called upon to overcome.

It is far easier to reach with the message of salvation the young people of the other kind of homes; for to them it is comparatively a new thing, its novelty interests them, and the first impression made inclines them in the right direction.

Under the plain preaching of simple gospel truth, accompanied by the Holy Spirit's influence, there is real consciousness of sin, with a prompt acknowledgment of the fact and a readiness to follow instruction as to what to do, and they do it. Still another problem has to do with the bearing of our Sabbath-school work and Sabbath school literature upon this matter of saving souls. Sometimes in this department of the general field everything is all that could be desired, and sometimes it is far otherwise.

The conversion of the older scholars should be the definite result continually aimed at, but it is not always. They are often left to think, or at least to infer, in the absence of any special pleading to go up higher, that being in and of the school is enough; hence they go no farther, and often the final outcome is not only a seeming neglect of the church and church service, but a positive and pronounced drifting away from the church.

Many of our young people have crude and indistinct notions as to what is really needed in order to become Christians, and incline to think that culture and development is all that is required for them, while conversion or radical change is required only for the old and hoary-headed. Now, since the bulk of accessions to the church is to be secured from this class, it is evident there is need on our part as pastors of more direct and practical teaching of those under our care on these lines of fundamental gospel truth. He who said "Feed my lambs," will surely bless our endeavor and make our hearts glad in listening to the hosannas of children and young people saved by his power.—*Rev. J. F. Dodd, D. D.*

EDUCATION.

—HONORS TO DR. SCHAFF.—The Rev. Dr. Phillip Schaff, Professor of Church History at Union Theological Seminary, and one of the best known authorities on exegetics and church history, formally received, December 3d, the degree of Doctor of Divinity at his home, No. 15 East Forty-third St., conferred upon him by the University of the City of New York. Fifty years ago Dr. Schaff delivered his first lecture at the University of Berlin. Although he had been made a Doctor of Divinity by the University of Berlin, and St. Andrew's, Scotland, he had never received the degree of Doctor of Divinity from an American institution of learning. A memorial was presented to the Council of the University of the City of New York last week from the faculty of each department asking that that degree be given to him. The degree was voted November 25th, but it was not until the 3d, to commemorate the anniversary, that the parchment was delivered to him. An impressive ceremony had been spoken of in connection with the anniversary. At the request of the Doctor, however, that plan was given up. He had suffered a paralytic stroke last summer when at Lake Mohunk, and he thought he was not strong enough to undergo any great strain. Instead, the Rev. Dr. H. M. MacCracken, chancellor; Charles Butler, President of the council, and William S. Opdyke, Secretary of the University of the City of New York, visited him as a committee, and delivered to him an elaborately engrossed vellum diploma. Mr. Butler made a few remarks, followed by Dr. MacCracken, who said: "The University of the City of New York instructs us to present to you this diploma of the degree of Doctor of Divinity. We do this with the highest satisfaction. We greet you on this jubilee of your academic life as citizen, scholar, brother and Christian. Switzerland, the mother of republics, never gave us a citizen more patriotic; nor Germany, the mother of universities, a scholar more broad and versatile; nor Europe, the mother of our common race, a kindlier man; while above Switzerland and Germany and Europe, far loftier than they, rises the City of God, the Civitas Dei of Augustin; and of this city, the Church Universal, you have been a citizen who needed no naturalization because of crossing the ocean. From the beginning of your career as a teacher fifty years ago in Berlin to this hour, you have been her loyal son, her faithful steward, bringing from the treasury of history and the Bible, things new and old, making every Christian denomination and minister the richer and happier through the treasures which you have amassed, and which you have scattered in tens of thousands of pages with liberal hand. While independent and even daring in your theology and philosophy, you have so combined the sweetness of manner with courage of soul that you are to-day beloved by conservative and progressive alike. The University Council and Faculties, men of varied denominations and views, are all alike cordial in voting this degree. We feel that we shall be highly honored by your accepting it, and by thus becoming an adopted son of the University of the City of New York." Dr. Schaff, a member of the New York Presbytery, was born at Coire, Switzerland, on January 1, 1819. He received his early education there, and then went to the Gymnasium at Stuttgart and to the Universities of Tubingen, Halle and Berlin. After traveling as tutor of a Prussian nobleman through Italy and elsewhere in Europe, he returned to Berlin, and lectured at the University on exegesis and church history. In 1834, upon the recommendation of Neander, Tholuck, Julius Muller and others, he was called to a professorship in the Theological Seminary of the German Reformed Church of the United States, then located at Mercersburg, Penn. That place he held until 1863. In the Civil War, when the Seminary at Mercersburg was turned into a military hospital, he removed to New York. Here he was Secretary of the New York Sabbath Committee, and delivered lectures on church history in the Seminary at Andover, Hartford, and at Union. He was called to a professorship in the Union Theological Seminary in 1869, which he has held ever since. He has filled consecutively the chairs of Theological Encyclopaedia and Christian Symbolics, of Hebrew, and since 1875, that of Sacred Literature. He has been sent to Europe to many important conferences and meetings. The Doctor is a most prolific writer. His books are mostly historical and exegetical. A few of them are: "History of the Apostolic Church, in German," "History of the Christian Church," "The Creeds of Christendom, with a History and Critical Notes," "A Companion to the Greek Testament, and the English Version," "The Person of Christ," "Through Bible Lands," and "Bible Dictionary."

TEMPERANCE.

—THE brewers use annually 71,505,967 bushels of grain.  
 —WINE drinking is the mother of all mischief, the root of crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the shame of life, the stain of honesty, and the plague and corruption of the soul.—*St Augustine.*  
 —THE Baptists of Wales held their annual meeting, 300 delegates being present. The first session was a temperance one, and was presided over by a Member of Parliament, who said that the temperance cause was the greatest moral movement of the century, transcending in importance even home rule and dis-establishment. He affirmed that "the drink bill was heavier than ever during the election. A fund of \$100,000 had been spent in corrupting the electorate, and the brewers and publicans had sunk every consideration in order to promote the interests of the liquor traffic." This traffic is everywhere the same. It lives upon ruin and thrives by corruption. The brewers of Chicago have formed a syndicate and propose to use six million dollars to buy lots distributed throughout the city where they may run their own saloons. This will consolidate the power of the traffic, and make it more dangerous and arrogant than ever.

It is one of the serious evils of our time that the pressure of business or work leaves almost no time for meditation or purely devotional exercises. This pressure is upon all classes of laborers, from the purely physical toiler to the student and minister of the gospel. As a help to the habit of turning aside from this continual drive to regular habits of devotional meditations, T. Whittaker, 2 Bible House, New York, has published in neat Leatherette binding, *Earnest Thoughts for Every Day*. Size 4 1/2 x 5 3/4 inches, 136 pp, 85 themes for meditation, price 25 cents.

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SPECIAL NOTICES.

THE Treasurer of the General Conference invites attention to page eight of the Minutes just published. Address, WILLIAM C. WHITFORD, Berlin, N. Y.

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.

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 1th 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.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

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. ALFRED CENTRE, N. Y.

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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The Menominee, Mich., saw mills made the heaviest cut on record this season. The total amount cut is 287,492,343 feet against 240,351,000 for 1891.

Owing to repeated attempts to wreck trains the Northern Pacific has sent out armed patrolmen on every three miles of road between Tacoma and the Columbia river.

Sixty-one years ago Dec. 5th, Capt. Bassett, the venerable assistant doorkeeper of the United States Senate, was appointed as a page in that body by Daniel Webster. He was the recipient of many hearty congratulations by the Senators at their assembly.

MARRIED.

BAKER—BURDICK.—At the home of the bride's parents, Mr. and Mrs. George R. Maxson, Milton, Wis., Dec. 7, 1892, by the Rev. O. U. Whitford, Mr. David F. Baker and Mrs. Euphemis L. Burdick, both of Milton.

HURLEY—SAYRE.—At the residence of the bride's parents, in Nortonville, Kansas, Nov. 28, 1892, by the Rev. G. M. Cottrell, Mr. Charles L. Hurley and Miss Jennie Sayre, both of Nortonville.

ECKLES—MARIS.—At the residence of the bride's parents, near Nortonville, Kansas, on the evening of Dec. 7, 1892, by the Rev. G. M. Cottrell, Mr. Thomas E. Eckles and Miss Alice A. Maris, both of the above place.

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.

DAVIS.—At Shiloh, N. J., Nov. 14, 1892, Belford E. Davis, son of Elnathan and Catharine Davis, aged 71 years, 3 months and 15 days.

He was married to Ami Ayers, March 17, 1843, to whom were born eight children, only three of whom are now living;—two sons in this place, and a daughter, Mrs. Irving Saunders, of Rochester, N. Y. Mr. Davis was quite an extensive reader, and was well informed generally. He has been a lonely man since the death of his much-esteemed wife a year and a half ago, and within a few months has declined rapidly. Funeral services were held at the church and remarks were made by the pastor from passages found marked in the Bible used by the deceased. Eccl. 11:9 and 12:10. I. L. C.

SHEPPARD.—Suddenly, near Shiloh, N. J., of heart trouble, Nov. 29, 1892, Mrs. Rebecca Sheppard, daughter of Enoch and Rebecca Ayers, and widow of the late Stillman Sheppard, aged 65 years and 17 days.

She united with the Seventh-day Baptist Church of Shiloh 51 years ago, was married in 1849, and has ever since lived in the house in which she died. She was a woman of strong, simple faith, and there was a ripening of Christian character as if conscious of entering into the shadow. The church has lost a loyal, devoted member, and the community one interested in its highest good. I. L. C.

BURDICK.—In Car den, Ohio, Nov. 26, 1892, of dropsy, Mrs. E. Jane Burdick, relict of the late Christopher A. Burdick, and daughter of Joel and Lavina Nash, in the 78th year of her age.

Born in the town of Spafford, N. Y., married at the age of 21 years, the first several years of her married life were passed in that town. At the age of 17 she was made a subject of divine grace and joined the Free-will Baptist Church. In 1866 she, with her husband and daughter, united with the Baptist Church of Homer, N. Y., of which she remained a worthy member till removed by death. Fifteen years of her married life were spent in Scott, N. Y. For the last four years she has made her home with her daughter, Mrs. A. S. Hill, at Camden, Ohio. For several months she had been a great sufferer, but passed quietly away trusting

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in Christ for a blessed immortality. She leaves behind, to mourn her loss, two daughters and a son. Her funeral was attended at the Seventh-day Baptist Church of Scott, Nov. 29th, sermon by the writer, from Rev. 21:1. B. F. R.

CRUMB.—At Trenton, Minn. Dec. 3, 1892, of consumption, John M. Crumb, son of the late A. Edwin Crumb and Celestia Crumb Wilson.

Mr. Crumb was born in Utica, Wis., Dec. 3, 1852, and consequently died on his 40th birthday. The community where he died had been his home for thirty years. He was highly respected, and the funeral was attended by a large company. Sermon by the writer of this notice. His sufferings were severe. He had been growing religious for some years. During the last months of his sickness he deeply regretted that he had neglected to take on Christian vows by a public profession of Christ. But he did find Christ, prayed with his family, and died with the Christian's hope. He leaves a wife, two sons and a daughter, who sit in sorrow because of their sad bereavement. This is a fresh trial for the mother and other surviving members of the family. May God sustain them all. S. B. W.

## 1893. Harper's Magazine. ILLUSTRATED.

Harper's Magazine for 1893 will continue to maintain the unrivalled standard of excellence which has characterized it from the beginning. Among the notable features of the year there will be new novels by A. Conan Doyle, Constance Fenimore Woolson, and William Black. Short stories will be contributed by the most popular writers of the day, including Mary E. Wilkins, Richard Harding Davis, Margaret Deland, Brander Matthews, and many others. The illustrated descriptive papers will embrace articles by Julian Ralph on new Southern and Western subjects; by Theodore Child on India; by Poultney Bigelow on Russia and Germany; by Colonel T. A. Dodge on Eastern Riders; etc. Edwin A. Abbey's illustrations of Shakespeare's Comedies will be continued. Literary articles will be contributed by Charles Eliot Norton, Mrs. James T. Fields, William Dean Howells, Brander Matthews, and others.

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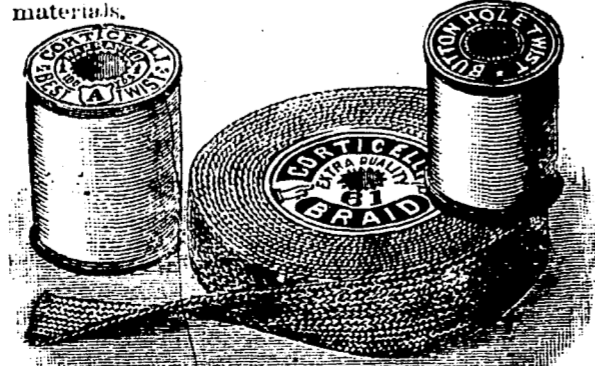
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