

# The Sabbath Recorder.

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## BEAUTIFUL THINGS.

Beautiful faces are those that wear—  
It matters little if dark or fair—  
Whole souled honesty printed there.

Beautiful eyes are those that show,  
Like crystal panes where hearth fires glow,  
Beautiful thoughts that burn below.

Beautiful lips are those whose words  
Leap from the heart like song of birds,  
Yet whose utterance prudence girds.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment, the long day through.

Beautiful feet are those that go  
On kindly ministries to and fro,  
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and daily prayer.

Beautiful lives are those that bless—  
Silent rivers and happiness  
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun;  
Beautiful goal, with race well won;  
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,  
Where brown leaves fall, where drifts lie deep  
Over wornout hands—oh, beautiful sleep!

—Ellen P. Allerton.

## ROMAN CATHOLICISM IN AMERICA.

BY THE REV. B. C. DAVIS.

The policy of the Roman Catholic Church in America has been subjected to public scrutiny in an unusual and providential way, by its very full discussion through the public press, both religious and secular, within the past few months. Stronger evidence could hardly be asked than this discussion has given, that there is a certain revolutionary movement within the church itself, gradually working out a broader and more liberal spirit in its religious system. The subject of education could not have agitated the minds of the masses of American Catholics twenty-five years ago as it is doing to-day. It is a new and advance step.

That their intimate contact with the enterprising and progressive methods of American education has brought about this great change is evidently true; yet it is all the more an encouraging sign of progress. That this newly-born zeal should at first assert itself in a parochial system of instruction, is not at all strange when we remember the narrowness which preceding indifference to popular education could not fail to engender. The present crisis is the result of a reaction within the church itself, both on account of the impracticability of carrying out the parochial system, and on account of a broader culture and a more liberal spirit in a large element of the church. It is true that two strong parties now exist in the church; what we might call the narrow or high church party, and the liberal or low church party.

Though the present point of attack between these two parties is the school problem, yet underneath this surface agitation there are vital and fundamental principles involved which affect the relation of the church to the State and to the Papacy. And it is here that the most significant indications of progress are manifest, not only in the strivings of the liberal

party toward a truer American citizenship, but even in the recognitions of Pope Leo XIII. himself, of the duty of all men to be true citizens of the State in which they live.

The liberal party, championed by Dr. Bouquillon, maintains that the State has a special and proper right to teach secular knowledge in the interest of the temporal, common welfare, to conserve and further which is its general function. That the State teaches in virtue of its own right as State, and that the teaching of letters, science and arts, is to be regarded as a mission of the State. In proof of this statement are the following quotations from the pamphlet of Dr. Bouquillon, entitled "Education: to Whom does it Belong?" viz., "The church has not received the mission to make known the human sciences. She has not been established for the progress of nations in the arts and sciences, no more than to render them powerful and wealthy." "We affirm that the State has authority over education. This authority is included in that general authority with which the State is invested for promoting the common good, for guaranteeing to each man his rights, for preventing abuses." These statements are as truly American as they are liberal. The orthodox party, of course, denies their validity, and the final issue is not yet reached, but the probabilities seem to favor the triumph of these American principles. Monsignor Satolli, the Apostolic Delegate, seems to favor them, and he doubtless represents the will of the Pope in the matter.

But even if they should fail of approval at the Vatican because of a strong opposition by the orthodox party, or for any other reason, their widespread discussion cannot fail to bear rich fruit in Americanizing the thought and spirit of the church. The liberty of an intelligent people cannot long be denied, and it is now seen working itself out into political freedom in every stronghold of the Catholic Church. The statement in the *Mirror*, quoted in the *RECORDER* of Feb. 16th, that "everywhere, apparently her policy (the policy of the Catholic Church) is to be in active sympathy with national aspirations and free government," etc., is a recognition by the church of the sovereignty of the people. Germany has felt this influence. In France the church is favorable to the Republic. In England the church has allied herself with "Home Rule." And in the United States the hierarchy has been turned in a direction, by the appointment of Satolli, where great growth cannot fail to be realized, in American education and in true American citizenship, both by the priesthood and by the laity. The *New York Tribune*, of Sept. 20th, contains a letter from Satolli to Bishop Wigger, rebuking him in strong terms for his bigoted ruling, and commanding him to provide preaching in *English* for St. Mary's church in New York. That inasmuch as "the use of the vernacular is allowed, the same tongue should be employed for other functions, and that there should be no preaching in German." This let-

ter from the Apostolic Delegate evinces an American spirit such as has formerly been unknown to the bishops of the Roman Catholic Church.

A few days since, Father Ryan, of St. Patrick's Church, New Haven, said to a Protestant minister of the city, that "the appointment of Satolli, as Apostolic Delegate, has done more to promote liberty in the Catholic Church than anything that has been done in recent years. Bishops can be cranks as well as any one, and they have so domineered over us that a man could not be a good priest and a good citizen too. Now it will no longer be so; but we are encouraged to be good citizens."

On Feb. 22d, Dr. Newman Smyth, of the Centre (Congregational) Church, and Father Higgins, of St. Mary's (Catholic) Church, both of New Haven, went to Hartford, and, as allies, plead before the Legislature of Connecticut for the establishment of a State Normal School in their city for the education of public school teachers. Is not that American? And does it not indicate a growth for which we should be devoutly thankful?

The Roman Catholic Church is also, of late, assuming a hopeful movement against the saloon, and some powerful appeals are now being thundered from their pulpits against intemperance and the liquor traffic.

To see these hopeful signs is not to overlook the wide and fundamental differences between Protestants and Roman Catholics. These we cannot ignore. But with a firm faith in the absolute triumph of truth, as it is embodied in the gospel, and with an eye to the onward march of the coming kingdom, let the Christian's faith wax strong as he prays, "Thy kingdom come."

## HIGHER AND LOWER CRITICISM.

BY THE REV. WILLIAM C. DALAND.

The "Higher Criticism" which is so often mentioned might perhaps better be called, as it is by our German friends, the "Newer Criticism." Newer or recent Criticism would express the thought most people have in mind better than Higher Criticism. For Higher Criticism is a department of criticism in general and has no reference to the views of the critics or the results they attain. The conservative critics who oppose the newer critics are themselves "Higher Critics," and in their writings use the methods and principles of the "Higher Criticism" for the accomplishment of their ends. Just as we are all in some sense biblical critics, if we use our judgment, so the most conservative person who, for example, in reading the last eight verses of the Book of Deuteronomy, decides that in his judgment Moses did not write those verses which describe his own death and burial, is himself a "Higher Critic," employing the methods of the "Higher Criticism" in that case. He would possibly not be a *newer* critic; for in the Talmud of old (*Baba Bathra*, 14 a) we read: "Joshua wrote his book and the eight verses of the Torah.\*

\* Deut 34: 5-12.

This is taught according to him who says of the eight verses of the Torah, 'Joshua wrote them.' For it is taught, 'And Moses the servant of the Lord died there.' How is it possible that Moses died and wrote, 'And Moses died there?' It is only unto this passage Moses wrote; afterwards Joshua wrote the rest." So there was Higher Criticism in ancient times. There was also opposition to the same from the orthodox and conservative side; for in the same place we read: "These are the words of Rabbi Jehuda (others say of Rabbi Nehemiah). But Rabbi Simeon said to him, 'Is it possible that the Book of the Torah could lack one letter, since it is written, "Take this Book of the Law?" It is only unto this that the Holy One—blessed be he—said, and Moses said and wrote.\* From this place and onwards the Holy One—blessed be he—said, and Moses wrote with weeping.'"

There are two general departments of Biblical Criticism, known respectively as Lower or Textual Criticism, and Higher or Literary Criticism. These are usually spoken of as "Textual Criticism" and "Higher Criticism." The former, as its name indicates, is criticism of the text of the Bible, based on manuscripts, versions, etc.; the latter is criticism of the Bible based on its literary features, the language and style of the writer, etc. The latter is called "Higher" simply because the subject matter with which it deals, the author's thought, his statements, opinions, manner of expression, and so forth, are higher than the mere details of words, spelling, punctuation, manuscripts, omissions, alterations, corrections and other mechanical matters, as the tearing off of a piece of a manuscript, or such other things, which are the basis of textual criticism.

I. The Bible as we have it must first be considered as to its mere text. The various manuscripts and versions (translations) as well as quotations from the Bible in ancient authors are studied in order to ascertain as far as possible the probable original text. Sources of error must be considered, such as the carelessness or ignorance of the copyists as well as intentional alterations due to bad judgment. The mistakes which a copyist would be apt to make must be noted, as in the case of words of similar sound or spelling,† letters quite alike in form, the repetition of words in passing from one line to another, the omission of words,‡ the insertion of words from other places,|| or the transfer of marginal notes and other passages into the body of the text§ Errors in translation are likely to occur from a lack of knowledge of the original, from expressing the thought in different language, from a lack of judgment as to the best rendering. Mistakes in quotations found

\* That is, God spoke the words and Moses repeated them after him and wrote them down.

† Such as the strange variation in John 1: 18, "Son" (ΥΙΟΣ) for "God" (ΘΕΟΣ), or in 1 Tim. 3: 16, "God" (ΘΕΟΣ) for "Who" (ΟΣ). Also there is an example in Rev. 17: 8, A. V., "and yet is" (καίπερ ἐστίν) for R. V., "and shall come" (καί παρεσθαι).

‡ An interesting case is the omission of the words "He that acknowledgeth the Son hath the Father also." This was left out in copying because the two clauses of the verse end the same in the Greek, and in looking back the copyist skipped the second clause. Here the older MSS. restore what the later ones lost. Compare Authorized and Revised Versions; the latter prints it in Roman type.

|| Frequently in the Gospels, from one book to another; also the doxology to the Lord's Prayer, Matt. 6: 13, perhaps made up from 1 Chron. 29: 11; the passage about the angel, John 5: 3, 4; the passage about the woman taken in adultery, John 7: 53 to 8: 11, found in some MSS. at the end of Luke 21; the baptismal confession, Acts 8: 37, which came in perhaps from ecclesiastical use, and other passages.

§ Thus is explained the interpolation of 1 John 5: 7, and likewise of other augmentations of the text, all of which are left out of the Revised Version.

in other writings arise from failure of memory or from an adaptation of the passage to the sentence in which it is used. Errors in the text also come from the wear and tear of manuscripts, which are often illegible, indistinct or mutilated. Errors in copying such have frequently arisen from an attempt to restore such portions. The relative value of different manuscripts must be estimated, while their relation to each other as originals and copies, their antiquity, and their history, must be considered.

The usual principles of Textual Criticism are:\*

1. Knowledge of manuscripts, etc., must precede the choice of various readings.
2. All kinds of evidence must be taken and carefully weighed.
3. Sources must be sifted and classified, and authorities weighed rather than counted. One manuscript which is independent of any other may be worth twenty-five which are copied from one original manuscript.
4. The restoration of the text is based on the history of its corruptions traced backwards.
5. Older readings are better than later ones, though there are exceptions to this.
6. Shorter readings are preferable to longer ones.—*Griesbach*. Exceptions here also.
7. The more difficult reading is more likely to be right than the easier.—*Bengel*. The tendency of copyists was to make passages clearer as they understood them.
8. The reading which explains the origin of other readings is preferable.—*Tischendorf*.
9. The reading is preferable which best suits the peculiar style, manner, and habits of thought of the author.—*Scrivener*. Copyists were apt to overlook these.
10. The reading is better which shows no doctrinal bias, whether orthodox or heretical. Copyists were frequently of both kinds.
11. The agreement of the most ancient testimony of all kinds, manuscripts, versions, and quotations, is conclusive as against later copies or printed editions.

II. Higher Criticism is confronted with the higher task of considering the Scriptural writings, in their best form as to text, in regard to their integrity, authenticity, literary form, and reliability. The questions may be divided thus† in regard to any book:

1. Is the book the work of one author or of different authors? Do we have it in its original condition, or has it been edited by later writers? Have additions and interpolations been made? Can we distinguish these different parts, if they exist, and trace the process of the editing, and so forth?
2. Is the book attributed to a writer, or is it anonymous or pseudonymous? If the author's name be given, is the title genuine? How far may we rely upon tradition with regard to the authorship of anonymous books?
3. What is the style of the author, and his method as a writer? What form does he employ, poetry or prose, and so forth? How far do his style and other internal evidence in his writings agree with what we otherwise know of him, his time and circumstances?
4. Is the book reliable? Do its statements accord with the truth, or are they colored by prejudice, superstition, or reliance upon in-

\* As usually given in connection with the New Testament. The same principles will apply with alterations when the work of the Textual Criticism of the Old Testament, now in its infancy, shall be thoroughly undertaken.

† This statement of the questions is essentially that of Dr. Briggs in his *Biblical Study*, in which he follows Du Pin in his *New History of Ecclesiastical writers*, London, 1696. These questions apply to all literature in general, not peculiarly to the Bible.

sufficient or unworthy testimony? What character has the writer as to prudence, good judgment, fairness, and so forth?

The main principles of Higher Criticism, to be followed in the determination of these questions, are usually stated in form and substance as follows:\*

1. The writing considered must agree with its supposed historic position as to time and circumstances. Anachronisms as to events, places, or persons, or language incongruous with the position of the writer, are evidence bearing on the date and authorship of a book.†

2. Differences of language and style may imply differences of age or experience of the same author, or, when sufficiently great, differences of author and period of composition. This principle is one of great value and often of remarkable assistance, yet not without some uncertainty in its application. Nevertheless when these differences are so decided as to cause almost every student to come to the same conclusion, and when they are accompanied by examples of the first principle, there can be little if any doubt.‡

3. Differences of opinion, thought and conception, when sufficiently great, may imply differences of author or differences of period of composition. When very decided differences occur this principle is of great value, especially when corroborated by other principles.¶

4. Citations show the dependence of the author upon the author or authors cited, where these are definite and the identity of the author cited can be clearly established. There may be doubt as to which author uses the other, or whether two or more authors may not be dependent upon an earlier author. This principle is therefore difficult to apply.§

5. Positive testimony in other writings of known authority is valuable external evidence.¶¶

6. Silence of other writings is negative external evidence, often of great value.\*

I have tried to set forth the principles of both kinds of criticism, selecting in the notes such illustrations as are undoubted, and which will, I think, be admitted by every one. The judgments formed upon the basis of literary style are many and helpful. I may add a few more examples. Poetic form clearly shows that the 42d and 43d Psalms are one piece, and that the refrain in all three cases should be alike, so that verse 5 of Psalm 42 should end as the others, "who is the health of my countenance and my God." Verse 6 would then begin "My soul is cast down," etc. The pronominal suffix in Hebrew meaning "his" is the same as the word "and," and if it be removed from the end of verse 5 and placed at the beginning of the expression "my God," and the verses be divided after the word "God" instead of after the word "countenance," verse

\*These principles are essentially those enumerated by Du Pin, 1696; H. P. Smith, 1882; C. A. Briggs, 1883.

†Such as "unto this day," Deut. 3: 14; 34: 6, Josh. 16: 10, and other places; also "beyond Jordan," Deut. 1: 1 and 5: 3; 8 and 20. Compare the Authorized and Revised Versions, for the expression is the same in these cases.

‡As in the case of Isaiah, chapters 1 to 35, compared with chapters 40 to 66, and the intervening historical section, chapters 36 to 39, being essentially the same as 2 Kings, chapters 18 to 20.

¶As in the case of the Book of Ecclesiastes.

§Illustrations of citation are found in 1 Chr. 16 from several Psalms; also see Jer. 52 and 2 Kings 24 and 25. Likewise many other places.

¶¶As Acts 2: 24 *et seq.*, referring to the 16th Psalm.

\*Sometimes corroborating the results of Textual Criticism. The fact that during all the controversy about the Trinity during the early centuries not a single writer cited 1 John 5: 7 is strong proof against the genuineness of the passage, in addition to the fact that it is wanting in all the early manuscripts, in all the ancient versions, even the best manuscripts of the Latin Vulgate.

5 will be exactly like verse 11 and verse 5 of Psalm 43. Poetic form clearly shows that the "Song of Solomon" is a drama or a dramatic poem, and it is of wonderful help toward determining its meaning and throwing light upon its authorship. Poetic form and literary style show that Gen. 2:1-4 belong at the end of the first chapter, and that the whole is a complete piece. The literary style and language as well as the subject matter prove the book of Job to belong to the Golden Age of Hebrew literature, if not to a later period, the time just before the exile. All these are valuable helps to the understanding of the books and writings in question. To reject the principles of the Higher Criticism, because they have proven *ignes fatui* to some of the newer critics like Baur, Graf, and Wellhausen, is as if one were to reject steam and electricity, to travel by ox-team, send messages by post, and light the city with candles, because people have met death by the agency of those subtle and potent forces. If we apply these principles in a devout and reverent spirit, and in a rational (not rationalistic) manner, they may, nay, they *will*, be aids to the knowledge of God's Word which it would be ungrateful to God and sinful to refuse to employ.

#### THE RELATION OF JUDAISM AND CHRISTIANITY.

AS VIEWED BY JEWISH CHRISTIANS.

[Reprinted from the *Peculiar People*.]

(Continued)

"In the attitude of the *Eduth* toward the Talmud and Rabbinism is its greatest peculiarity. To the lips of many who read the forgoing the question will at once arise: 'If the writer of the *Eduth* adheres to so much in Judaism, how can he be at all a Christian?' This question is natural, and may be justified, since according to the prevailing notion it is just the Talmud and the Jewish learning in regard to the law which blind the eyes of the Jews to Jesus. On this point anti-Semites and missionaries are at one. But the *Eduth* throughout maintains the opposite thesis. According to it the way to Jesus is through the law, and that through the law as it lives in Judaism, even through the Talmud. In the estimation of the *Eduth* the latter is not simply a mine in which are occasional bits of gold, but as a whole it is a valuable, even indispensable material for the building of the Christian Israel of the future. It is not our wish to judge this position of the writer. A conclusive judgment would be difficult for one to give who does not understand the Talmud thoroughly according to its spirit and content. But this we must say, that the manner in which the rabbinical theology is reflected in the *Eduth* is well fitted to win friends for the opinion of the writers concerning the positive value of the Talmud for the evangelization of Israel, as over against the one-sided view of its negative significance.

"Fundamentally, the position of the Editor toward the Talmud is not so strange to us if we place ourselves in his position in regard to the Mosaic law. For if the law is still binding upon Jewish Christians, then there is need of a commentary. The ceremonial law cannot be kept without such a commentary; in the time of Jesus it was not kept without a commentary; and Jesus not only subjected himself to the law in this form, but also required such a subjection of his disciples (Matt. 23:3); one could bring no objection against him from the Pharisaic side. Now, as then, this commentary is handed down from rabbinism. According to the idea of the *Eduth* the Jewish Christian is

to be sure not slavishly bound thereto, but in the freedom of the spirit; in this he follows the development of the orthodox Judaism of recent times, which on its part is beginning to throw off the burden of obsolete requirements without therefore carrying it as far as Talmudic tradition. Vol. III., p. 130, note.

"But is the position tenable which would still lay the law upon the Israelite who believes in Christ? Does not the very consequence which the *Eduth* people draw therefrom in relation to the Talmud prove this position to be untenable? How can the Editor be reconciled with the apostle Paul's gospel?

"The view is widespread that according to Paul the law is absolutely abolished, and only from the theological side do we meet with the hint that Paul could not well have regarded the law when in Jewish company, if he had taught its radical abolition. The writer of the *Eduth* is essentially of another opinion in regard to Paul, with whom he busies himself much and deeply. According to him Paul neither taught the abolition of the law nor the Talmudists justification by works, but at bottom both come at last to the same position, in that they require as the last end of the law not external works, but the inward turning of the mind, repentance, faith, and sanctification. It is worth while to give here complete an argument on this point: 'Our haters and slanderers say that we are destroyers of the Torah, for we walk in the footsteps of the holy Saul, and he destroyed the law of works. But our slanderers speak falsely, for neither we nor the holy Saul walk in the footsteps of those who break the commandments and destroy the Torah. For the holy Saul says: Not the hearers of the law are just before God, but the doers of the law shall be justified (Rom. 2:13), and so also is the opinion of our sages of blessed memory in many place; "Not study (of the law) is the principal thing, but practice," says the Rabbi Simeon ben Gamaliel. *Aboth* 1:17. And Rabba uttered the saying: "The perfection of wisdom is repentance, and good works, and so forth, as it is written (Ps. 111:10). The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter." *Barachoth* 17 b. And as these, so have many wise and great teachers said, whose memory is revered by us. For what does God require of us? Is it not this, that we fear him and love him, and serve him with our whole heart in order to do his will and become holy even as he, the Lord our God, is holy, that he may give us his Holy Spirit? Therefore prayed our sages of blessed memory that God might put his love in their heart, to fear his name and to dread sin. The dread of sin and the fear of God are the wings upon which man mounts up to the heights of sanctification, and then God gives him the Holy Spirit. And so says Rabbi Pinhas ben Jair: "The Torah leads . . . to the dread of sin, the dread of sin leads to sanctification, and sanctification leads to the Holy Spirit." *Aboda Zara*, 20 b. The Torah is the guide, it is the attendant and the leader who brings us farther and farther; and therefore our sages of blessed memory pronounce all those blessed who studied the Torah for its own sake, and bade every one learn the Torah. For the Torah leads us on the way to death to bring us to the inheritance of grace and truth. And so says the holy Saul: "The Torah was our leader (*παυδαγωγος*) . . . that we might be justified by faith." Gal. 3:24. This is also the opinion of Rabbi Chananiah ben Akashiah: "The Holy One, blessed be he! wished to purify Israel, therefore gave he to them richly his

Torah and commandments, as it is written: Isa. 42:21. It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honorable. *Makkoth*, 23 a. It pleased the Lord to give us righteousness, and therefore he magnified the Torah, to purify our souls, to guide us in his truth, and to lead us to the Messiah, who was appointed to bring an eternal righteousness, that we might be justified by faith." And Rabbi Simlai interprets (*idem* 24 a): "Habakkuk came and put the whole Torah in one sentence, The just shall live by his faith (Hab. 2:4)." And this is just the opinion of the holy Saul. In short, all the masters of Israel state that the end of the Torah is faith, repentance, sanctification, and eternal righteousness; and therefore the holy Saul says: "The Messiah is the end of the Torah (Rom. 10:4)." Do we then break the Torah or make it void through faith? Far from it. Much more we establish the law. Rom. 3:31. The Torah is holy, just, and good. For it is a Torah of the spirit of life, and therefore we live and live therein after the spirit and not after the letter, for it is our life and the length of our days. And the learning of the Torah in this sense our sages of blessed memory call the "Torah for its own sake," *תורה לשמה*. Vol. III., pp. 129, 130.

(To be Continued.)

#### WORTH REPEATING.

To the Editor of the SABBATH RECORDER:

It seems to me that you can make no better use of a portion of the space in your paper, this week, than to reprint the following article from *The Church at Home and Abroad*. If anything better, more stirring, more Scriptural, more Christian has been written upon this great subject, I have not found it. May we who read it be roused to fresh and more vigorous endeavor in behalf of total abstinence.

ARTHUR E. MAIN.

#### THE ENEMY AT OUR DOOR.

THEODORE L. CUYLER, D. D.

Most of our readers may be familiar with the story of John Randolph, who called upon a lady friend and finding her busy in making up clothing for the Greeks—pointed to her own ragged children in the yard, and said to her: "Madam the Greeks seem to be at your own door." In the pages of this magazine, appear constant appeals (none too many or too urgent) to supply the hideous destitutions of the bread of life among the heathen and in frontier settlements and city slums. There is a terrible enemy who is not only pushing his way into the Congo country, but working his deadly havoc in every community over our land. The bottle is greedier than the horse-leech; the worm of the still is "a worm that never dies."

A vigorous political party is contending that the most effectual way to crush this enemy of homes and destroyer of souls is to suppress by law, all the saloons. A most desirable result indeed for which every Christian patriot may well pray and labor; but a vast number of young men are made tipplers outside of the saloons, and as long as the *drinking*-usages go on unchecked it is morally impossible to suppress all *drink-selling*. We hear much also in these days of a wonderful cure for drunkenness. Even grant that there be such a medicine which cures permanently a large percentage of inebriates, it is at best only a picking up and a patching up of wrecks that have gone over the cataract. If the Church of Jesus Christ has no other mission than to fish up wrecks below the Niagaras of sin, and try to mend them, then the church is mainly a failure. The true place for that church is far above the cataract with its appliances of *prevention* to keep people out of the treacherous rapids. The one best time for a young man or woman to stop drinking intoxicants is before they begin. All our Sunday-schools, and a larger part of the Christian Endeavor Society's work, are conducted on this

principle of prevention. An ounce of it is worth, in most cases, a ton of attempted cures. Whatever may be done in any community to suppress the accursed drinking-dens, high or low, by civil law, it is manifestly the duty of Christ's Church to war against the drinking usages. Every father and mother, every pastor, every teacher, every Christian, has an interest in this; for if a generation of abstainers could be trained up, there would be but few customers to demand or to sustain the saloons. On the other hand even if prohibition of the saloons be attempted and the drinking customs go on unchecked, the bottle would work its fatal havoc in the home, in clubs and social circles.

All these things being undeniable, it seems to me that Christ's Church is as clearly bound to fight drunkenness and the customs which lead to drunkenness as it is to fight paganism or infidelity or Sabbath-breaking or any other soul-destroying evil. It is not merely a bodily disease, but a soul-damning sin that we are to contend against. And in this warfare against the bottle there is a safe ground and a broad common ground on which all ministers and churches ought to be able to stand together. It is admitted that some wild and extravagant declarations have been made by certain advocates of teetotalism, whose zeal outruns their discretion. Equally absurd things have been uttered by some well-meaning advocates of Christianity; but Christianity and teetotalism have survived the blunders of both fools and fanatics. A great deal of time and temper have been wasted in hot controversies about a few difficult texts in the Bible. Those "six water pots" of Cana have been made to hold millions of gallons of maddening alcoholic wine and Bourbon whisky as well. It is quite enough for us to know that God's Word thunders against drunkenness, but does not breathe a whisper against entire abstinence from wine or whisky, opium or tobacco. It pronounces wine to be a mocker and declares that however attractive be the wine-glass, it conceals the "serpent and the adder." It shuts the door of heaven against the drunkard and by fair inference against the drunkard-maker. It declares that a Christian's body should be a temple of the Holy Spirit; surely never to be turned into a dram-den or a mad house. It also most distinctly declares that "it is good" (*i. e.* it is commendable and right) "not to drink wine, or anything whereby our brother stumbleth." That prince of Scriptural preachers, Spurgeon, found no difficulty in either practicing total abstinence or in preaching it from his pulpit; he affirmed that "grape-juice had been more deadly than grape-shot." Glorious old John G. Paton wears the blue ribbon of teetotalism in his button-hole; and so does Newman Hall, and Canon Wilberforce. Mackay, of Uganda, said that the gospel could make no headway in Africa unless it was allied with total abstinence. Surely it was no crude, or fanatical, or unbiblical theory of morals which Lyman Beecher, and Albert Barnes, and Thomas Guthrie preached, and which William E. Dodge, George H. Stuart, and Dwight L. Moody, have practiced.

There is broad common ground on which all our ministers and Sunday-school teachers can stand in an aggressive warfare against the drink customs. There is an imperative reason why every parent should keep the decanter out of the way of tempting his or her children. There is moreover a crying need for a *revival* both in pulpit and Sabbath-school and home, of old-fashioned total abstinence propagandism. Our churches have looked too much to the Caesar of civil law to perform a duty which God has laid on them with a tremendous emphasis. Just as soon delegate the questions of honesty and Sabbath-observance to the baton of the policeman. Strong drink does not merely corrupt politics, and breed crime and desolate homes; it damns precious souls for whom Jesus died!

There is a logical necessity, therefore, that the Church of Christ should antagonize not only the dram-shop, but the dram; not only the saloon, but the social glass. Elementary teachings against alcohol should go into the public schools, and all our Sabbath-schools ought to be supplied with such wholesome literature as our Presbyterian Board of Publication and the Na-

tional Temperance Society are issuing. Nay more; why should not every church have a total-abstinence wheel as well as a Sabbath-school wheel and a missionary wheel in its machinery? Several churches already have such organizations; and in some others, the Society of Christian Endeavor has a temperance department. The title to membership in such organization should be a promise—or still better a written pledge—to abstain from all intoxicating beverages. The Lafayette Avenue Church—which I was permitted so long to serve—always opened its doors freely for public temperance meetings which its Church Temperance Society arranged for. They were self-supporting by collections taken up at every meeting. Such a society only needs a simple constitution and the heart-power of pastor and session and God's people behind it.

The enemy is at our doors, brethren and sisters. It lies in wait for your sons and daughters. It is destroying more souls than any other single evil in the land. "An old story," do you say? Yes, it is, and so is every sin and every sorrow. The remedy too is an old remedy; but no better has been discovered. The Church of God has got to take God's weapons—gospel truth, solid argument, loving personal effort and the power of a clean example, and use them fearlessly and faithfully. In every prayer-meeting this enterprise ought to be remembered as earnestly as the sacred cause of Missions. If Christians skulk away before this gigantic sin and curse, they brand themselves as cowards.

## SABBATH REFORM.

### CORRESPONDENCE.

To the Editor of the SABBATH RECORDER.

There is nothing that grieves a lover of the truth more than to see men who profess to be Christians, either through ignorance or prejudice, trampling the word of God under their feet. One of the most common instances of perverting and "wresting the Scriptures to their own destruction," is found in the attempt to deny the binding obligation of the Bible Sabbath. While asserting with so much emphasis the change of the Sabbath they cannot produce one passage of Scripture in proof of their statements. In prophecy we find an intimation of the change, and the authority for the change is clearly pointed out thus: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." While we find no authority in the Bible for the change, in history we learn that Sunday, as a heathen institution, is as old as Israel. Some writers say that it was a well-known sacred day among the Egyptians when the children of Israel first went into Egypt. As a Christian institution Sunday is about fifteen hundred years old; the first recognition by any authority being by Constantine, A. D. 321, March 7th, as follows: "Let all judges and all city people and all tradesmen rest on the venerable day of the sun; but let those dwelling in the country, freely and with full liberty, attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heavens be lost."

Thus we see that Constantine issued this edict not in the name of God, neither in the name of Christianity, but in the name of his god, the sun; for he was at that time a worshiper of the sun. This extraordinary edict of Constantine caused Sunday to be observed with greater solemnity than before; and we have ample proof that this law was put forth as a heathen institution, and that Constantine himself, not

only did not possess the character of a Christian, but was at that time a heathen. He did not assign any Scriptural reason for this appointment. He did not call it the "Lord's-day," "Christian Sabbath," or the day of Christ's resurrection. On the contrary he designated it by its heathen name only. Dr. Hesse (Bampton's Lectures) says: "Others have looked at the transaction in a totally different light, and refused to discover in the document, or to suppose in the mind of the enactor, any recognition of the Lord's-day as a matter of divine obligation. They remark, and very truly, that Constantine designates it by its astrological, or heathen title, *dies solis*, and insist that the epithet *venerabilis* with which it is introduced, has reference to the rites performed on that day in honor of Hercules, Apollo and Mithras."

Again, Milman, the editor of Gibbon, thus testifies: "The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of the public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the paganism of which the solar worship was the characteristic, might acquiesce, without scruple, in the sanctity of the first day of the week. On the following day, March, 8th A. D. 321, Constantine issued a second edict, in every respect worthy of its heathen predecessor. The purport of it was this: That if any royal edifice should be struck by lightning the ancient ceremonies of propitiating the deity should be practiced, and the haruspices were to be consulted to learn the meaning of the awful portent." These two edicts constitute a noble pair of well-matched heathen institutions.

That Constantine himself was a heathen at the time these edicts were issued is shown also by the fact that even his nominal conversion to Christianity is placed by Mosheim two years after his Sunday law. As a heathen he was a worshiper of Apollo, or the sun, a fact that sheds much light upon the edict enjoining men to observe the "venerable day of the sun."

Thus Gibbon testifies: "The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the Emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine."

His character as a professor of Christianity is thus described: "The sincerity of the man who in a short period effected such amazing changes in the religious world is best known to him who searches the heart; certain it is that his subsequent life furnished no evidence of conversion to God. He waded without remorse through seas of blood, and was a most tyrannical prince."

A few words relative to his character as a man will complete our view of his fitness to legislate for the church. This man, when elevated to the highest places of earthly power, caused his eldest son, Crispus, to be privately murdered, lest the fame of the son should eclipse that of the father. In the same ruin

was involved his nephew, Licinius, whose rank was his only crime; and this was followed by the execution, perhaps, of a guilty wife. Such was the man who elevated Sunday to the throne of the Roman Empire; and such the nature of the institution which he thus elevated. A recent writer says of Constantine's Sunday law that it would seem to have been rather to promote heathen than Christian worship. And he shows how this heathen emperor became a Christian, and how this heathen statute became a Christian law. Thus he says: "At a later period, carried away by the current of opinion, he declared himself a convert to the church. Christianity then, or what he was pleased to call by that name, became the law of the land, and the edict of A. D. 321, being unrevoked, was enforced by a Christian ordinance." Thus it is seen that a law, enacted in support of a heathen institution, after a few years came to be considered a Christian ordinance; and Constantine himself, four years after his Sunday edict, was able to control the church, as represented in the general council of Nice, so as to cause the members of that council to establish their annual festival of the passover upon Sunday. Paganism had prepared the institution from ancient days, and had now elevated it to supreme power; its work was accomplished.

We have shown that the Sunday in the Christian church had no sabbatical character before the time of Constantine. We have also shown that heathenism, in the person of Constantine, first gave to Sunday its sabbatical character, and, in the very act of doing it, designated it as heathen, and not as a Christian festival, thus establishing a heathen Sabbath. It was now the part of popery authoritatively to effect its transformation into a Christian institution; a work which it was not slow to perform. Sylvester was the bishop of Rome while Constantine was emperor. How faithfully he acted his part in transforming the festival of the sun into a Christian institution is seen in the fact that by his apostolic-assumed authority, he changed the name of the day, giving it the imposing title of Lord's-day. To Constantine and to Sylvester, therefore, the advocates of First-day observance are greatly indebted. The one elevated it as a heathen festival to the throne of the empire, making it a day of rest from most kinds of business; the other changed it into a Christian institution, giving it the dignified appellation of Lord's-day.

With the foregoing historical facts and the Bible before us, and that the reader may not judge us as making statements without reason, we make the following offer, namely, that we will keep Sunday on the production of one of the following statements from holy Scripture: First, The first-day is the Sabbath of the Lord thy God. Second, The Lord's-day is the first day of the week. Third, Christ transferred the Sabbath from the seventh to the first day of the week. Fourth, The seventh day ceased to be the Sabbath after the resurrection. Fifth, The apostles fixed on the first day of the week as the Sabbath. Sixth, Peter and Paul observed the first day of the week. Seventh, The apostles kept the first day in honor of the resurrection. Eighth, The seventh day is the Jewish Sabbath, the first day is the Christian Sabbath. Ninth, It don't make any difference which day we keep so that we keep one day in seven. Tenth, However, Sunday is the day to be kept holy. Eleventh, Thou shalt not labor and do thy business on the first day of the week. Twelfth, It is a sin to do business on the first day of the week. Thirteenth, You cannot be a

Christian if you keep Saturday. Fourteenth, You cannot be a Christian if you do not keep Sunday. Fifteenth, you will go to hell if you do not keep Sunday.

All of the above statements have been rung in our ears by professed ministers of the gospel, and in reply we have asked for such words from Scripture, book, chapter, verse; and now again we appeal to zealous observers of Sunday for the place in Scripture where even one of the above statements is to be found. Mark. They must be these words and not interpolations of ideas into the texts. In short, we demand a thus saith the Lord in as explicit terms as those of the fourth commandment, which says the seventh day is the Sabbath of the Lord thy God.

BEAMIS WISE.

MOUNT WASHINGTON, Ky., Feb. 10, 1893.

LETTER FROM MRS. FRYER.

818 SIXTEENTH St., Oakland, Cal., Feb. 15, 1893.

To the Editor of the SABBATH RECORDER:

Yesterday afternoon, as I waved good-byes to our beloved friends, Mr. and Mrs. Davis, I felt just like telling your readers that I not only wafted them "God speed" for myself, but felt that I was doing so for their many friends who would so gladly have been where I was, watching the majestic "China" till the forms of our dear ones were quite lost in the distance. In fact, I bade them good-bye for the whole denomination, all who will follow them with their prayers as they journey onward. May the Father be their constant guide wherever they may journey!

The "China" is one of the finest steamers that cross the Pacific; she has thus far been noted for making quick time as well as for freedom from rolling. She is most beautifully fitted up in every way, so that her passengers cannot be otherwise than comfortable as far as there can be comforts at sea. There were about sixty passengers on board, I was told. Some of these were to stop at Honolulu, but the greater part were to go on to Japan and China. Mr. and Mrs. Davis were delighted to find that some old friends, Mr. and Mrs. Woods, of the Southern Presbyterian Mission, were to be fellow passengers to Shanghai. In these days there is hardly any fear that returning missionaries will be lonely in traveling, as there is hardly ever a steamer that either comes from, or goes to, China, that does not have one or more of our friends or acquaintances on board.

I could but contrast the number of missionaries and others who travel in these days to and from the Orient, with the number thirteen years ago. Yes, and still further back to forty and more years ago, when the sacrifices and inconveniences of traveling could not be compared with the ease and elegance of the present day. Surely these last years have made marvelous strides toward making the world seem smaller, and the brotherhood of man a reality!

Mr. and Mrs. Davis return to their home and work in China knowing full well that they will have to meet many difficulties and discouragements; but they go from a sense of duty and from a wide knowledge of the needs of China at the present time. It is no small thing to stand out by themselves as our missionaries must necessarily do, and be able to gracefully bear much severe criticism from even those who have the cause of China most at heart. And still more difficult is it to stand thus alone, and be crippled and unable to carry out many plans of work because of lack of both means and workers. But this is what has been in the past, must it be so in the future? I can but wonder

if this visit to the home-land has not helped to awaken a deeper interest on the part of many so that our mission may be enabled to go forward with more vigor than it has in the past. God grant this may be so! Surely the earnest prayers and the hearty co-operation of all are needed in this work.

It has often seemed to me that our people do not fully realize that this mission belongs to them individually, but that they are too apt to leave all to the missionaries themselves, so that they come to lose whatever interest they may have once had in it. I do not know as I should say it, but to me our mission in China seems to be approaching a crisis, which must, sooner or later, give a test to our whole denomination as to whether or not we are to continue loyal to the work which has been planted there. The time has come when, if ever we are to branch out and occupy new fields and enlarge the work, it must be done. We cannot, must not, afford to longer wait. Other missions, with both means and missionaries, are fast occupying the cities and towns round about Shanghai, where we must enter if our work is enlarged at all. The advantage of being first to occupy a field will soon be denied us altogether, unless we take an advance step, and that as soon as possible.

Never for one moment have I doubted but that the planting of our mission in China was directly the work of God. Never have I once doubted his guidance in the choice of fields in which to work, or in the commencement of the work there. It was planted in prayer, and watered with many tears as the work grew and prospered. In those early days our mission stood upon equal footing with the other missions that were established about the same time, and for years since then our church members numbered as many, if not more, than some of the other missions. But the time came when it was necessary to leave it alone, and since then year by year new discouragements have come in; other missions all around ours have enlarged their facilities for work, so that at the present time our mission stands at very great disadvantage in many ways.

And still why should there be discouragement? All that is needed to make the work successful is the *interest and prayers of the people at home*. Our missionaries are all ready to do their part, as they have long been doing. *But help is needed as never before in the history of the mission*. Will they have it after this, or are our people coming to lose heart and interest in the mission? Is it not time to arouse and decide whether or not it is best to continue longer at this "poor dying rate?"

A letter from Miss Burdick by this last steamer brings the welcome news that Mrs. Randolph was recovering from her severe illness of typhoid fever. The others were well and looking for the return of Mr. and Mrs. Davis.

As for myself I have greatly enjoyed this delightful climate of California since last May. If it be the Father's will I hope to return to China in the autumn. My husband is looking forward to a visit to this country in the early spring, after which we expect to take a trip across the continent before returning to China.

LIZZIE NELSON FRYER.

LOVE does gladly and joyously all it can do for its objects, and grieves that it cannot do more. It counts no load heavy, no road rough, and no hour long.

## MISSIONS.

THE circulation of Bibles by the British and Foreign Bible Society averages about 4,000,000 copies a year, in 300 languages and dialects. In foreign lands, in the hands of Bible women working among their heathen sisters, and of missionaries, the word of God is in truth the sword of the Spirit.

PASTOR MORTON, of North Loup, Neb., writes: "We have had quite a revival here as the result of union services. Over thirty have joined the Presbyterian Church, six or more the Methodist Church, and we are hoping to receive some to-morrow. Owing to the fact that most of our young people are already members of the church, we do not expect to receive so large a number of converts as the other churches."

TO THE general division of African ethnology, in the department of science and philosophy, of the World's Congress Auxiliary of the World's Columbian Exposition, eight days are to be given, with morning, afternoon and evening meetings. About 140 speakers and writers, American and foreign, have been invited to furnish addresses or essays upon subjects relating to African geography, history, language and literature, arts, science, religion and sociology. This is but one illustration of the vastness of this hitherto unparalleled enterprise.

BRO. LUCKY, of Stanislaw, Galicia, has had correspondence with the German Sabbath-keeping Baptists in South Dakota, numbering about forty souls, of whom Bro. D. K. Davis wrote. They long for union with some people between whom and themselves fellowship can exist. The Seventh-day Adventists are a real stumbling block to them, doctrinally; and they hear that we Seventh-day Baptists "smoke and chew tobacco." What a blessing it would be if they could become a part of our denominational body, and, as anti-tobacco leaven, leaven the whole lump.

WE have received several very cordial indorsements of our plan and effort to obtain stated contributions from every person, old and young, for the work of both the Tract and Missionary Boards. Unless churches have a plan as good, or better, we confidently and earnestly recommend that our plan be given a fair trial. It will not "go" of itself; somebody in each church must, with some degree of enthusiasm, help to make it go. The opportunities and responsibilities of both boards were never grander, more inspiring, more weighty, than just now.

A FEW months ago we sent out about one hundred appeals to our Sabbath-schools, with addressed post-card for reply, for funds with which to sustain our Shanghai Mission School-work. The schools named below have responded. We have reason to believe that other schools are raising money for missions; but only these have taken the pains to send encouraging replies: *Eastern Association*—Clark's Falls, Conn.; *Central*—Scott, Leonardsville, N. Y.; *Western*—Hornellsville, Independence, Scio, Little Genesee, N. Y.; *North-Western*—Farina, Ill., Milton and Utica, Wis., New Auburn, Minn., Carlton, Welton, and Grand Junction, Iowa; *South-Eastern*—Ritchie, W. Va.

FROM D. H. DAVIS.

Your kind letter of Feb. 3d was gladly received, together with letters from several friends this morning as I went to the Southern Pacific Steamship office. Many thanks for the letter of introduction to your friends in Honolulu. The hope you express for our good health has been fully realized. We have stood the journey very well indeed. I think that our stopping at different points has made it less fatiguing than it would otherwise have been. It has withal given us much pleasure to meet our friends at these different places. Our stay at Plainfield was made most enjoyable by the kind attention of many friends, and the numerous expressions of regard and of interest in us and our work. At Salem we enjoyed a few days with Bro. Gardiner, acquainting ourselves more fully with the good work he is doing there, and trying also at the same time to give information respecting the China field, its work and needs. The weather was extremely cold while there so that it was not possible to hold more than a meeting on Sabbath, and give one lecture. Notwithstanding, we had a very pleasant time.

Thirty-six hours' travel took us to Brookfield, Mo., where we had a few bright, beautiful days in which to visit my parents and brother. By invitation I preached to a large congregation in the Methodist church on Sunday morning, and attended a quarterly meeting at the same church in the evening. We were glad to have the privilege of making this visit. In all probability we shall not see my parents again in the flesh, but we hope to meet again in that land where these sad farewells are never known.

About thirty-six hours' more travel found us at Hammond, La. Here we tarried ten days, and made the most of our time in speaking and visiting with our friends there. The weather seemed to us delightful, it being such a contrast to the cold of the North. I was much pleased with the spirit and work of this new church of the South. There seemed to be a good missionary interest, both home and foreign. Many expressed themselves as much pleased to hear and learn more about the China work. Bro. Lewis seems to have the full confidence of the people and is doing a good work.

We left Hammond February 6th, and expected to get a through train at New Orleans at 5 P. M., but found, when it was too late, that the through train went at 9 A. M. (Our old time table misled us.) We took the 5 P. M. train as far as San Antonio, Texas, where we stopped over night, and caught the through Sunset Express the next morning. We arrived at Los Angeles on Friday, about 5 o'clock. We had arranged to stop over the Sabbath at this place. Mrs. Maria Thomas, a cousin of mine, with her husband, met us at the depot. They had come from their home in Tustin, Cal., that they might have a little visit with us here, and had arranged for a little meeting at Mrs. Brown's on the Sabbath. We were pleased to meet a few of the Sabbath-keepers on this occasion. The evening after the Sabbath we took train for San Francisco. We had some fears that we would not be able to get through, as there had been a freshet near Bakersfield that had washed away a mile of the track. Fortunately the track had been repaired during our stop, and we had no delay. We were the second train over the newly laid track. Alongside the washout a freight train and engine lay broadside in the mud. The road bed was so washed out that the train and all went down. A passenger train had passed only forty minutes before the wreck

occurred. How wonderfully we escape oftentimes! We arrived in Oakland Sunday night about 11 o'clock, and by kind invitation have been stopping with Mrs. Fryer. Our arrangements are now all made, and the steamer is to sail at 3 P. M.

We are now on board the Steamship China. She is a fine ship, the fastest and best on the line. We pray she may take us safely over the sea to our work in China. May the Lord be with and bless you and all our dear people! Farewell until we have opportunity to write again.

OAKLAND, Cal., Feb. 13, 1893.

FROM D. K. DAVIS.

It is my most earnest conviction that a thorough consecration of every Christian to the work of the Master, in liberal and cheerful giving of means for carrying forward his work, would have a reflex influence open our own hearts, to say nothing of the vast impulse it would give to that work.

We have had very mild winter for the most part; up to Jan. 30th we had very little snow and very little cold weather. Since that time we have had colder weather, the mercury reaching 30 degrees below zero twice, and we have sufficient snow for sleighing.

After you were here I preached two sermons at Egan; at the Baptist church in the morning, and by invitation of the pastor, at the Methodist church, in the evening. Had the best of attention at both places. Had a full house in the evening, as there was no service at the other church. A member of the ministerial committee of the Baptist Church said, everybody there thought that we were Adventists, and it was difficult to convince them otherwise. I think the same impression prevails in Flandreau, and there is a very strong prejudice against that denomination all through this section of country. I think that prejudice works against us to some extent. Since my last report I preached by invitation, at Colman, the first station west from Egan. There are a few Seventh-day Adventists in that neighborhood. I learned that some of the people at Colman were quite surprised at the fact that a Sabbatarian could preach a sermon without shouting his peculiar doctrines at the congregation.

We pray and hope that you may be abundantly successful in your effort to secure weekly offerings from all our people.

SMYTH, S. D., February 16, 1893.

### MUST THE CHINESE GO?

By act of Congress, approved May 6, 1892, all Chinese laborers in the United States must procure certificates of residence before May 6, 1893, and by affirmative proof establish their right to remain in this country, under penalty of imprisonment at hard labor for a period not exceeding one year, and expulsion from the country. The Chinese refuse to comply with these obnoxious requirements. Shall they be expelled?

By the treaties of 1868 and 1880 Chinese subjects residing here were guaranteed "the same privileges, immunities and exemptions in respect to travel and residence," and "allowed to go and come of their own free will and accord," just as "subjects of the most favored nation." Problem: Harmonize the act of Congress with these treaties.

The Supreme Court of the United States declared that the law of 1888, re-enacted with

these severer provisions in 1892, is "in contra-vention of the express stipulations of the treaty of 1868 and of the supplemental treaty of 1880." Chang Ven Hoon, Chinese minister to this country, calls it "a flagrant violation of the treaty of 1880," and "an affront to the government of China." He is amazed that this government should "release itself from treaty obligations without consultation with or the consent of the other party to what he had been accustomed to regard as a sacred instrument."

What a spectacle for a Christian nation to present to the world! Shall there be at the World's Fair a suitable exhibit of this transcendent legislation? Suppose we display two great companion paintings: One, the emancipation of the slaves; the other, the expulsion of the Chinese; and, after they have elicited the admiration of mankind at Chicago, let them adorn our National Capitol evermore. And while the World's Fair and the expulsion of the Chinese go on simultaneously, suppose we glorify ourselves before the nations of the earth by singing an appropriate hymn, entitled:

"THE CHINESE MUST GO."

O, we are the people; the nation elect;  
The superior race, superfine and select;  
The quintessence of virtue is ours, ours alone;—  
These heathen Chinese are but dogs 'round the throne;  
So we'll nag them and "tag" them and give them no ease,  
For we are God's chosen—they're only Chinese.

Here's "the land of the free and the home of the brave,"  
Knight-errants are we, to succor and save;  
In the civilized world are we not in the van?  
The slave we have freed:—as for this yellow man,  
We'll hoot him and loot him, and so by degrees  
We'll worry to death these peculiar Chinese.

We're humane and polite; we take off our hat  
To Carlos and Hans, to Mikoffsky and Pat;  
And once in four years we go down on our knees  
In obsequious worship for the votes of all these;—  
We're a nation of statesmen. We trim to each breeze  
That blows from the "sand-lots" against the Chinese.

"A Treaty?" What of it? The superior race  
May break it for "office." At a slap in the face,  
Let the Chinaman rage; does any one care,  
So long as our glorious party "gets there?"  
Then molest them, arrest them, send them over the seas,  
We'll teach them good morals,—these heathen Chinese.

Hear the song of the angels; the wise men behold!  
As they worship the Saviour and give him their gold.  
To this land of the gospel come others to us,  
But the gospel they get is the law's blunderbuss;—  
Sing: "Peace upon earth, good-will,"—if you please,—  
"To all races and peoples," except the Chinese.

To America, woe! If "the Chinese must go,"  
By might against right. It must never be so.

HENRY L. MOREHOUSE.

TEMPLE COURT, New York City.

Moses: "Thou shalt not vex nor oppress a stranger."

Jesus Christ: "As ye would that men should do to you, do ye even so to them likewise." "Thou shalt love thy neighbor as thyself."

Confucius: "Do not unto others what you would not have them do unto you."

The above is published in leaflet form. Price: 12 copies, 10 cents; 25 copies, 15 cents; 50 copies, 25 cents; 100 copies, 45 cents; 250 copies, \$1. Address: P. O. Box 3,062, New York City.

WOMAN'S WORK.

MRS. J. W. MORTON, of North Loup, Neb., writes: "A committee was appointed at the last meeting of our Woman's Missionary Society to work up a greater interest in the RECORDER. Our Society is usually well attended, and there is a good degree of interest in all the lines of work, but the people here are not able to do what the older societies can do. Many sacrifices have to be made to save something for the

Master's work. Many of our women are doing their best under the circumstances. While we are hoping to raise something this year for repairs on our church, we are nevertheless anxious to do what we can for the general cause. Nearly all the young persons in our families are members of our church. We are organizing for outside work. Two meetings are held each week in the neighborhoods about us. Very soon, no doubt, others will be started in the places more distant.

FROM FARINA.

As a society we are striving to do what we can at home in repairing, carpeting, and fixing up our church, and also to do our part as members of the Woman's Board. We have a deep interest in the Master's cause, both at home and in foreign lands, and with his help take this for our motto, Go forward.

I for one wish, in our department in the RECORDER, we could have condensed reports of different societies. Would it not help us to know of different plans and methods used to raise funds for our work?

The following resolutions were passed at a recent meeting of our society.

WHEREAS, Our heavenly Father in his infinite wisdom has removed from our midst our beloved sister, Flora E. Smith; therefore,

Resolved, That this society is early called to mourn a loved member who was often with us, and who desired to do what she could, and we do hereby extend our heartfelt sympathies to all mourning friends, especially the young husband and little children, who are so early deprived of the loving care of a wife and mother.

Resolved, That we as a society strive to emulate her virtues, and always have a cheerful word for every one, as she did.

Resolved, That a copy of these resolution, be entered on our book, a copy be sent for publication in the Woman's Department in the SABBATH RECORDER, and a copy be given the family of the deceased.

S. A. CARLISLE, }  
A. C. ROGERS, } Com.

S. A. CARLISLE, Sec.

WHAT WE OWE TO MISSIONS.

BY MRS. L. F. PARKER.

In our efforts to secure sympathy and funds for missions, we are often met by the query, "What is gained by this immense sacrifice of comfort, fortune, native-land and life, to carry the gospel to the heathen?"

In reply, we do not hesitate to assert that the value of missions to our commonwealth and to education is greater than all we have paid, and is yielding large returns for every land. One benefit received from our missionaries was a knowledge of geography. As early as the thirteenth century they gave us the best map of China. The Danish missionary, Hans Egede, gave us our most reliable knowledge of modern Greenland. So we have learned of South America and Africa, Iceland, Australia and New Zealand, Micronesia and India. Fresh maps of all lands, with minute descriptions, come from our Board, and are distributed over the United States. The *Herald* brings us promptly maps of new missions, prepared after careful, accurate and thorough explorations of the territory, for the sake of extending the field. The very name of Livingston suggests years of life in the wilds of the dark Continent for the sake of the gospel, and the opening of vast territory to science and commerce. And let us read the paper by the Rev. Dr. Means, if we would know what the English pronounce "the best thing ever written on Africa." Let us take testimony: Carl Ritter, the "prince of geographers," says he could not have done his work without the material collected by missionaries. The Oriental Society owns that there is no source of knowledge so vast, so varied and prolific as the investigations and contributions of missionaries, and this without money or

price, though it would have cost millions to secure it in any other way. The *Princeton Review* says: "Our missionaries have rendered more real service to geography than all the Geographical Societies in the world."

When a missionary exchanges native land for foreign shores, he plans to give his life to the heathen, and their language is his first study. This he reduces to writing, if there is no written language; if there is, he translates their books into our tongue and our books to theirs. It is said that geography and philology are largely missionary sciences. Ulfilas gave the Bible to the Goths in the fourth century, and from that date to this, the missionary has been the pioneer translator. Dr. S. R. Riggs gave the gospel to the Dakotas, Drs. E. Riggs, Goodell and Schaffler to the Turks. And what a work! It often took a fortnight to find the exact meaning of a single word. They were eight or ten years translating the Bible. A Greek minister in Syria said: "But for the American missionaries the Word of God had well nigh perished out of the language, but now they have given us a translation so pure, so clear as to be acceptable to all classes and all sects."

Morrison put in Chinese, the Old Testament in twenty-one volumes, the new Testament, a dictionary in three parts (six volumes in each, called the most important work in Chinese literature that has reached Europe) the grammar, four volumes of the Chinese Repository, numerous essays, tracts, hymns and prayers of the English church, while constantly teaching and preaching. Indeed, into what language have not our missionaries translated the Bible? The latest is the Japanese, by Dr. Green, and the Korean by the Rev. John Ross. And having translated the Bible, what wealth of foreign literature is open to us. Surely philology owes an immense debt to our missionaries.

Specialists confess that the sciences of botany, geology, conchology, zoology, meteorology and astronomy have drawn more largely on missionary labor than can ever be paid. Agassiz said: "Few are aware how much we owe them both for their intelligent observation of facts, and for their collecting of specimens." The amount of flowers and stones, shells and gems, distributed to all our colleges, is beyond reckoning. Holyoke alone has more than there is room to receive. The Congregational House Museum is rich in specimens of native handiwork, in implements of warfare and agriculture, in heathen idols, in gems and curiosities gathered from many nations.

For the last fifty years missionaries from all Christian lands, and in all heathen lands, have made thrilling history, as well as written it. Books by the score, far more accurate than tourist or explorer can give, have been written, until the literature of missions is a marvel to all educated readers.

Enterprises of the greatest value have unexpectedly been the out-growth of faithful missionary labor. On the eve of the Crimean war, bread was poor, scarce and under weight, and many natives were thrown out of employment. Rev. Cyrus Hamlin, missionary to Constantinople from 1838 to 1860, and now President of Middleburg College, had true Yankee ingenuity, and conceived the idea of employing some of these poor people in making bread. He succeeded. His loaves were full weight and good. One day a newly arrived English Lord, one who controlled army affairs, sent for Mr. Hamlin and addressed him as a baker. He replied, "I am not a baker, but an American missionary." At last, after much dignified parley, he acknowledged that he controlled a bakery, and the officer engaged 500 loaves to be delivered daily. Day by day the amount increased, until 2000 per day were sold. In this way he gained power with the English and the Turks, and his bakery led to historic results.

(To be continued.)

You cannot dream yourself into a character; you must hammer and forge yourself one.—*Thoreau.*

LOVE is the refreshing water; the law is the channel for it to flow in; and the spring is the bosom of God.—*McCosh.*

# THE SABBATH RECORDER.

REV. L. E. LIVERMORE, EDITOR.  
JNO. P. MOSHER, OFFICE EDITOR.  
L. C. RANDOLPH, Morgan Park, Ill., CONTRIBUTING EDITOR.

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

## Woman's Work.

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

PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

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

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

PRACTICAL evangelical work, similar to that in which our band of theological students from Chicago were engaged last summer, to supplement the theological training of the Seminary, is most desirable. It is far better to give a kind of valuable experience, and to secure the divine inspiration, than to go at once to settled pastorates. A pious old lady had the right view of the case when she counseled one of her husband's pupils thus: "Now William, don't be going about seeking for a church, but go out to the highways and hedges, and preach away like a house on fire."

WE are always glad to hear from our friends, and so far as consistent with time and space, to publish articles sent us and designed for publication. But we have to economize closely, and often find that a mere mention is all that can be made. A communication from the Rev. R. Newton, of Fayetteville, N. C., sends to all the brethren Christian greeting, accompanied with earnest words of exhortation for godly living; but for want of room we cannot give the letter in full. Bro. Newton is a convert to the Sabbath from the Missionary Baptists, and is a brother to the Rev. D. N. Newton, who was ordained pastor of the Cumberland Seventh-day Baptist Church last November.

ANOTHER heavy blow has fallen upon Alfred University and the people of our denomination in the very sudden death of Dr. Thomas R. Williams. After a few days of illness, at about eleven o'clock on the night of March 5th, his spirit left its worn and weary earthly home, for the Paradise of rest. This announcement will cause wide-spread sorrow among his many friends. Only a few months ago, he in company with other delegates, among whom was our lamented Dr. Potter, attended the Associations. And later, in August, the sessions of the General Conference in Kansas, hastening home from a somewhat protracted absence to attend the last services connected with the departure of the University's noble President. We can only bow our heads in silent sorrow, and in Christian submission to God's righteous Providence.

ONE of the philanthropic as well as economic industries of the Christian people of New York City and vicinity, is The Industrial Christian Alliance, of 113 MacDougal St. Its purpose is "to help helpless, homeless, friendless men and women, who are willing to work, back to self-support and self-respect." The founders of this institution believe in labor, and to all idle, lazy tramps they say, "If any will not work neither let him eat." 2 Thess. 3:10. After men have been employed here in some simple industry, like broom making, and shown their willingness to work and be sober, they are recommended to those who want help, on farms, or in other lines of labor. Many have reformed and become sober, industrious men through this "gospel of Christ

and gospel of honest labor" enterprise. Among the incorporators we notice the name of Dr. A. H. Lewis, of Plainfield, N. J.

REV. DR. HENSON, of Chicago, is a popular lecturer. His lecture on "Fools" appears to be the most taking of any. He is almost sorry he ever prepared it, as, to his mind, it is not the best of all. But it is full of wit, and perhaps sends some truths closer home than could be done in a more sober and stilted address. The lecture platform often becomes a sort of escape valve for throwing off much ministerial mirthfulness that the world might otherwise lose. Among his happy hits he says: "There are people who would not offer you even a button-hole bouquet while the struggle and depression of life are on; but when death comes then they come with a great armful of flowers and lay them down on the coffin, and say, 'There, smell of that.' Rich fools keep their money to give it away after they are dead; and a great many other fools keep all their good words until their friends are dead, and then they lay it on thick. I believe with the fellow who said, 'Give a little taffy while I live, and not so much epitaphy when I am dead.'"

EITHER the people of this country are greatly deceived by apparently reliable reports, or the great empire of Russia is guilty of gross religious intolerance. Dr. Talmage, after his visit to Russia in the interests of its starving millions came home thinking much better of the empire than when he started on his humane expedition. A recent deputation of Quakers, visiting Russia to protest against the persecution of Jews, and other religious sects, were coolly assured by the Minister of Religion, M. Pobedanosteff, that "there is no such thing in the whole of Russia as religious intolerance!" Well, this is not so strange after all. It is quite difficult "to see ourselves as others see us." Doubtless eminent statesmen and zealous Christians in the great Commonwealth of Pennsylvania and Tennessee, would promptly say to any inquiry from Russia, "There is no such thing in these great States as religious intolerance!" But how would such language sound to Seventh-day Baptists who are in their State's prisons "for conscience' sake?"

GREAT has been the indignation of the Christian people of New Jersey for two weeks past, over the passage, in the Legislature, of the race track bill. Large indignation meetings were held Sunday evening, Feb. 26th, in the principal cities of the State, and stinging rebukes were administered without mercy upon the Legislature, and also upon Governor Werts, whose very prompt veto made it possible to pass the enactment over his veto, whereas the few days' delay to which he was entitled would have killed the bill. We clip the following item from the New York Recorder, of Feb. 23d, which "scores a point" on the general agitation, and another on the kindred and greater evil of saloon influence.

The members of the Plainfield City Council are considerably agitated over a sermon preached by the Rev. Dr. Lewis, of the Seventh-day Baptist Church, on last Saturday. The clergyman, after scoring in scathing language the State Legislature regarding the race track bill, turned his attention to the Common Council, which he raked over the coals in a lively manner. "When our Common Council, last Monday evening," he said, "contemptuously ignored the protests and pleadings of Christianity, and legalized a rumshop within a hundred feet of a church, every Christian Church

was openly and gratuitously insulted, and Christ was officially and publicly dishonored. A school of vice and crime has been established at the door of a Christian church." Pastor Lewis' remarks created quite a sensation, and have made the consciences of several of the Councilmen rather uneasy.

SINCE going to press last week, another great sorrow has come to our people. The sudden death of Dr. C. D. Potter, of Adams Centre, N. Y., as announced from Belmont last Wednesday, where he had been spending some time at the home of his adopted daughter, brought great grief to his many friends and acquaintances. For the past twelve years Dr. Potter has given a great amount of time, money and personal effort to the cause of Sabbath Reform. From the first issues of *The Outlook* he was Associate Editor, and by his grasp of mind, exhaustive research and acknowledged ability as a writer, he had won the admiration of multitudes of people, not only of personal friends, but also those who never knew him, except by his writings, and whose views were not in accord with his own. Genuine worth of mind, accompanied by generous wealth of heart, will always find admirers. Dr. Potter's work, as planned, was not finished, but God knew best. He called him home where now "he rests from his labors and his works follow him." Let us thank God for his useful life, and emulate his worthy example of conscientious devotion to the truth. A suitable obituary will appear in due time.

THE following lines, by William Cullen Bryant, were written in view of the fact that in Germany, France, and Italy the mothers must part with their sons, who are required to spend three years of their lives in training for soldiers. This exposes them to many temptations to vice. Christian mothers everywhere will thank the poet for his beautiful lines, entitled:

### THE MOTHER'S PRAYER.

Setting forth on life's rough way,  
Father, guide them;  
Oh, we know not what of harm  
May betide them;  
'Neath the shadow of thy wing,  
Father, hide them;  
Waking, sleeping, Lord, we pray  
Go beside them.

When in prayer they cry to thee,  
Do thou hear them;  
From the stains of sin and shame,  
Do thou clear them;  
'Mid the quicksands and the rocks,  
Do thou steer them;  
In temptation, trial and grief,  
Be thou near them.

Unto thee we give them up,  
Lord, receive them;  
In the world we know must be  
Much to grieve them;  
Many striving oft and strong  
To deceive them.  
Trustful in thy hands of love,  
We must leave them.

THE following suggestion, clipped from the *Congregationalist*, Boston, is worthy of notice. It is not uncommon to hear people discouraging our young men from entering the ministry because there is no prospect of securing large churches and attractive salaries. And sometimes young men, studying theology, find themselves looking forward to first class positions at the beginning of their pastoral work. The suggestion of Dr. Brand is wise and, with us, at least, it has the advantage of being eminently practical:

The suggestion comes from an eminent divine of long and successful experience, Dr. Brand, of Oberlin, that young men entering the ministry seek for their first pastorate some church which is not yet self-supporting. A striking illustration of his idea is the Andover Band, now at work in Maine at salaries averaging perhaps



\$1 37 a day. One or two of them, before they went to the seminary, were earning twice their present stipends. It would not be hard to find other cases of similar self-sacrifice to which attention has not been called so conspicuously. If this should become a common and not an exceptional practice it would change existing conditions quite materially, and perhaps the young men themselves, as well as the weaker churches, would share in the benefits. If the question arises, what would become of the stronger and easily self-supporting churches, we presume older men could be found to throw themselves in the breach.

[From L. C. Randolph.]

—It needs no prophet to forecast at least two streams of influence which may be expected to flow from the Sunday-closing movement. History, observation and reflection will unite to point them out. The different lines of evidence seem to indicate clearly that the proviso of Congress touching Sunday at the World's Fair was a religious enactment. It had all the characteristics. The condition of things calling for the action was religious. Its effect would be a religious effect. The considerations in the minds of the legislators were evidently religious considerations. The people demanding the action were religious people. Whatever technical terms we may use, we must all agree that Congress used its resources to exalt Sunday as a Christian institution. In essence, the legislation was religious.

There is a religious organization in this country which openly champions religious legislation. Its members believe in the union of Church and State, and for a long time they have been struggling to secure an advanced step in this direction by having their religion taught in their public schools. We Protestants stand up our full height whenever occasion offers, wrap the stars and stripes about us, hold the American eagle aloft, and declaim against the vicious aims of the Catholic Church. We do. Well. Perhaps sometimes, in our excitement, we say things unfair, foolish and unnecessary; but the principle to which Romanists are committed is a menace to our country and its free institutions. Let us remember, however, that the people who are just now introducing that dangerous principle are not Catholics. Jesuits can well afford to go on a vacation while Protestants prepare the way for all that they have been desiring and seeking. If the national government, in obedience to the wishes of an organized minority, is willing to place the stamp of its approval on one religious institution, why not on another? Once establish the principle and its application is easily extended.

When it comes to political organization and management, there is scarcely a Catholic priest in the land who could not give points to the Shepards and Crafts. It is said that the Catholics of Chicago, while a small minority of the population, control the management of the public schools, and that a majority of the teachers worship at the shrine of the Virgin Mary. No very serious oppression will be inflicted by the Sunday-closing amendment of Congress. It will make but light difference to us, personally, whether the Fair be open or closed on Sunday. There is a wide difference between the American Congress adopting its mild measures to secure a Sunday-keeping Fair and Queen Mary ordering the fagots piled up for Ridley and Latimer because they were heretics; but the principle at the bottom is the same. It is the principle which we care about. The State has naught to do with promotion of any religion or any religious institution.

But how about the effect of this movement on the irreligious people whom Christianity is trying to reach? What will it do for the working man? The alienation between the churches and the wage earners is one of the sorrowful facts of our time. We hear it discussed at conventions and conferences. We read of it in religious books, in papers. Will this Sunday closing help to bridge the gulf? I fear not. Indeed, much of this alienation has been caused by the efforts of religious people to round up the people in church by shutting them out of fairs and museums.

Why do not the laboring men go to church? Is it because they are obliged to work on Sunday? No, you will find them thronging at the parks, on the streets, at home, or in the saloon. They have the leisure. They could go to church if they wanted to.

Is it because they hate Christ? In two years' reading of a paper committed to the laboring man's interest, I never saw a word of ought but respect for the Carpenter of Nazareth and his teachings; but no week passed without bitter criticisms on the churches. A great labor convention in New York City cheered the name of Christ and hissed the name of the church.

The wage earners keep away from the church because they distrust it. They do not believe the church cares much for them, as they look at it. The church is ready to raise one mighty voice in protection of their sacred day, but when it comes to the protection of a man, there is a singular silence. The church does care a great deal for the laboring man; but it does not seem to be convincing him of the fact by present methods. At a recent mass meeting of laborers in Central Music Hall, it was suggested that the religious people who had been so zealously working to close the Fair on Sunday would find a more worthy field for their efforts in closing the sweaters' shops which are always open. The house was silent as death for one moment. Then it broke into the most enthusiastic thunder of applause which I ever heard in a public gathering. Imagine yourself for a moment in the place of one of these men. Look through his eyes. Here is a man who does not attend church. He is anxious to go to the Fair. The door is fastened. He knows what influence fastened it. As he turns away, will he feel any more kindly toward the church members who barred him out? Will he be any more disposed to listen to their story of the gospel? Of course he ought to thank the church members for their kindly interest; but, being an ungrateful and wicked man, an expression of bitter scorn gathers on his face as he passes the church doors. The arched roof and pointed spire are to him only the symbols of intolerance and bigotry.

We are getting away from Christ's method of reaching men. The common people heard him gladly. He went where they were. He was one of them. We are trying to convert the world by sitting in our cushioned pews and passing resolutions. We reserve our comfortable sitting for the people in gold rings and "goodly apparel;" we send some cheap preacher to practice on the "common people" and conduct a kind of charitable gospel soup kitchen for dispensing salvation to the people we wouldn't touch ourselves; and then we wonder why they don't attend.

We have no unkindness or bitterness for our Christian brethren; but we fear that the energy and time and organization which has been spent in shutting the gates of the Fair on Sunday, has been placed in the wrong channel, and wasted or worse. Bishops and deacons may

come and raise hymns of praise around the barred gates of the Exposition; but the multitudes whom Jesus Christ came to save are farther from their reach than ever before. As the pastor of the Immanuel Baptist Church has nobly said, instead of shutting the Fair to bring the multitude to the churches, it would be more in accordance with the spirit of the Christ to shut the churches and go out to seek and save the multitudes at the Exposition grounds.

The World's Fair is only an incident. It will soon be over. But the great problems which made our hearts grow weary with anxiety will still remain. Let us take the far look, and with the Christ spirit in our hearts go out after men wherever they are and win them back to God

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin was held at Milton, Feb. 24, 1893.

Meeting called to order with President in the chair at 10 A. M.

Hymn, "Sweet Hour of Prayer," was sung. Prayer by J. W. Stillman.

The following programme was presented:

1. What is the best mode of conducting a revival? E. B. Saunders.
  2. What do the Scriptures teach with reference to the intermediate state? N. Wardner.
- Recess until 2 P. M.  
At 2 P. M. President called the Conference.  
Prayer by Geo. W. Hills.
3. Paper, What was the aim and teaching of the epistle to the Colossians? E. M. Dunn.
  4. What is the proper attitude for our churches to assume toward their young people? E. A. Witter.
  5. What is the office work of the Spirit? Is the Holy Spirit and the Spirit of Christ one and the same? If not, how is Christ present with his disciples "even unto the end of the world?" S. H. Babcock.
  6. How far is it advisable for our churches to introduce into their order of worship responsive reading of the Scriptures, chanting the Lord's Prayer, music by a quartette choir, solos, the use of musical instruments other than the organ, such as violin, cornet, etc.? Do all these modern appliances promote spiritual worship? Wm. B. West.
  7. In what ways can a pastor best promote the spirituality of his church? Geo. W. Hills.

The most of the papers were thoroughly discussed, and those presented by N. Wardner, Wm. B. West and Geo. W. Hills were, by vote, requested for publication in the SABBATH RECORDER.

The attendance at this Conference was very large, and a very enjoyable session was held.

TRACT SOCIETY.

Receipts in February, 1893.

GENERAL FUND.

Church, Milton, Wis.....	\$ 36 54
" Plainfield, N. J.....	58 49
" Farina, Ill.....	5 56
" Ashaway, R. I.....	19 85
" Westerly, R. I.....	23 56
" .....	20 98
" New York City.....	17 85
" Leonardsville, N. Y.....	9 91
" Chicago, Ill.....	11 10
" Peculiar People.....	4 00
Sabbath-school, Farina, Ill.....	5 72
E. E. Whitford, Factoryville, Pa.....	5 00
J. M. Todd, Berlin, Wis.....	10 00
Dividend, City National Bank.....	20 00
Mrs. Nathan Rogers, Preston, N. Y.....	10 00
" Emma J. Purdy, Smithville Flats, N. Y.....	2 50
REFORM LIBRARY, NEW YORK OFFICE.	
J. G. Burdick.....	17 28
D. L. Burdick, Scott, N. Y.....	5 00
H. D. Babcock, Loanardsville, N. Y.....	10 00
Collection, Quarterly Meeting, DeRuyter, N. Y.....	3 00
Mrs. William Merchant.....	1 00
Bequest, Mrs. Hannah B. Hamilton.....	500 00
Mary Grace Stillman, New York City.....	10 00
George T. Collins, Westerly, R. Y.....	2 08
\$802 78	

E. & O. E. J. F. HUBBARD, Treasurer.  
PLAINFIELD, N. J., March 1, 1893.

MEN must judge of their religion by examining its foundation; if that fall, the superstructure is perishable and worthless.—*Flavel*.

THOSE who live in the love of Christ should never be melancholy, for they have a thousand sources of joy of which others know nothing.

## YOUNG PEOPLE'S WORK.

LOOK HERE!

AN  
UNHEARD OF OFFER.

Read the President's Letter. Other papers offer large premiums to secure *Subscribers*. We offer PREMIUMS to secure constant READERS.

PLEASE notice what the President says in his letter this week. We shall be prepared to offer premiums next week. Be on the lookout for them. The women of the denomination are making a thorough canvass for subscribers. It shall be the work of the young people to secure constant readers.

DAVID RING, the writer of the article entitled, "Let us try it," is a son of Elder Peter Ring, of Big Springs, South Dakota. He is now attending school at Milton. The article was written for Rhetorical Exercises in the college.

NOW IF it occurs to any one that this page is being conducted in the interests of a particular section of our country, please let it be fully understood (1) that we have given, we give now, and we shall continue to give, a most hearty and urgent invitation to *all* our young people to contribute to these columns. (2) They do not contribute on such a general invitation, and we do not have time to write personal letters to each young person in our denomination; and, as a rule, even personal invitations by letter are long delayed or wholly disregarded. (3) Almost without exception the articles on this page have not been written for publication. We have picked them up at Rhetoricals, Sessions of the Lyceums, Missionary Meetings, etc. We live at Milton, therefore the lion's share of the contributions have been from here. Were it possible we would gladly spend a week at Westerly, West Edmeston, Alfred, and all the other places, and gather up a barrel full of already prepared papers; were it possible, we would attend all the meetings of the young people in our denomination, meetings which are occurring almost every week from Rhode Island to California, and thus secure valuable material for this page. But we have other duties. (4) Let us suggest, young friends, that after the next meeting, where you have a literary programme, you send to us the papers and essays. Leave the matter of publication to our judgment. If the articles find a place in the waste basket or appear in print, with slight alterations, no one shall know of it but you and us. (5) Please do not think that we are disappointed because you have not contributed more freely. We are not; we did not expect it; we knew how it would be; for we had the pleasure of living in the same house and studying with a former editor of this page during his first year's experience. We desire merely to explain why so many of the articles are written by Milton people.

LET US TRY IT.

DAVID RING.

Happiness is one of the great objects which we are seeking. It is also just and right that we should seek it. But happiness and failure very seldom follow each other. It is success that brings and increases it. But we very seldom succeed without great effort. It takes push and perseverance to get even a little. We like to have a great deal of it. In fact, one success

immediately followed by a failure, will, as a rule, bring dissatisfaction. Therefore, to be satisfied and happy always, we must have continued success. But this means continued labor and sober and careful planning. Much labor must be expended; but for all the trouble we must undergo, we shall be amply repaid.

Another thing for which men strive very earnestly is honor or renown. There are few men who would not be willing to give a fortune if they had one, to be a Columbus, a Franklin, a Washington, or a Beecher. But fortunes will not buy such places as these men filled; still there are many just such places now vacant. There are also many who might fill them with as much credit. Here is our chance. Are we willing to pay the price of admission? It may be a whole life spent in seeming fruitless endeavors. It may mean long wandering over the bleak and frigid fields of ice. It may mean many winters at a Valley Forge, with hardships and deprivations of every description. It is just what these men have undergone. They have gained something. Is it worth the expense? It does seem hard to spend the greater part of one's life in getting a very little renown; but it seems to be the only way to secure it. So we must accept it, if we would have it. Therefore, *let us try it*.

There is another thing for which we all should strive; that is, to make the very most of ourselves.

The secret of true success in life does not lie wholly in the amount of natural abilities one has, but probably more in how they are used. We cannot, though we have the very best of abilities, succeed if we employ them in the wrong direction. Nor can we hope to do much if we defer till old age to develop our powers. For after the greater part of our character is formed it is hard to make any change. Youth is the time in which to lay foundations for future actions. Care should be taken that these foundations are of the very best kind. We should learn early to depend more on ourselves and less on others. Lack of confidence in ourselves is the cause of many of the failures we make. People who are continually relying on others for help have very little show for success. They are a good deal like epiphytes which derive their nourishment entirely from some other plant. When that plant dies, or suffers some misfortune, these, their dependents, must also suffer the same way. The lives of this kind of people are of the same nature. They make great progress so long as they have some one to lean on; but when that one is gone their fortune takes a sudden turn. They then find out that they have not strength enough to stand alone. But those who have all the time been accustomed to take care of themselves do not experience any such results. They have, through practice, come into possession of that for which the other had all the time depended on some one else.

It is only through exercise of our faculties that we acquire skill in any line of work or thought. Therefore, we should not shirk duty, even though the task be very hard. We will gain all the more. Especially should this be so with regard to studying. No one else can acquire anything for us in this line. We must do this ourselves. With all our striving we may not become so great or do so much good as some other men have. But we may, by hard labor, reach the degree which commands the respect at least of a part of humanity. Therefore *let us try it*.

THE true idea of life is service, not selfishness; spending, not saving; giving, and not getting.

### PRESIDENT'S LETTER.

Dear Young People;—We must, by some means, come to read more of evangelical work, and especially of that which we as a people are trying to do. I am a believer in enthusiasm, because it makes one willing to use the knowledge he may possess, and creates desire to seek out needs, and also methods to supply them. I know of no way to become thoroughly acquainted with any particular subject but by reading; by making it a study. Enthusiasm may do this. Sense of duty may do it. I am often disappointed because our young people do not read the Young People's Department of the RECORDER more; we want them to read the other departments too.

How can you be induced to read? You are not waiting for the RECORDER to throw out glaring head lines, as our daily papers do; you do not relish coarse jokes. Then why is it that you are not reading the RECORDER as faithfully as it is prepared for you? The compensation in both cases is nearly the same; the blessing comes to both the writer and the reader.

I will make the following offer to the Secretary, or to any person authorized by the Society; I will give the subscription price of the RECORDER (\$2 00) in cash, to the one who reports the largest number, proportionate to the membership of their Y. P. S. C. E., of constant readers of the Young People's Department of the RECORDER for the period of six months. I will also make the same offer for the one reporting the largest list, proportionate to the membership of their Y. P. S. C. E., of new subscribers to the RECORDER.

Some may not like these methods, if not, then give me better ones.

The excuses made for not being constant, careful, and interested readers of our denominational paper, come from those who are not the greatest workers, the best informed, or most active in religious matters. Do you object to the model constitution or pledge of our Society; have you ever read and thought it through very carefully; are you neglecting secret prayer; are you silent in, or absent from, the prayer-meeting or church worship?

A panacea for most of our dislikes is a revival in our hearts of the love of God. If the Endeavor Society or church tries to raise the standard, or fit cold hearts to new molds, they will very likely break. Do not try it. Start a revival; put your shoulder under the car of salvation, and lift as you have never done before, and not lose time or strength discussing how or where we shall do it.

Since writing this I learn of a plan by which the Woman's Board will try and place the RECORDER in every family. God bless them, and if they do this successfully, then let us young people take the contract of making the people read it.

E. B. SAUNDERS.

### OUR MIRROR.

A MITE entertainment and spelling contest was held on the evening of Jan. 28, 1893, under the auspices of the Y. P. S. C. E., of Scott, N. Y. The literary programme was freely interspersed with music, both vocal and instrumental. The evening, as a whole, passed off very pleasantly, and seemed to be enjoyed by all. The spelling contest was very interesting. Mrs. B. F. Rogers carried off the honors of spelling the longest. Receipts of evening amounted to about \$3.

F.

THE Junior Society of the Dodge Centre, Minn., Church gave a literary entertainment

the evening of February 12th. The house was well filled with an attentive and appreciative audience. All seemed much pleased with the programme; \$3 69 were collected.

THE Rock River Christian Endeavor Society still maintain the meetings at Newville. There is a good interest and a number have been converted. Rev. E. A. Witter preached for them Sunday evening, February 26th.

LESTER RANDOLPH is assisting the pastors of the churches at Milton Junction in a series of gospel meetings. Help is also given part of the time by the Milton College Quartet, No. 2.

A VERY profitable session of the Christian Endeavor Union of Southern Wisconsin was held at Milton, Sunday afternoon, February 26th. Many of the young people of the Methodist and Congregational churches were present. The opening exercises were conducted by Mr. W. H. Ingham. The address of W. H. Greenman, President of the Union, was most excellent, and will be published in this department. After the routine business, Geo. B. Shaw preached an earnest and pointed discourse from the 9th verse of the 119 Psalm, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word." The closing conference meeting was led by E. B. Saunders and Lester Randolph. It was an inspiring occasion, and the young people went away to hold, in the evening, meetings at three places: Milton, Milton Junction, and Newville.

A MEETING of the Executive Committee of the Union has been called at the pastor's house in Milton Junction the evening after the first Sabbath in April.

MISS EDA L. CRANDALL, who has charge of Our Mirror, is away from home this week. In her absence a friend has gathered these few items for her. Miss Crandall is not omniscient; she cannot learn what is going on in our churches unless some one writes to her. She cannot afford to hire regular correspondents. Young people, she deserves your assistance in this work.

*Editor of the Mirror;*—I have been asked to give your young readers some idea of the pleasure it gives men to know that children as well as grown people are interested in them and desire to help them. The little presents sent are valued most highly, and the letters are thoroughly enjoyed and appreciated.

Just previous to Christmas one thousand parcels were made up and either given to the seamen before they left New York or given to the captain of the ships so that he could distribute them when out at sea.

There will not be space enough to tell what each package contained, but among the gifts were ditty bags—little chintz bags containing spools of cotton, needles, pins, buttons and other useful things,—books, papers, fancy bags of various kinds, and many other things. Each parcel contained a letter, many of them written by children.

Here is one written by a little girl living in Portville, this State, and received by the Quartermaster of the Steamship Nebraska, Allen Line.

PORTVILLE, N. Y., Dec. 3, 1892.

*Dear Sailor Man;*—Mamma has been writing to a sailor man and so I thought you would like to get a letter from me, too. I do not know who you are, but I suppose you were once somebody's little boy. I hope you are a good man. I am a little girl eleven years old. I have no sisters, but one little brother. My papa

is a book-keeper in an office. We live in a small village. Brother and I go to school every day. We also go to church and to Sunday-School, and shall try to grow up to be a good man and a good woman.

My mamma is a member of the Women Christian Temperance Union, and she tries to do all she can for temperance. She is much interested in sailors and seamen and of course I am too. I send you this little bag with a few Christmas presents, and hope you will be pleased with them.

I send you a sheet of paper and hope you will please answer this letter and tell me what kind of work you do, and if you have any little children, or if you are a young man. I shall be very anxious to hear from you. I could not send you a good, sweet, fresh apple, so I stuck it full of cloves, and thought may be you would like it just as well.

Christmas is most here and I hope you will have a "Merry Christmas" and a "Happy New Year." I don't know what Santa Clause will bring me but I hope it will be a doll. If I knew where to direct I would write and tell you, if you answered this letter. I think I have written as long a letter as you will care to read, so will close, hoping you are well and happy.

From your little friend,

M. BLANCH SMITH.

Here is his answer to the dear little girl who wrote such a pretty letter to him:

S. S. State of Nebraska, NEW YORK, Jan 15, 1893.

*To Miss M. B. Smith, my dear little friend;*—In answer to your wish I have taken up the pen to answer your very kind letter, which I received from the captain on Christmas day. And oh, how pleased I was when I read it. I did not know you, but "My Father" did, and I asked him to bless you for your kind and tender love for the sailors. Now, my little dear, I must tell you something about myself and family. Well, I have been a sailor for nearly twenty-two years, and have been twice ship-wrecked, and lost all my clothes, but the dear Lord has spared me in the land of the living. I have been married for seventeen years. I have a good Christian wife and five dear children alive, and one who is at home in our dear Lord's fold. Now I must tell you about one of my dear girls. When she was a little girl of seven and a half years she was taken ill and lost her sight so that she has been blind for seven years. She is in school in Edinburgh. She is a dear girl, and loves Jesus, and she is very clever. I read your letter to her and how pleased she was! She told me to remember her in love to you. I only wish I had a copy of her photograph to send you, but I will do so sometime soon. Her sister and three brothers are all good and go to church and Sabbath-school; that is two of them do, but two, are as yet, too young to go. Now my little friend, I do pray that the dear Lord will bless your dear papa and mamma and yourself. I do not know you by sight but I love you and know that when the mists have rolled away I shall know you then. God bless you, and I do pray that the Lord will bless our dear sister, Mrs. Burdick, for carrying on the good work among the sailors at the "New Mizpah," seaman's rest. Truly she is a dear child of God and a loving friend of the many sailors. I thank God for that sweet rest by the way, for oh, truly, there is good work done there and she labors hard among the sailors. God bless her and Mr. Burdick. So now my dear little one, I must draw to a close at this time, with love to papa and mamma and brother. May God bless

you all and may he give you grace and strength to live a Christian life and gain the crown.

I remain, yours I. H. N.

ALEX. REID,

Quartermaster, S. S. Nebraska.

I forgot to say it, a member of the Y. M. C. A., also.

Some other time I will tell you more about the seaman's home that we call the "New Mizpah." I would like to say, though, that I hope that the children who are interested in the men who follow the sea for a living will make it a part of their work to supply us with Christian Endeavor pledges, badges and reading. It will only cost nineteen cents to supply each one who signs the pledge with those necessary things, and I do hope that each child who reads this will make up his or her mind to help the work in that way.

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1893.

#### FIRST QUARTER.

Dec. 31.	Returning from the Captivity.....	Ezra 1: 1-11.
Jan. 7.	Rebuilding the Temple.....	Ezra 3: 1-13.
Jan. 14.	Encouraging the People.....	Hag. 2: 1-9.
Jan. 21.	Joshua the High-Priest.....	Zech. 3: 1-10.
Jan. 28.	The Spirit of the Lord.....	Zech. 4: 1-10.
Feb. 4.	Dedicating the Temple.....	Ezra 6: 14-22.
Feb. 11.	Nehemiah's Prayer.....	Neh. 1: 1-11.
Feb. 18.	Rebuilding the Wall.....	Neh. 4: 9-21.
Feb. 25.	Reading the Law.....	Neh. 8: 1-12.
Mar. 4.	Keeping the Sabbath.....	Neh. 13: 15-22.
Mar. 11.	Esther Before the King.....	Esth. 4: 10-17; 5: 1-3.
Mar. 18.	Timely Admonitions.....	Prov. 23: 15-23.
Mar. 25.	Review.....	

### LESSON XII.—TEMPERANCE LESSON.

*For Sabbath-day, March 18, 1893.*

SCRIPTURE LESSON.—Prov. 23: 15-23.

*GOLDEN TEXT.*—And be not drunk with wine wherein is excess; but be filled with the Spirit.—Eph. 5: 18.

INTRODUCTION.—In the first chapters Solomon gives a portraiture of wisdom. From the tenth to the twenty-fifth are sundry observations of virtues and their contrary vices, or a collection of moral precepts and pithy comments on them and the vices mentioned. The outline of the twenty-third chapter is as follows: A wise father well knows the social dangers of his times. The son has been well-born, has been instructed as to manners, has been supplied with money for banquets. In an affectionate way the father exhorts the son to avoid wine bibbers and gluttons, for such generally come to poverty. He sketches the character of those who use intoxicating drinks in a manner to warn all the world.

"Oh, thou invisible spirit of wine,

If thou hast no name to be known by, let us call thee devil."—Shakespeare.

#### THE LESSON CONSIDERED:

v. 15. The wise are ever ready for instruction and to live according to the precepts of God. It takes discipline to drive out folly. Both parents and children, teachers and pupils, rejoice when they do well. Much more do God and angels rejoice in our well-doing.

v. 16. Words generally reveal the inner life. Right things rejoice one from the depths of the heart. Let the conversation of the home be attractive, and words kind so that no one will be driven to the saloon. Make the home and Sabbath-school outshine the bar-room.

v. 17. Youth naturally envy the gaiety of sinners, for, lacking experience and wisdom, they think them prosperous and happy. But they are not. Recognizing the goodness and authority of the Lord, and the danger of disobeying him, you will find real blessedness.

v. 18. Sinners will have but a short time of carnal enjoyment. Intoxication soon ends in remorse. The vile pleasures of wine drinking are superficial. There is an adder in the cup. But the hopes of the righteous are like an anchor. The expectation of the obedient soul shall be realized.

v. 19. Listening to good advice makes a youth wise and much respected. Nothing so stands in the way of

true success as self-will. There are many ways into evil. Many forms of sins. The saloon, cigar store, beer garden, dance hall, gaming table. Read Vincent's "Don't do it."

v. 20. Keep away from bad company. Do not go into a saloon nor loiter about the corners where evil men congregate. Listen not to their talk. Stay not in the room blue with tobacco smoke. Only evil comes from such places. Sell not your birthright for a mess of pottage.

v. 21. There is no end to evidence as to the results of moderate drinking. If five glasses of liquor make a man drunk, one glass makes him one-fifth drunk. A moderate drinker is but a moderate drunkard, his end is seen in visions of a ruined home and ruined soul. Drowsiness is the natural result of drinking intoxicants. Unfitting a man for honest, faithful toil, rags are the outcome.

v. 22. Parents have seen much of life, and though they may have been foolish and done the evils here forbidden, they naturally want their children to avoid them. Evil men often give good advice to their children. But example is better. Age is a store house of experience. Disobedience to parents is a long step toward ruin.

v. 23. Truth is free, but it demands the price of self-denial. Buy truth by weaving it into the character. Sell it not for carnal pleasure, for appetite. Cultivate good morals, discipline the life, learn to discern the right, and quickly see the wrong to avoid it. Nearness to God in Christ Jesus is the greatest and only safeguard. Live constantly under a divine, holy influence, being "in the fear of the Lord all the day long."

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning March 12th.)

TEMPERANCE MEETING. Prov. 23: 15-23.

Over twenty centuries ago Solomon wrote: "Be not among wine-bibbers . . . for the drunkard shall come to poverty," etc. Ever since that time multitudes of young people, many in professedly religious homes, have dared to venture where others have fallen. They *knew* they were strong and wise enough to "keep within bounds." They could use wine moderately, get a little social pleasure, follow the fashionable customs, and yet keep from falling. But they were deceived just as those before them were, for wine is as great a mocker and strong drink a deceiver as they were three thousand years ago, and there are more allurements and temptations now than then. Hence the ranks are always full of those who go down to poverty, suffering, degradation and death. Nothing so makes young people forfeit the greatest enjoyments of this life and the hope of heaven as the use of intoxicants. It does not seem to shake their confidence in themselves when they see thousands annually deceived and go to destruction who in the same way thought they, too, were wise enough and firm enough to stop short of danger. A person's decreasing self-control seems to increase his self-confidence. Intemperance perverts judgment and destroys mental and spiritual vision. Every day we may see the sorrows which this wicked monster brings. Homes destroyed, property wasted, useful lives made dangerous lives to others, characters sacrificed, and nothing but a temporary, sinful, imaginary pleasure given in return. Why do our bright young men, and sometimes women, deliberately walk into the trap of the Wicked One and recruit the ranks of the drunkard? Reader, will you help by example, influence, prayers, and active labor to lessen this evil in our land? "Be not among wine bibbers." Be not among those who poison heaven's pure air and their own blood with tobacco.

READ Prov. 23: 29-35 to learn the deceitfulness of drink. (2) Its allurements. Isa. 5: 11-25. (3) God's curse upon it. Deut. 29: 18-21. (4) Learn wisdom. Eph. 5: 1-18. (5) Lose not your inheritance. Gal. 5: 16-21.

—A TEMPERANCE blackboard exercise can be made very helpful, and its influence over children cannot be fully estimated. Here is one place where lessons in temperance can be made most impressive, and a picture or illustration will not be forgotten in years. The blackboardist will use his own judgment in the selection of illustrations. As a hint to something further in this line, this old one may here be mentioned. The author we do not now know: Let Superintendent give a talk on "Stains." He can picture some cans containing various paints or stains used by painters, such as ma-

hogany stain, rosewood stain, umber, etc., telling of their use. Passing from this he can draw the following with appropriate words:

**SIN STAINS**  
Disobedience,  
Intemperance,  
Blasphemy.

**ALCOHOLIC STAINS**  
Cider,  
Wine,  
Beer,  
Spirits.

—THE "personal liberty" cry is always heard when temperance reform is mentioned, but we all know what that means coming from saloon-keepers and intemperate men, but when some Christian men talk of using their Christian freedom in regard to wine we must say that freedom is not to be used selfishly. Christ has shown, or the apostle in his name, has shown how we may live in freedom without using it in furtherance of the desires of the selfish principle. We are to place ourselves under the directing power of the principle that sways the Christian life in everything. He who walks by the Spirit (Gal. 5: 16) will not fulfill the desires of the flesh. Therefore he will not "drink the cup of devils," he will not "put the bottle to his neighbor's lips," nor to his own. Nor will he even use his liberty to drink unfermented wine or new cider, if by so doing another will take advantage of his example, or stumble because of it. Paul's doctrine of meat eating is a good one in all such cases.

—BIBLE temperance is self-control and, "excise all excessive indulgence of any appetite or lust." This virtue of self-denial, or self-control, shuts out uncleanness, wraths, envyings, drunkenness, filthy tobacco using, opium, morphine and other similar habits, gluttony, and all excess, even excess of words. The Christian life is a temperate life, it is indeed a life of freedom, but true freedom has its wholesome restraints. The life of freedom voluntarily yields to the control of love. Love puts no temptations in the way, sets no example of moderate drinking, but in every way works against and overcomes the power of the flesh by the subduing rule of the Holy Spirit.

## HOME NEWS.

New York.

OTSELIC.—The Seventh-day Baptist Church in this town was constituted in 1830, and largely by converts to the Sabbath under the labors of the lamented Eld. E. Curtis. Its constituent members are all gone to their rewards, as have most of those who were members when myself and wife united with it, in 1843. I was ordained in this church in 1844, and myself and wife served them as best we could during the years I was at school at DeRuyter, and during my late long pastorate in DeRuyter. And we have seen the glory of God upon this field in the years gone by, and have baptized many of its living and sainted membership into its fellowship. But death and apostasy had already depleted its numerical strength, and when our meetings commenced early in February of this year, the church was greatly discouraged. Notwithstanding the bad weather and going for the two weeks our meetings continued, the fruitage gathered has been cheering; several of the members who had been in the background have come actively to the front; some who are past middle life, and had lost their place in the church, are reclaimed to Christian living, and should be restored to walk with the church; and about a dozen have professed to find Jesus, among whom are six heads of families. Now it is hoped that this interest, which

was but fairly begun under the labors of the pastor, O. S. Mills, and his good wife, who are very anxious for the prosperity of the church, shall be carried on to grander results, and that those already saved shall be gathered to the pale of the church. It was love for the church that moved me to this two weeks' service, as I knew they could do no more than pay my expenses, which they have generously done. Our meetings closed in a blinding snow storm, February 19th, and the snow blockade that followed detained us a week.

J. CLARKE.

ALFRED CENTRE, N. Y., March 1, 1893.

#### ON THE WAY.

NO 1.

On Monday morning, Feb. 13, 1893, we left Milton, Wisconsin, for a missionary trip to California. This trip was made possible by the kindness and generosity of an old schoolmate and friend of the palmy days of Milton Academy, who is now the Second Vice President and General Manager of the Atchison, Topeka, and Santa Fe Rail Road. It was zero weather, and snow two feet or more deep, when we left early that Monday morning, bidding dear ones good bye, as a neighbor took us and our luggage in his cutter to the train at Milton Junction. Soon the sun rose bright and cheery, making frosted tree and crusted snow dazzle in his gleaming light. We experienced a little setback in starting out, for the word soon came that the engine had broken down at a station above, and that the train would be one hour late. The hour was pleasantly passed in conversation with friends who came in to wish us a pleasant and profitable trip, and give a parting shake of the hand, and a good bye. Arriving late in Chicago we found the streets and pavements wet and muddy, and water running in the gutters under the melting rays of the sun. We spent the afternoon in the city, in doing some shopping, in a pleasant visit with Bro. L. C. Randolph in our newly fitted up depository, and in calling on some friends. At 6 P. M. we took the train for our journey to the land of sunshine and of orange groves. When we awoke on Tuesday morning in Missouri it was raining, no snow could be seen, only water and patches of ice. At Kansas City we met fog and mist, but soon the cold wave foretold, came on, and when we arrived in Topeka, Kansas, 11:20 A. M., the snow was flying and an increasingly cold wind was blowing from the north-west. We stopped off and spent four hours in the beautiful capital of Kansas with friends, dining with a cousin, Mr. Leslie Randolph, who with a few other kindred and leading spirits so grandly managed and cared for the General Conference held at Nortonville last August. We witnessed some of the excitement, and saw some of the effects of the political scrimmage which occurred on the streets of Topeka that day. At 3:20 P. M. we went aboard the California Limited, and soon were whirling away from chilling wind and flying snow toward the land of clear sky, sunny rays, and balmy breezes. We passed a cold night in our chair car, well warmed and very comfortable. On Wednesday morning we found snow again on the prairies and bluffs of Colorado. At 11:15 A. M., after going up the Raton Pass drawn by two puffing engines, we entered the tunnel on the Colorado side and soon came out into New Mexico, stopping at the Raton station for lunch. Our attention during the rest of the day was taken up in viewing the plains with their adobe villages here and there, inhabited by Mexicans and Indians,

and the snow-capped peaks of the Rocky Mountains, and curious formations of rock and earth produced by volcanic eruptions perhaps ages ago. On account of a heated box the train occasionally made some rather long stops, which some of the passengers improved in visiting some adobe houses near the train, which are better understood and the inhabitants thereof by the seeing than by the written description.

At Las Vegas (the meadows) quite a number of the passengers left us for the Las Vegas Hot Springs, to breathe its balmy pure air and bathe in its healing waters. We noted as we went along, Starvation Rock, a high mound covered with barren rocks, which rises from the plain like a lone sentinel, where some Spaniards were driven upon it by Indians in the early history of the country, and there they stayed until they all starved to death. A cross is seen from the cars upon the lonely peak, erected there as a monument to their sad fate. It was nearly dark when we came to the ruins of the old Pecos church, which so many of the passengers were interested in seeing. We had a very good view of it. As the legend runs, this church was built three hundred years ago by the Pecos Indians, under Spanish Catholic priests, and in their village about this church Montezuma was born, and from thence when a lad was taken on an eagle's back to Mexico, where he founded his empire. Soon after viewing this we pass over the Glorieta Mountains, and come to Lamy, where some of the passengers left the train for Santa Fe, the capital of New Mexico. Darkness now shuts us in, and sight-seeing is at an end. At 9 P. M. we enter Albuquerque, and here we will rest on our way.

O. U. WHITFORD.

AZUSA, Cal., Feb. 19, 1893.

#### IN MEMORIAM.

ROSWELL PEABODY DOWSE.

Roswell Peabody Dowse was born near Cooperstown, N. Y., Feb. 4, 1814. When he was but four years of age, his mother died; and at the age of 14, being thrown upon his own resources, he entered the blacksmith shop of John Stillman, at Unadilla Forks. Sitting week by week under the efficient preaching of Eld. Wm. B. Maxson, he became convinced of his sinfulness and need of a Saviour. He was baptized, and united with the First Brookfield Seventh-day Baptist Church, Oct. 8, 1831. Only four who were then members of the church remain in these covenant relationships at the present time.

Later, his business interests taking him to South Brookfield, he united with the West Edmeston Church; and although in 1869 he again became a member at Leonardville, he always remembered the weaker church sympathetically, prayerfully and financially.

From South Brookfield he removed to Bridge-water, where he lived for nine years, and thence to Leonardville, which remained his home to the last.

While living in South Brookfield he was married to Mary Ann Crandall, and a family of eight children blessed the union. The two sons and the mother have long since passed on to the better country, and Jan. 1, 1879, he married Lucinda M. St. John. She and the six daughters, who most faithfully and lovingly ministered to his wants, and made his last days days of joy and gladness, survive him.

The detailed facts of his active life are comparatively unknown to me, as I have known him personally only since failing health has compelled rest and retirement; but a few words as to the general character and life of one long well known by our people would seem to be in place.

In the highest and fullest sense of the word he was a man—a manly man—a man whose character and worth commanded respect whithersoever he went. Open, fair, and candid in all his dealings with his fellows, to come simply into business relations with him was to become his life-long friend. He was a large-hearted man. His sympathies were world-wide and his heart was large enough to encircle the globe. Hence the great cause of his happy, genial nature is to be found in the fact that he loved, and consequently was loved. The deeper, more mighty the river, the more calm and placid the surface. Thus his life, in vital touch with the feelings and life of the world, was a life bright, cheerful and unruined.

Such a man could but be an ideal neighbor, for he loved his neighbor as himself. So we are not surprised to hear from the lips of one long associated with him in this way, the hearty tribute, "Almost a perfect man,—as near perfection as it is possible for frail humanity to come." He was intensely appreciative of every little act of kindness, and no friendly word escaped his notice or passed without his cordial acknowledgement. Things that most men would have accepted simply as a matter of course were by him received with a depth of feeling and intensity of gratitude beautiful to behold. And yet, such words and acts came as freely and spontaneously from him as pure water bubbles from a hillside spring. It is no wonder he was endeared to the whole neighborhood, who found it such a pleasure to minister to him in his long sickness.

Passing beyond the bounds of neighborhood life, he was a valuable citizen. He thoroughly appreciated the colossal responsibilities of citizenship, and to the full extent of his ability fitted himself to bear them. Few men in private life better understood the deeper significance and inner meaning of the great problems of our national life, or had more closely at heart the welfare of this great republic. All reforms which make for the improvement of the individual and of the national character found in him a cordial sympathizer and a hearty supporter.

But the bounds of time and the world were too limited to contain the purposes and aspirations that found rise in his heart of hearts. Heaven and eternity alone can reveal them, for it is in his Christian experience that we find the crowning glory of his successful life. I count it one of the greatest of God's blessings to me that I have been permitted to know him intimately in spiritual relationships. His ideal of the Christian life was high, being no less than the perfect life of the Perfect One. With such a goal of attainment before him, he could but say with Paul, "Not as though I had already apprehended, either were already perfect; but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus." Paul could not have felt his weakness more than did Bro. Dowse, and hence, like Paul, he was a man of constant prayer. He relied completely on the Lord Jesus for strength, and on the Holy Spirit for guidance; and both in the days of physical strength and of bodily weakness he often sought communion with the God and Father of us all. Five times within the three hours preceding his loss of consciousness did he call upon those around him for words of prayer and songs of praise; and one of his last acts was, with hand raised toward heaven, and eyes seeming to look far beyond the blue, to ask that God's blessing should be continued with him while life remained, and rest forever upon those from whom

he must soon be parted. The burden of his prayer these last days, and the request he made of those who prayed with and for him, was always the same,—longer life, if it pleased God; death if it was his will; only that his faith be firm to the end. Many times did he say to me, "Jesus prayed for Peter that his faith fail not. Pray that for me." But his life was not simply one of prayer. He looked to God for power and then, with Paul, he "followed after," and he followed consistently. His own personal life was a living example of the power of the gospel in a loyal heart. To show to him a needy and worthy cause was to obtain immediate help; and when he prayed "Thy kingdom come," his money and his influence followed closely after his prayers.

Having cast his lot with the First Brookfield Church of the Seventh-day Baptist people, he was loyal to the church and a thoroughly denominational man. He loved the truth they represent, and during the years of his prime he stood high in church and denominational councils. With the tenderness and loving-kindness of his nature, he combined a wisdom and discretion that naturally qualified him to be a leader. With his declining years has come less activity in the actual work, but a deeper interest and unflagging zeal. "Faithful unto the end" sums up the character and life of this man in a word.

Funeral services were conducted at his late home by the writer, assisted by the Rev. A. Lawrence; a short discourse being preached from Zech 1:5, Gen. 25:8.

J. ALLISON PLATTS.

#### FAITHFUL WITNESSES.

To the Editor of the SABBATH RECORDER:

The recent sudden death of Dr. C. D. Potter calls to mind two incidents which, henceforth, will be inseparably associated in the minds of those who witnessed them both. The first occurred ten or more years ago. The writer was pastor of the Pawcatuck Church at Westerly, R. I., and "Uncle Charles Potter," as we familiarly called him, the father of Dr. Potter, was visiting relatives and friends in the village. At the Friday night prayer-meeting, Bro. Potter spoke most feelingly and tenderly of the pleasures of the Christian service, and earnestly exhorted all to be steadfast in the faith, adding, "I am now an old man and cannot hope to continue much longer in the way, but I do hope to continue faithful to the end." It was his last message to that people. In a few days he returned to his home in Adams Centre, N. Y., and the next we heard was that "Uncle Charles" had been suddenly called to the home on high.

The other incident occurred in the early part of this winter. Dr. Potter, who was spending the winter with a niece in Belmont, in this county, came to Alfred to attend to some matters connected with his work on the *Outlook* and to pass the Sabbath with friends here. At the Friday evening prayer-meeting, after expressing his sorrow and disappointment at seeing comparatively so few of the middle-aged men and women of the church at the place of prayer and religious conference, he spoke of his joy in the service of Christ, and most earnestly exhorted the young people present to early form and faithfully maintain the habit of attending all the appointments and services of the church. This was his last message. In a few days he returned to his temporary home in Belmont, and in a few short months he was called, almost without warning, to his eternal home. Thus father and son, with like Christian experience and faithful witness, passed, by a similar summons, to the common inheritance of the faithful.

May the memory of such lives and of such exhortations be an inspiration and encouragement to many Christian hearts; and may the mantle, as it falls from the shoulders of such noble men, rest upon other shoulders equally worthy to bear it.

MARCH 5, 1893.

L. A. P.

## EDUCATION.

—TWO JAPANESE girl students have entered the University of Michigan.

—JULIUS STERLING MORTON, whom President-elect Cleveland has appointed Secretary of Agriculture, is a graduate of the University of Michigan, class of 1858.

—GROUND has been broken for another boarding hall in connection with the Woman's College, at Baltimore, which will be known as Home Number Three. It is situated near Goucher Hall and the other college buildings, and will be on the same plan as those now completed.

—THE subject for the next Shepard prize debate in the College of the City of New York has been announced by President A. S. Webb. It will be: "Resolved, That protection is more beneficial to the people of the United States than free trade or a tariff for revenue only."

—PRESIDENT AUSTIN SCOTT, of Rutgers College, delivered an address on "Our Educational Institutions" at the annual banquet of the Board of Trade of New Brunswick, N. J., held on Washington's Birthday.

—DARTMOUTH COLLEGE is to have a red-letter day in regard to its finances. The Wentworth estate of \$250,000, which was left to the college several years ago on the condition that it should become available when it amounted to \$500,000, has recently been appraised and found to be somewhat above the required amount. This money will be devoted to new buildings, new professorships, and approved athletic facilities.

—DR. W. MUSS-ARNOLT, of the Johns Hopkins University, has accepted a call to the University of Michigan as an assistant professor of Semetic languages and Hellenistic Greek. Dr. Arnolt had been connected with the Hopkins for eight years, first as a graduate student, then as a fellow, a doctor of philosophy, and finally as an instructor in New Testament Greek. He also had charge of the McCoy Art Library, and assisted Professor Gildersleeve in editing the *American Journal of Philology*. Dr. Arnolt is the principal contributor to the *Assyrian Lexicon* now being compiled under the direction of Professor Haupt.

—DURING the past week a Biblical Institute has been held at the Chicago University. There have been in attendance, either as instructors or students, many of the foremost biblical authorities of the country. The work covered is the first part of Isaiah, and besides giving instruction about the writings of this prophet, the work of the institute is intended to arouse an interest in general Bible study. President Harper, President Burroughs, of Wabash College, and Professors Nordell, Burton, Price and Tufts, of the University, were among the speakers.

—WILLIAMS COLLEGE has just received from F. F. Tompson a gift of \$5,000 toward an infirmary for the students. In addition to this, \$2,000 has been already raised by subscription, and it is expected that the erection of a suitable building will be begun early in the spring on some part of the college land. Such a provision for sickness has long been needed, and the college owes the initiation of the plan to Mr. Tompson. Of the three laboratory buildings which are also his gift, one—the chemical—has been in use this year, and the physical and biographical buildings will be completed before the close of the spring term.

## TEMPERANCE.

### THE RIVER OF RUM.

There's a river dark with a murky tide,  
Its banks are high and its current wide,  
And its circling eddies are swift and strong,  
Its constant roar is the siren's song.  
The shores are all dark and mirey clay,  
Strewn with life's hopes along the whole way.  
The father's pride has gone down its wave,  
The man of great wealth as well as the slave;  
The wise, the gifted, the brilliant and grand,  
Have all been wrecked on its blighting strand;  
She who but lately was a laughing bride  
Now mourns alone by the river side;  
The widow and orphans who cry for bread,  
Mourn for the father, who was worse than dead.  
That river is made of many a rill,  
But the cause of all comes out of the still,  
The poison hid from the light of the sun,  
Forms the vast tide of the River of Rum.

—The New Republic.

—EIGHTEEN out of thirty cities in Massachusetts recently voted "no license." Boston lacked only 700 votes of banishing saloons.

—THE New Orleans *Picayune* predicts that in five years the liquor traffic will be suppressed in a large majority of the counties in every Southern State.

—SENATOR PEPPER said in a temperance speech that the amount of distilled spirits on hand in the United States would fill a canal twenty feet wide, ten feet deep and fifteen miles long, or make a lake a mile square, and thirty feet deep. All that has to go down the throats of the American people next year; and there will be another canal full by that time.

—A MANUFACTURER in Belgium marked seven hundred five-franc pieces before paying his workmen. Two days after, the keepers of the adjacent grog shops at his request handed him all such pieces as had been given them. They returned more than three hundred, showing that each workman had spent more than half his wages at the public house in less than two days.

—"MODERATE DRINKING."—Much is said about the "moderate drinker," but the meaning of such talk is not clear. What is a moderate drinker? To a man who drinks forty glasses a day, another man who contents himself with twenty, is of course a moderate drinker. So a man who uses only the strongest distilled liquors might feel inclined to regard the beer toper and ale sipper as moderate drinkers. We doubt whether there really is such a thing as a moderate drinker. Dr. Richardson, an authority on such questions, says: "I know of no such person as a moderate drinker. Those who take a nominal amount of alcohol daily are the sirens sitting on the rock of intemperance and luring the weak to their destruction. Whenever a person, however moderate, believes that to him alcohol is a necessity, he is in at least the first stage of alcoholic disease." Alcohol in any quantity quickens the nervous action and tends to waste and disease. It produces no good effect of any kind upon the healthy body. The taste once acquired for it makes for itself what is called the "alcoholic constitution," which knows no law but that of continued indulgence. The mental injury is quite as great as the physical, and the moral is equal to both. Can the use of such an element in any quantity properly be called "moderate"? The victims of alcohol are not doing the great work of the world. Whenever you find an effort to elevate a brother man, to make the world better and to bring heaven down to our planet, the chances are that you will find a total abstainer behind it. Water drinkers are in the front rank everywhere. God has good use for cold water people, but he rarely finds occasion to do great things by the aid of tipplers or sots.—*Mich. Chr. Advocate*.

### SPECIAL NOTICES.

PROGRAMME for next Ministerial Conference to be held at Walworth, Wis., at 10 A. M., May 26, 1893:

1. What is the best method of studying the Bible for the making of sermons, Sabbath-school instruction, and spiritual life and growth? O. U. Whitford.

2. In what sense were the writers of the Scriptures inspired? Does their inspiration insure the accuracy of what they wrote? Prof. A. Whitford.

3. What are the best methods to be employed in the evangelization of the world? G. W. Hills.

4. How can a better discipline be secured and maintained in our churches? E. A. Witter.

5. Which kind of sermons, the topical, the textual, or the expository, is the most successful in interesting, instructing and evangelizing the people? F. O. Burdick.

6. In controverting the Seventh-day Sabbath, it is urged that the Old Testament is a book of rules suited to the childhood of the race, and that the New Testament is a book of principles, and therefore, the principles of Sabbatizing, *i. e.*, the observance of one day in seven is all that is required at the present time. Reply by N. Wardner.

7. What relation has prayer to spiritual life and character? Phoebe Coon.

8. Exegesis of Romans, 14th chapter, 5th and 6th verses. S. H. Babcock.

9. Exegesis of 2 Cor. 3d chapter, 7th to 11th verses. E. M. Dunn.

E. M. DUNN,  
O. U. WHITFORD, } Com.  
N. WARDNER,

Adjourned to meet in connection with the next Quarterly Meeting at Walworth, at 10 A. M., on Sixth-day.

A. B. SPALDING, Pres.

GEO. W. HILLS, Sec.

ELDER J. F. BAKKER would announce to his friends and to all his correspondents, that after March 10, 1893, his address will be Rotterdam, Holland, Wollefoffen Str. 11.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 5, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

For the accommodation of those intending to visit the World's Fair next summer, information regarding rooms, board, prices, etc., will be furnished on application. State full particulars, enclosing stamp. L. C. Randolph, Room 5, M. E. Church Block, Chicago.

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

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

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

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. 22-23, 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.



CONTENTS.

Beautiful Things—Poetry: Roman Catholicism in America; Higher and Lower Criticism... 145
The Relation of Judaism and Christianity: Worth Repeating... 147
SABBATH REFORM—Correspondence... 148
Letter from Mrs. Fryer... 149
MISSIONS:—Paragraphs; From D. H. Davis; From D. K. Davis; Must the Chinese Go?... 150
WOMAN'S WORK:—Paragraph; From Farina; What we owe to Missions... 151
EDITORIALS:—Paragraphs... 152
From L. C. Randolph; Ministerial Conference; Tract Society—Receipts... 153
YOUNG PEOPLE'S WORK:—Paragraphs; Let us Try It; President's Letter; Our Mirror—Paragraphs... 154
SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs... 155
HOME NEWS:—Otselic, N. Y.; Garwin, Iowa... 156
On the Way... 157
In Memoriam; Faithful Witnesses... 158
EDUCATION... 158
TEMPERANCE... 158
SPECIAL NOTICES... 158
BUSINESS DIRECTORY... 159
CATALOGUE OF PUBLICATIONS... 159
CONDENSED NEWS... 160
MARRIAGES AND DEATHS... 160

CONDENSED NEWS.

Irishmen in Ottawa have donated \$1,000 for the home rule fund.

The Behring Sea tribunal of arbitration met at Paris, Feb. 23d, in accordance with the terms of the treaty and adjourned until March 23d.

Both houses of the Washington legislature have passed a bill making it unlawful in that State to manufacture, buy, sell, or give away, or to have in one's possession, cigarette papers.

The Arizona legislature assembly has passed a bill authorizing woman suffrage in the territory. It is conceded that it will pass the Senate and also receive the Governor's signature.

The White Star line steamer Naronic, which left Liverpool for this side February 11th, was nine days overdue at New York March 2d., and it is certain she has met with some serious mishap—probably to her machinery.

Twenty anarchists have been arrested on suspicion of having been implicated in causing dynamite explosions in Rome during the last year. A bomb ready for use was found in the room of one of them.

An officer of the Reading Coal and Iron Company at Philadelphia said recently that the various anthracite combines would make a reduction in the price of coal of from twenty-five to fifty cents on or about April 1st.

Jules Ferry has assumed the presidency of the French Senate. He urged the necessity of a policy of conciliation, and said with emphasis that he would never be an instrument of discord. The republic, he said, should be open to all. Mr. Ferry's address was received with approval.

An English shipbuilder who came over on the New York to make contracts for vessels, says that the cost of an ocean steamer now is much greater than it was ten years ago. Materials were cheap then, while now they are dear. A first-class ship costs about \$2,000,000.

Princess Kaiulani, niece of the deposed Queen Lilioukalani, of Hawaii is here. She arrived March 2d, on the steamer Teutonic which sailed from Liverpool, February 22d. With her were Theophilus Davies and Mrs. Davies, who are English guardians of the princess, Miss Davies and Miss Wartoff, companion to the princess.

It has been learned that one day recently when business was quiet in the Criminal Court, Gallagher and Davidson, on the charge of having conspired to poison the non-union men at Homestead, came into court and pleaded guilty. It is not known why it was done so secretly. The discovery was not made until to-day, when their names were announced among those to receive sentence to-morrow.

The attorneys for the men will make a strong plea for clemency for them on account of their pleading guilty.

A continental news dispatch to London, from Rome, says: "The Pope has been greatly displeased by the abandonment of the American pilgrimage. He attributes the abandonment of the undertaking to the disputes between Archbishop Satolli and the American bishops, and he has ordered an inquiry.

The Pennsylvania Railroad Company were notified this week by the Philadelphia & Reading officials that the latter company would make no more transfers of Pennsylvania freight over the Lehigh Valley road, after April 1st. This will cause a great deal of inconvenience to shippers.

President Harrison has accepted a professorship in the Leland Stanford University of California. He will deliver a series of lectures on constitutional law, commencing in October next. He has had the matter under consideration for some weeks, but has just signified his formal acceptance.

A collision involving the probable loss of a number of lives occurred Thursday night in the English Channel. A vessel called the Cacique was sunk by an unknown steamer. Ten of the survivors have landed at Dover in a boat, and it is stated thirteen others are missing, and it is feared have been lost.

The Protestant Episcopal House of Bishops among other business at their session recently, passed a resolution memorializing the President, the Secretary of State, and others in authority against the anti-Chinese legislation, as against the traditions of our government and calculated to cause in time the expulsion of American residents from China. Bishop Williams, of Connecticut, Whittaker, of Pennsylvania and Paret, of Maryland, were appointed the committee.

A smoking car on the Kentucky Central branch of the Louisville & Nashville road caught fire when near Talbott station, while the train was at full speed, and was destroyed. A newsboy lit a cigarette and threw down a match beside a leaking can of gasoline. The fluid caught fire. An effort to kick it out of the door resulted in spilling more oil and increasing the fire. The passengers ran for their lives. Some jumped through the windows. G. C. Lockhart, an attorney, William Tarr, Dr. J. W. Jameson, J. W. McShain, R. Goggin, William Ballinger, R. Crawford and M. H. Applegate, the newsboy, were painfully burned.

MARRIED.

SAUNDERS—BURDICK.—At the home of, and by the Rev. Geo. W. Hills, in Milton Junction, Wis., on Feb. 17, 1893, Mr. Charles E. Saunders, of Albion, Wis., and Miss Mary C. Burdick, of Little Genesee, N. Y.

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.

SOULE.—In Otselic, N. Y., Calvin Soule, March 9, 1892, aged 86 years, and his wife, Feb. 14 1893, aged 83 years.

They were married and had always lived in the town in which they died. They made profession of religion soon after marriage, and united with the Free-will Baptist Church of the town, which union continued till death. The writer conducted the double funeral service by request, Feb. 18, 1893. "Comfort all that mourn." J. O.

MASON.—At her home, near Leonardsville, N. Y., Feb. 24, 1893, Miss Emerette Mason, in the 39th year of her age.

Miss Mason has been an invalid for more than twelve years, but upon the second day of July, 1886, she was able to follow her Lord in the ordinance of baptism, and became a member of the First Brookfield Seventh-day Baptist Church. Though deprived of many of the privileges of the church, she remained strong in the faith to the end, and her sweet spirit of Christlike submission to the will of God was a source of strength and inspiration to all who knew her. J. A. P.

MEEKER.—Near Plainfield Centre, N. Y., Feb. 24, 1893, Mr. Orson C. Meeker, aged 72 years, 4 months and 15 days.

Mr. Meeker was one of the old residents of the town, having spent the greater portion of his life within its boundaries. Failing health has taken him out of active labor for a number of years. He was baptized many years ago, but for some reason had never joined any church. His life was a quiet one, and has come to a peaceful end. J. A. P.

KNIGHT.—At his home in Garwin, Iowa, Feb. 28, 1893, Mr. A. B. Knight, aged 61 years, 1 month and 23 days.

Bro. Knight professed faith in Christ and was baptized when 14 years old, and continued strong in faith till called home. He was one of the constituent members of the Seventh-day Baptist Church at Garwin, and one of the old settlers of this county. He was a member of the 24th Iowa Infantry, and served his country as a soldier 1 year and 6 months, till the close of the war. Funeral services on the 28th by the writer. The deceased leaves a wife, four daughters, an aged mother, five brothers, one sister, and a wide circle of friends, who mourn his loss. E. H. S.

GATES.—Near Toledo, Ohio, Nov. 14, 1892, Mrs. Nellie Gates, aged 24 years.

She was the daughter of Richard Jones, and when only three weeks old was adopted by Cortland and Anna Burch, who had just lost a little one of about the same age. Taking her thus as their own they gave her the pleasantest of homes, and she remained with them until a little over four years ago, when she went to Exeter for a time, and soon after was married to Mr. Fred Gates. They settled in Leonardville, but financial reverses coming upon them Mr. Gates went west, where Mrs. Gates finally joined him, but was soon taken away with consumption. During her later days she professed a hope in her Saviour, but failing health prevented her baptism. J. A. P.

GREEN.—At Milton, Wis., Feb. 24, 1893, of paralysis, Mrs. Martha M. Green, widow of the late Henry W. Green, aged 86 years, 4 months and 14 days.

She was born in Berlin, N. Y. With her parents she went to live at Alfred, N. Y., when six years old. It was there that she made a profession of Christianity when about 18 years of age. With her husband and family, consisting of two children, who survive her,—Mrs. Mary Bardick and Paul M. Green,—she moved to Milton, Wis., in Sept., 1840. She was a constituent member of the Milton Seventh-day Baptist Church, always adorning her profession with a consistent, godly life. She was one of eleven children; but one is now living, Mrs. Lydia Saunders, of Rock River, Wis. A large concourse of relatives and friends attended the funeral services, which were held during the session of the Quarterly Meeting at Milton. Pleasant memories of her life and usefulness will be cherished during many years to come. E. M. D.

ERNST.—Near Alden, Minn., Jan. 28, 1893, Emma, infant daughter of Henry M. and Kate M. Ernst, nearly 18 months old. Also in Alden, Archie, infant son of the same parents, aged 2 months and 11 days.

Both these children died with the same disease, the winter cholera. Not quite a month apart these two innocent, dear little ones went to their home in heaven. The funeral sermons were preached by the pastor of the M. E. Church of this place. W. H. E.

CARD OF THANKS.

Mrs. Summerbell and family desire to express their sincere thanks to the pastor for his comforting words, to the choir for their sweet songs, the deacons who bore the dear body to the grave, to those who presented the beautiful floral offering, and the many friends who tried to cheer the dark hours of the past few weeks by their help and sympathy. May the God of the widow and fatherless abundantly reward each and every one of them.

WANTED.

A man with small family to work on a farm. Address P. O. Box 104, Alfred, N. Y.

WANTED.

Foreman in Foundry, employing 15 molders; principally Hot Air Furnace work, and machinery castings. Steady employment and good wages to the right man. H. D. BABCOCK, Leonardsville, N. Y.

Employment Wanted.

The undersigned, a farm hand, desires a place to work with a Sabbath-keeping family. Will be ready to commence work the first week in April. Address, A. O. Sandin, Round Lake, Minn. P. O. Box 44. Reference: J. O. Larson, same address.



None Such CONDENSED Mince Meat. Contains No Alcoholic Liquors. Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the NONE SUCH brand. If your grocer does not keep it, send 20c. (or stamps) for full size package by mail, prepaid. MERRELL & SOULE, Syracuse, N. Y.

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For a term of years, a farm of 100 acres, in LITTLE GENESSEE, ALLEGANY CO., N. Y. Good buildings, nearly new, well watered and fenced. Suitable for DAIRY, SHEEP, OR STOCK. Good chance for a live man that wishes to live in a Sabbath-keeping town. Reason, poor health. W. W. JACQUES.

Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y. Satisfaction guaranteed. Circulars and Testimonials free when called for.



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—AT—

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ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

J. D. Spicer