

The Sabbath Recorder.

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For the SABBATH RECORDER.

ANGEL VISITS.

M. E. H. EVERETT.

They come and go and leave no traces
Of footprints in the sifting snow;
Like flowers of May, their tender faces
Flash through the still and shadowy places,
As silently they come and go.

Their voices sweet, before we waken,
Are silent as their vanished feet;
And yet we are not quite forsaken,
Some holy chord—are we mistaken?—
Still vibrates with their voices sweet.

A thought divine, pure spirits bringing,
To cheer our souls like heavenly wine,
Again to hights eternal winging
Their white-rayed flight, they leave upspringing
Dear hopes born of their thought divine.

THE MAIN ISSUE.

BY THE REV. E. M. DUNN.

At our recent covenant meeting one of the students, when it came his turn to speak, remarked that "Christianity was the main issue before the people." It struck me as a very pithy utterance. It came out so epigrammatically as if it was the substance of all he had to say, and of all that need be said. But really with how few members of the church is Christianity actually regarded as the main issue!

In our Presidential campaigns we have been told at one time that the extension or restriction of slavery is the main issue before the people; at another, the protection of home industries, or a free ballot, or prohibition, and so on; but how subordinate are these to Christianity, which should always be the main issue before the people, and before every individual of all nationalities. As the greater includes the less, so Christianity includes every reform which has to do with the welfare of individuals and nations for time and for eternity. Men acknowledge this in theory, but as a matter of fact instead of being in the forefront of every man's life, people are too apt to allow it to have a place only in the background.

Imagine a company of young men assembled together who propose to make commerce their occupation in life—what they say is, "business first, religion afterward." Very likely they imagine that the principles of religion will obstruct their course in business, will prevent them from taking short and dubious cuts to success, and so in the very beginning of their business career they say, "Business first, the kingdom of God after." Jay Gould, whatever he may have thought, acted upon the principles that the great issue before the people is, "How to make money." And with how many persons is that the main issue! We must make religion the main issue or we will become so absorbed in other things as not to be able to give it the attention that is necessary to make it really worth anything to us. A characteristic of Christianity is that it must have the first place or none.

Some young men say, "First of all, let me make my fortune; after that, when I have a competence I will do a great deal of good with it; I will benefit society, I will encourage religion, I will be a philanthropist." Little do they know that they will have acquired such habits,

tastes, and so fixed their character as to render them morally incapable of doing what they perhaps sincerely purpose, and promise themselves they will do.

Religion, the kingdom of God in the soul, is a growth. After an individual has become rooted in worldly habits, tastes and appetites, what hope is there that the kingdom of God can grow in such a soil?

Again, Christianity is the main issue before us when we consider the pressing need of the evangelization of the heathen nations. Not civilization, but Christianization, is what we need to be anxious about, and to aim for. For civilization depends upon Christianity. It is a striking fact that no civilization has ever been permanent that did not strike its roots down into Christianity. Standing alone, without a Christian subsoil, like all other social forces of human origin, it decays and dies. Only when it is rooted in Christian ideas does it live. If our republic is to continue, Christianity must be its protection and defense.

Christianity is the main issue whether you consider the conflict which each individual has to wage with himself and his environments, or whether you consider the conflict which society has to wage with the evils that are in society. One of the great perils threatening our nation is the foreign element that is continually flowing in upon us. Nothing can prevent it from proving our overthrow except the Christianizing of that element. We congratulate ourselves upon our home mission enterprises and activity, but we have not yet begun to realize what must be done in this direction if we would save our republic from overthrow.

GOD'S PECULIAR PEOPLE.

BY J. T. HAMILTON.

God's people were very peculiar in the manner in which he manifested himself, and made known his will to them. During their sojourn in the wilderness of Arabia they were under his special protection. He directed all their movements, and guarded them by night and by day. There were no gushing springs or flowing streams of water in that dry and barren land to quench the thirst of man or beast, which must have been intense and constant in that hot climate. So the refreshing fluid which alone could supply this want was given in a very peculiar and miraculous manner. The hard, flinty rock quickly responded to the touch of Moses' rod, and a living stream of the purest water burst forth, and followed them all their "journey through," in quantity to supply all their need.

Then the manner in which he had always held intercourse with his chosen ones was very peculiar. Sometimes angels bore the message on swiftest wings to the beloved ones. At another time, when deep sleep had shut up every sense to all surrounding objects, a ladder pathway from the skies would be revealed in heavenly visions, and from the portals of heaven "the angels of God" were seen trooping down and up the shining road, while above it

stood the Lord himself, who uttered words of comfort and cheer to the weary sleeper reposing on his stony pillow below, and when he awoke he felt that the sacred spot was a "dreadful place"—"none other than the house of God," and "the very gate of heaven." And when God wished to make any communication to his people in the wilderness he did it with his voice, uttered to the chosen leaders of the bannered host. The message was always prefaced with these significant and solemn words, "And the Lord spake unto Moses and Aaron saying." At other times God revealed his will, it is said, by talking with Moses "face to face, as a man talketh with his friend."

In what a peculiar and awful manner the Lord gave his holy law—the ten commandments—to his people, when the lightning's flash and the thunder's roar were mingled with the "sound of a trumpet, exceeding loud," with prolonged sound waxing louder and louder, filling the hearts of the people with terror indescribable. So terrible were the manifestations that even Moses, who was so familiar with the Divine Being, said, "I exceedingly fear and quake." Even the rocky elevation on which the terrible manifestation was made, shook and trembled to the very bottom of its solid, granite foundation. And how awful must have been that voice which made the people fear they should die as the result of hearing it. Then when they came to the borders of the God-given land, and another unbridged body of water obstructed their progress, another peculiar work had to be performed by the mighty power of God, in order that they might enter the promised inheritance. The waters of the swelling flood—the overflowing Jordan—were dammed by the mighty power of God, so that they stood upon "a heap" from above, while from below they were "cut off," and flowed on to their destination, leaving an unobstructed passage of solid ground in the river's bed, through which the conquering hosts of God passed, dry shod. And when the unbattled legions of the army of God made their first conquest, and obtained their first victory, how peculiar was the battle by which it was gained. Not a sword was drawn, no sound of rattling musketry was heard, no booming cannon sent their thundering echoes among the adjacent hills and along the extending valleys; nothing but the unmusical blast of the crooked ram's horn trumpets, and the uplifted shouts of the soldiers of God's invincible army, was what caused the solid walls of the more than ten times encircled city, to fall with awful crash to the ground. It was done by the mighty power of God, who thus procured this peculiar victory for his peculiar people.

KANSAS CITY, Mo., March 16, 1893.

THE last census shows the number of communicants in the Episcopal Church in the United States to be 532,054. Nearly one-fourth of all these communicants live in the State of New York. The value of their church property is estimated to be \$81,066,317.

THE RELATION OF JUDAISM AND CHRISTIANITY.

AS VIEWED BY JEWISH CHRISTIANS.

[Reprinted from the *Peculiar People*.]
(Continued.)

"For the rest, while we may criticise the positions of the Jewish theologian, we do not forget that problems are here treated of, to conquer which our non-Jewish Christian theology has worked hard for centuries. What were the ancient controversies over faith and works, over the Law and the Gospel, over Particularism and Universalism, if not attempts to arrive at the right mediation between these two classes of New Testament statements? What is the moving influence in the newer criticism since F. C. Baur except the recognition of the fact that the attempts at mediation hitherto made were insufficient? Perhaps many things that will be helpful to a solution of this problem may be learned from the attempts of such Jewish-Christian theologians as our author and his older predecessor, Jechiel Lichtenstein, who view the question from quite a different side.

"It remains yet for us to consider what significance Jesus Christ has in the system of doctrine of the *Eduth*. But we seek in vain here for a comprehensive discussion in regard to the person of the Saviour, his metaphysical relation to God, or his atoning work. All the Editor has to say of Jesus is comprehended in the one sentence: *Jesus is the Messiah*. From this proposition comes for him the whole question at issue between Judaism and Jewish Christianity. If this is settled all the rest follows of itself, *e. g.*, the necessity of the virgin birth, the necessity of the life and death of Christ, his position as the Son of God. To a Jewish opponent who attacked the Editor on account of these Christological doctrines he rejoins: 'What will you? Are these not plain Jewish doctrines? Do they not agree with all that the Holy Scriptures and our sages of blessed memory have taught? You are missing the point at issue. Our sages of blessed memory also taught that the Messiah would be a corner stone of faith, that he would *renew the youth of the Torah by the Spirit*, and that he would die, to atone for the sins of the first man. If now this is so, all our controversy comes to the one question: "Whether God has already sent his Messiah as he promised, or not." Vol. I., p. 173, *et seq.* At another time he says to the same opponent: 'If you go at once to the bottom in your research, and history serves you as line and plummet, then you will see and understand that it was Jesus of Nazareth, the great wonder Man, that all the tribes of our ancestors waited for. For the Torah of Moses was like an eagle, whose youth was renewed by this great man of wonder, who has in his right hand justice and mercy, and in his left the love of mankind and true salvation. And he, he is the pride of our nation, he is the ornament of our race, the Saviour who has done great things to save many nations! He, he is the Messiah, whom God appointed to appear in the fullness of the days, and who appeared at the end of the time of the second temple to bring an eternal righteousness to all the sons of Adam and Eve, and to tear down the wall of partition between Israel and the nations. And if he is the Messiah he is also God's Son, and we do not need to philosophize about this idea, for it is by no means a strange one to us.' Vol. I., p. 137.

"All the statements of the *Eduth* in regard to the Lord bear this impress of joy at having found the Person whose photograph one knew already, and its way is not so much to describe the person himself as to note the similarity, the agreement with the photograph. The central

point of the argument used to show this is plainly found in the wonderful words used again and again in similar form: *Jesus has renewed the Torah by the Spirit*. In this fact it was that the Editor himself recognized the Messiah, and by this fact he would have his people recognize him, namely, that this Jesus so fully, so energetically, so wonderfully and magnificently, stood on the side of the Torah, as did no other. It is the same that we find in the Hungarian Lichtenstein, and it is the same that we recognize wherever one finds in Jesus his Lord. 'Through the Law to the Gospel.' That was also Luther's way, and it remains to-day for every Christian. Therefore only can we believe in Christ, because the holy majesty of the divine Law is imprinted on his brow. But this law is none other than that original law which God gave to the people of Israel, and which to-day is jealously guarded by Israel. If we understand aright the thought of the *Eduth*, it is a mercy of God that Israel has still guarded this law, and the very law itself is the thread by which Israel is to find its way from the darkness to sink upon the breast of its Redeemer."

WORLD'S RELIGIOUS CONGRESS.

Since it is now settled that the Seventh-day Baptist denomination is to have a representation in the Religious Congress of the World's Fair, it may interest the Readers of the RECORDER to know what this Congress is to be, and what part Seventh-day Baptists will have in it.

The motto, "Not things, but men," which is at the top of the circular before me, will express the general purpose of having such a Congress. The Fair is worse than a failure if it does not, after all its material display, impress upon the millions that will visit it, that manhood, character, spiritual forces, are greater than matter, than material achievement, than that which money can buy. It is for this purpose that the various Congresses, and especially the Religious Congress of the World's Fair, will be held.

That the reader may know how such an undertaking is regarded by the leaders of religious thought, I will insert a few extracts, taken almost at random, from letters received by Dr. Barrows, chairman of the General Committee. Says Edward Everett Hale: "I cannot but believe that the moral and spiritual results of the Exposition are to be its important results. . . . If your Congress can teach the world that all real life comes from the Holy Spirit, it will teach the world a lesson which it has been learning gradually for nineteen centuries, but which it has never learned sufficiently." William Hayes Ward (of the *Independent*): "It seems eminently proper that there should be some exhibition made, not only of material products, but of moral and religious thought and progress." Pres. Butterworth, of Olivet College, Michigan: "The material exhibit will be magnificent beyond the power of words to describe, but without the quickening presence of the Congresses, it will be body without soul." Mr. Gladstone: "I cordially wish well to your Christian and philanthropic effort." Archbishop Ireland: "Deepest interest in the work of the Religious Congress." Bishop John H. Vincent: "It will be the most magnificent spectacle the Christian world has ever seen." The Rev. Francis E. Clark: "One of the happiest conceptions that has yet been suggested in connection with the World's Fair." The Rev. Joseph Cook: "You may rely upon my doing all in my power to promote its usefulness." Miss Frances E. Willard: "The most comprehensive utter-

ance in the history of the world." The Rev. Josiah Strong: The Congress "is in the interest of the final triumph of truth, and of the brotherhood of man."

The following names, among many others of equal note, are seen on the list of those composing the Advisory Council, and are of themselves a guarantee of the high character and success of the enterprise: E. Benjamin Andrews, President of Brown University; George Dana Boardman; the lamented Phillips Brooks; Henry Drummond; Principal Fairbairn, of Oxford, England; Geo. P. Fisher; President Gates, of Amherst; Washington Gladden; Prof. Frederic Gobet; Wm. R. Harper; Alvah Hovey; Bishop John F. Hunt; George Parsons Lathrop; R. S. McArthur; President Patton, of Princeton; Philip Schaff; William T. Stead, Editor *Review of Reviews*; Richard S. Storrs; President Northrup; Henry Van Dyke; Bishop Cheney, etc.

The several Congresses will be held in the Memorial Art Palace. This building contains two large audience rooms, seating 3,000 persons each, and about twenty smaller rooms which will accommodate from 300 to 800 persons each. The Catholic Congress will begin September 5th; the Parliament of Religions, Sept. 11th; the Denominational Congresses, Sept. 21st; the Missionary Congresses, Sept. 28th. These are to be followed by meetings of the Evangelical Alliance, and other bodies. Special days will also be set apart for various religious conventions, such as Christian Endeavor, Y. M. C. A., and Y. W. C. A., Sunday-schools, etc.

The Parliament of Religions, which begins September 11th, and lasts ten days, will be the most unique, interesting, and important feature of the Religious Congress. For the first time in history, the representatives of the leading historic faiths will meet in fraternal conference over the great things of human life and destiny. It is not to be a mass-meeting for controversy, but, rather, an orderly school of Comparative Religions, where worthy representatives of various faiths will tell what they believe, and why they believe it. There is no doubt that this phenomenal convention will make apparent the fact that men of all nations, not only have common desires and needs, but have also perceived more or less clearly certain common truths. While the object of the Parliament is to promote the spirit of human brotherhood, it scarcely need be said it is not to foster indifferentism in regard to important peculiarities distinguishing the religions of the world; but rather to bring together, in frank and friendly conference, the most eminent of different faiths, strong in their personal convictions, who will strive to see what truths are held in common, what is held as truth by each, and what light religion has to throw on the great problems of our age. Some of the theories to be considered are: The Foundations of Religious Faith; the Triumph of Religion in all ages; the Present State of Religion among the Nations, and its influence on Literature, Art, Commerce, Government, and the Family Life; its power to promote Temperance and Social Purity, and to contribute to those forces which shall bring about the unity of the race, the worship of God and the elevation of mankind.

In this Parliament of Religions, the Seventh-day Baptists are to have a liberal representation of some twenty persons. One or more of our leaders are to appear upon the programme for the discussion of general topics, and for the presentation of our views.

In the Denominational Congresses, a day will

be given to Seventh-day Baptists, and a large hall will be placed at our disposal. It will thus be seen that in the Parliament of Religions, and in the Denominational Congresses, our people will have a fair chance, and, I may add, a grand opportunity, to set forth the principles of our faith. But what is of far greater importance than any impression that we may hope to make upon the crowding multitudes of the Fair, when the proceedings shall be published in the *Cyclopedia*, Seventh-day Baptists will there have their principles placed on record, and the truth we so dearly love will be read to the uttermost ends of the earth, and will go down to succeeding generations, embodied in the most lasting monument of the Columbian Exposition.

I am one who firmly believes that God sends opportunities in order that we may improve them. It is not often that an opportunity comes to an obscure people to engross his truth in such large letters before the gazes of the nations of the earth. Let us thank God that he has given talented men and women to our Denomination, who are well qualified to set forth the important truths for which we stand, before such a body of learned representatives of other faiths, as will be gathered next September at the World's Fair. Let us begin early to prepare for these meetings, that our forces may be used to the best advantage when the time comes. Let us so occupy the space that is allotted to us for a religious exhibit, that all who see may know that there is such a people as Seventh-day Baptists, and that, though small, we are terribly alive, and full of the spirit of loyalty to God, and the love of souls.

It will take much work, much planning. A few cannot do it all, or bear all the responsibility. But *all*, in order for the best success, must do something, bear *some* responsibility, have *some* interest in it, do *some* of the praying for it.

F. E. PETERSON.

THE CALIFORNIA FIELD.

We have been on this field nearly four weeks. Our work thus far has been mainly personal labor, as we have found and visited Sabbath-keeping families. We have preached the gospel as we have had opportunity. In Azusa we have a stanch and loyal Seventh-day Baptist, Mrs. Geo. T. Brown, who was a faithful member of the First Brookfield Church, N. Y., but is now one of the constituent members of the Tustin Church, Cal., organized by Bro. G. M. Cottrell. She lives most of the time in Los Angeles, where she is educating her son and daughter in the excellent schools of that city. In Pomona, eleven miles from Azusa, we visited three families, who were once residents of Utica and Milton, Wis.: Mr. and Mrs. Charles W. Burdick, Mr. and Mrs. Levi G. Pierce, Mr. and Mrs. Amos R. Burdick, and their families. We also visited here Mrs. Garrie Maxson Smith, who once lived near Richburg, N. Y., and was a member of the Richburg Seventh-day Baptist Church. She was a pupil of Mrs. Whitford, and a school-mate of ours in Alfred University. All these keep the Sabbath but one family. There is a Seventh-day Adventist Church in Pomona, having a Sabbath-school of about fifty members. Our people attend their Sabbath service and Bible-school, and a few of them have joined the church. We are invited to go there and preach to them on our return from the North.

In Los Angeles we called on Dr. Potter and wife, and their two married daughters; Mrs. Irene E. Burdick and son, formerly of Milton Junction, Wis.; P. P. Livermore and family,

and Dr. A. C. Rogers, whose family live in Brookfield, N. Y., and are active members and workers in the Second Brookfield Church. Dr. Rogers is a very successful physician, making a specialty of the treatment of the eye, ear, and throat. Mr. Livermore is a brother of Elder L. E. Livermore, and Mrs. Livermore and Mrs. Burdick are sisters of Eld. A. W. Coon. We attempted to hold a preaching service Sabbath afternoon in Los Angeles, in the rooms of Mrs. Brown, but sickness and other causes prevented, but we held a family Sabbath-school.

In Downey, about twelve miles out of Los Angeles, we visited Mrs. Edna Stewart, daughter of Mrs. Irene E. Burdick, and Dr. E. L. Burdick and wife. Dr. Burdick has the charge of the poor-house and farm of Los Angeles county, and by his progressive and thrifty management is winning golden opinions and a widespread reputation.

We went from Los Angeles to Tustin City, where is our church, and Bro. L. C. Thomas and family. They were from Alfred Centre, N. Y., and Mrs. Thomas is a sister of Eld. O. D. Sherman. At Santa Ana, three miles west of Tustin City, live Bro. E. S. Beebe, a brother-in-law of Bro. Thomas, and family, formerly of Andover, N. Y. There are living here seven members of the Tustin Church. Our people here hold a Sabbath-school every Sabbath, alternating at the homes of brethren Thomas and Beebe, and usually after the Sabbath-school read a sermon, sometimes a written sermon sent them by one of our ministers. What services we have held here have been at the house of Bro. Thomas, and the neighbors have been very neighborly in attending them, though it has been very rainy and the roads and walking bad.

While here at Tustin we went down to San Diego City to look up some Sabbath-keepers. We were the guest of Mr. M. S. Babcock, who was a school-mate of mine in Alfred University and is a brother of Eld. S. H. Babcock, of Walworth, Wis. He is a successful lawyer in the city and county. We received a most hearty welcome from him and his good wife, and we recalled and lived over in memory many pleasant scenes and events of our college days in Alfred Centre, and paid our tribute of praise and esteem to some of our noble teachers who have gone to their eternal reward. To our regret the Sabbath-keepers we expected to find we did not see, for they had moved out of the city, and so far that we could not reasonably search them out. In Orange, three miles north of Tustin City, we found Walter M. Scott and wife, schoolmates at Milton years ago, with whom we had a most pleasant visit, and tarried a night with Mr. S. K. Hemphill, a cousin of Mrs. Pres. Whitford, and his very agreeable family. We also called here on Mr. Frank Wilbur and family, who were from Milton, Wis. The rainy season, which usually comes in February, came this year in March, so we have experienced since we have been in Tustin City and vicinity a good deal of rain and cloudy weather in this land of almost continual sunshine. We need not say that we greatly enjoy, as sandwiches in our missionary labors, the luscious navel oranges, the beautiful foliage, the green fields, the apricot, peach, orange and lemon blossoms, and the great variety of beautiful roses and other flowers; and also green peas, fresh radishes, turnips, beets, cabbage, etc., from the garden. We go next week from here to Fresno county.

More anon.

O. U. WHITFORD.

TUSTIN CITY, Cal., March 16, 1893.

THE little things done for Jesus' sake make the great sum of "well done" before the throne.

PROFESSOR TOTTEN AGAIN.

THE MILLENNIUM.

In speaking of his work Professor Totten stated yesterday in an interview that he had "not the shadow of a doubt as to the general accuracy of the chronological work, nor as to its particular accuracy within the necessary personal equation of all human effort." He maintains that we are actually in the "midnight hour" specified in the parable of the ten virgins.

"The clock," said the professor, "is still striking; the tenth stroke will end its sounding at the coming March equinox, the eleventh in June, and the twelfth, or final stroke, at the September equinox of the current year. After that none of the 'Virgins' need be in any further doubt as to the 'time' or as to what or who is at hand. The motion in the religious world is already too apparent to be mistaken, it is the long predicted awakening. The wise and the foolish alike are stirring in all directions, and some are already trimming their lamps."

"But how can you be so sure about this matter?"

MANY PROOFS FURNISHED.

"I am testing the general proposition all the time, and there is hardly a week that I do not add collateral and corroborating proof to the main demonstration.

"Let me demonstrate this matter in a familiar way. The Christian era is used by all civilized nations, and by common consent its origin is 'taken' as that of the Saviour's birth. I am not concerned with the correctness of this assertion here; right or wrong it is the current system, and it is too indelibly stamped upon our records to be changed. We are in the 1893d year of this era, and upon every legal and official document we call it the '1893d year of our Lord.'

"Now upon one of the scales employed in prophecy, and it is not only the principal one, but the very scale upon which my own calculations have been worked, 2,520 years are 'a day.' The times of the Gentiles constitute just such a day. The Saviour was the 'Bright and Morning Star' of another such a day over which our so-called gospel age is still extending. There being no interruption, 'seven times,' or 2,520 years, must pass over it. But, as we are now at the end of the 2,514th year since the Babylonian Head of Gold was set up, it is a very serious question as to where we stand upon a similar scale in the gospel dispensation. The answer is significant. If the year 1 A. D. be taken as the sunrise of the gospel day, then upon this, the most prominent scale employed in the Scriptures, the year 630 A. D. marked its High Noon, the ominous year 1260 A. D. marked its sunset, and in 1890 A. D. we reached the Midnight Hour.

THE SEVENTH ANGEL NEAR.

"In the face of many facts like these I know that I am right. We are at the midnight hour of the Christian dispensation, and I am sure that I stand and cry aloud in the day of the seventh and final 'thunder,' and I am further satisfied that the seventh angel of the Saviour's revelation, too (St. John 11: 15), is soon to sound the seventh and final trumpet, which lifts the veil from the mystery of God, but which is not to be confused with the 'final trump' as commonly understood. In spite of misrepresentations to the contrary, I do not anticipate the end of the world, but the beginning of a new and better dispensation. I anticipate a crisis 'to-morrow' and the millennium 'the day after.' I expect the first resurrection very soon, but not the second until a thousand years of golden age have sped away."—*The Press (New York)*.

"It is a blessed simplicity when a man leaves the difficult ways of questions and disputings and goes forward in the plain and firm path of God's commandments."

A SURE method of preventing a revival in your church, is to begin to find fault with your pastor.

BETTER glow in the dim light of your own candle dip, than flame in another's electric brilliancy.

SABBATH REFORM.

DESTROYING SUNDAY BY FALSE CLAIMS.

BY THE REV. A. H. LEWIS, D. D.

The *Chicago Mail* for Feb. 7, 1893, publishes an anonymous letter touching Sunday laws, which is a fair representative of a large class of literature which goes forth to aid Sunday-observance, but which is steadily injuring it by an unavoidable reaction. It is too late in the world's history to talk about Sunday as the Sabbath of the Bible. Men who have investigated the case know that it is not. Here is the letter:

A TENNESSEE YAWP.

The following anonymous letter was received yesterday with a Tennessee postmark on the envelope:

The reasons assigned for opening the Columbian Fair on the Lord's-day are:

1. For the benefit of the workingman.
2. In the interests of education.
3. To prevent the patronage of saloons.

But the real reasons are:

1. It will make business for the railways.
2. It will make business for the saloons.
3. It will increase the sale of Sunday newspapers.
4. Tickets of admission can be sold and money made on all days of the week.

This is what the Lord has to say about it. It is old, but still valid, and has the sound of one who speaks with authority: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

ONE WHO LOVES THE AMERICAN SABBATH.

Our esteemed correspondent hails from Tennessee, where, we understand, they put men who observe the Sabbath on the Sabbath-day in jail for plowing on Sunday. When one who loves the American Sabbath will point out that portion of the Scripture which authorizes the observance of the first day of the week as a Sabbath; will give a reason, any reason, for calling it "American," instead of Swiss or Huguenot or Puritan or Scotch, we will be glad to shake hands with him on a common basis of enlightenment.

Then if he will explain the immorality that lives concealed in the carrying of passengers for pay by the railroads, or in the purchase of a Sunday newspaper, or how business will be increased for the saloons when the people are in Jackson Park where there are no grog-shops, instead of loafing about the town where there are thousands, or where the evil is behind charging for tickets of admission, we will believe that this man who sends anonymous communications is possessed of sense instead of lacking in knowledge of the traditions of these United States, which have never known intolerance in matters of religion without scotching it.

Besides, do you honestly believe it only took 144 hours in the year 4004 B. C. to make this universe? Note that the most important portion of that interesting work was done on Sunday."

The heading chosen by the *Mail* as quoted above is not elegant, but it is expressive. "Yawp," as a synonym from "yelp," indicates a "boast," or a "cry of fear." Anonymous writers for newspapers usually combine both these elements. They are likely to be braggart cowards, posing as brave reformers. We quote the above to show how reactionary and destructive are the false claims which the advocates of Sunday make in its behalf. Any man who quotes the fourth commandment as authority for Sunday or talks about "Nehemiah's Sunday law," poses under false colors. The friends of Sunday show either ignorance or willful misrepresentation; with most of them we think it is ignorance. They have accepted traditional notions as biblical truths, and so continue to "wrest the

Scriptures," and handle the Word of God deceitfully. This is an affront to truth and ultimate suicide for the cause of Sunday.

AN INDICTMENT AGAINST ALL SUNDAY LAWS.

So very much has recently been said and written in favor of, and against, the Sunday laws of this country, that some people may feel that the subject is becoming stale and insipid, and may think that quite enough has already been said on that subject. But when we consider the excitement now agitating the public mind in regard to the cruel persecutions inflicted upon these quiet, peaceable Adventists under the Sunday laws of the State of Tennessee, and the agitation in regard to the closing of the World's Fair on Sunday by act of Congress, we see that the Sunday law question is a very live one still.

The fact that these Sunday laws put it into the power of men to afflict and worry and persecute good people, seems to be among the most objectionable features of these laws. A notable case of this kind occurred in the State of Arkansas, and was most vividly described in a speech of Senator Crocket before the Legislature of that State. In this case a young man was arrested and dragged from his family, consisting of a lovely young wife and an infant child, and was incarcerated and held there till the young child and its heart-broken mother both died, being liberated from prison just in time to meet the cold remains of his beloved wife at the door of his desolated home as it was being taken from the power of her cruel persecutors and carried to its last resting place. And the pretext for all this cruelty was that this young man was a Seventh-day Adventist, and after he had kept the seventh day in strict accordance with the fourth commandment of the Decalogue, he went quietly about his common work on the Sunday, disturbing no one.

Another notable case of the same kind is that of Mr. S. R. King, of the State of Tennessee. He also was a Seventh-day Adventist, and after keeping the Sabbath-day according to the strict letter of the commandment, went quietly about his common work on the first day of the week. For this he was arrested, dragged into court, and heavily fined. And as he did not pay the fine, he was cast into prison. This man conscientiously believed it to be his duty to keep the seventh day, and to work on the first day of the week. And he knew that if he paid that fine, and worked again on Sunday, he was liable to be arrested and fined. He also knew that the Constitution of his State, as well as that of the United States, guaranteed to him the free right and privilege to worship God according to his own convictions. Consequently, he chose to seek to obtain his rights through the judicial power of his country. And his case was appealed till it reached the District Court of the United States, presided over by Judge Hammond. In his decision the Judge freely admitted that his was a case of persecution by the Sunday-keepers against those who kept the seventh day. But in as much as the former were in the majority they had a "sort of factitious advantage" over the latter, and there was no remedy for Mr. King, and the persecution must be allowed to continue. (This is substantially Judge Hammond's position, but not his exact words). Thus this good man was soon dogged to death, and his case came to its end. Encouraged, however, by the result of this case, those vile persecutors indicted, arrested, fined and imprisoned a large number of other faithful Sabbath-keepers. And some

of them, after lying in prison for many weeks, were put into the chain gangs with common felons, and made to work out their fines on the public highways at twenty-five cents a day. Many cases in recent years of like vile persecutions have occurred under the Sunday laws of Pennsylvania, and some other States of this Union.

The same heart-sickening cruelties were the order of the day when our Puritan fathers of New England called into requisition the civil arm to enforce the decrees of the orthodox church. All dissenters were made to feel the force of the civil power in the infliction of the most cruel tortures that could be invented. The whipping posts were erected, and many an innocent victim was made to feel the lash without stint. Quaker women were tied to tails of carts, and whipped through towns, all because they dissented from the orthodox church. And when we study the history of the Roman inquisition, and the Sunday laws that have been enacted since the days of Constantine, we see that these laws have always borne the same legitimate fruits that they are so richly bearing in our own country. And I have yet to learn that the least amount of good has ever been secured to the cause of our divine Redeemer by any of these Sunday laws.

I am aware that it is claimed these laws are necessary in order to secure a quiet rest to those who keep the Sunday as their religious day; but it is evident that there is no necessity for any such cruel laws for that purpose. It is well known that there are thousands of evangelists all over the country holding meetings on all days of the week, while a majority of the people are attending to common business all around them, and we hear no complaint that they cannot succeed in their work on that account. Furthermore, Seventh-day Baptists, Seventh-day Adventists, and Jews, all hold their religious services on the seventh day of the week, while they are surrounded by many people who are busily engaged in their common work on that day, and they find no difficulty in the enjoyment of a quiet Sabbath rest. The reason of their success is that they attend to their own business, assembling in their churches for worship, irrespective of what may be passing around them. If all those who are so anxious to sustain these cruel Sunday laws would do as these Sabbath-keepers do, and content themselves with quietly enjoying their Sunday rest, and allow all others who wish to do so to freely accept the divine command and keep the seventh day and work on the first day of the week, and thus prove that it is not bigotry and intolerance that they are controlled by, there would be no need for any of these Sunday laws, and they could all be totally repealed at once.

Again, should the attempt be made to justify these cruel laws by the plea that it is a sin against God to do common work on the first day of the week, the Sunday, the proper answer would be that the plea is not good, that it cannot be sinful to do common work on that day. Sin, in its proper sense, is the transgression of the law of God, and the Bible is the only place where the law of God is to be found. Search that book from Genesis to Revelation, and not a word can be found that recognizes the first day of the week as sacred time, or that declares it to be sinful to do common work on that day. More than that, in the fourth commandment of the Decalogue, where the law of the Sabbath is found, the first day is designated as one of the working days of the week. The text reads: "Six days shalt thou labor and do all

thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Now that the seventh day, which is the last day of the week, is appointed for rest, and the six other days for labor, it is positively certain that the first day of the week is included among the days which the Lord appointed for common labor. It is thus proven that it cannot be sinful to do common work on the first day of the week, but is in perfect accordance with the plainest expressed will of God. When people who claim to believe in the religion of the Bible, and to be the true representatives of God's revealed truth, besiege the civil power to enact laws to make it a penal offence—a crime—a sin against God, for people to do just the thing that God has commanded them to do, they ask that power to usurp the prerogative of the Creator of the universe and place itself in direct antagonism to his revealed will.

The first count in my indictment of these Sunday laws is, that they are essentially barbarous in character; they put it into the power of wicked, unprincipled men, to worry and perplex, and wreak their spite and hate upon good and true Christian people; they have been the cause of more downright, bloody persecution in the world since they were first inaugurated by the pagan Emperor Constantine in A. D. 321 than all other laws put together.

Second. They stand in direct and positive contradiction to the plainest teachings of the Word of God.

Third. That there is no call for such laws, from the fact that whoever thinks it right to keep the Sunday has no need to be coerced to do so by the civil power. And it would be most certainly wrong to compel such to rest on that day who accept the teachings of the fourth commandment of the Decalogue, and use the Sunday as a day of common labor.

Fourth. That these laws are emphatically religious in character, and hence are in direct conflict with the first amendment to the Constitution of the United States.

ZINA GILBERT.

MILTON JUNCTION, Wis., March, 1893.

FIFTEEN FACTS REGARDING THE SABBATH OF THE LORD

BY ELDER F. M. WILCOX.

1. Christ is the active agent in the creation of all things (Col. 1 : 18, John 1 : 3, 1 Cor. 8 : 6); therefore Christ made the Sabbath.
2. Christ rested on the seventh day (Gen. 2 : 2), thus making it *his* Sabbath, or rest-day.
3. The Sabbath was given to Adam, the father of the race, and was thus enjoined upon his descendants, the whole human family. Gen. 2 : 1-3, Mark 2 : 27.
4. The Sabbath was given to man in his innocency, and was therefore designed to meet the needs of a holy race.
5. In thus being given before sin entered the world, it therefore bore no relation to the types, ceremonies, or ritual connected with the remedial system of sacrificial offerings.
6. The Sabbath commandment is and was a part of God's law. As such it was observed by Abraham and all the holy patriarchs after sin entered, thus proving it to be suited to the needs of man in all conditions. Gen. 26 : 5.
7. The seventh day in particular is the specified holy day of the weekly cycle. This is emphasized by the fact that for forty years God rained manna from heaven, to supply the needs of his people for the first six days of the week, and withheld it every seventh day.
8. God is a moral Governor. He has given a law of moral principles for the guidance of man. All moral principles are eternal principles, reflections of the moral character of their divine Author. The Sabbath command was placed in the very bosom of that law of moral principles,

thus proving it to be likewise moral in its nature, and as eternal and enduring as the other nine associated with it. Ex. 20 : 3-17, Neh. 9 : 13, 14.

9. When Christ, the Lord of the Sabbath, visited this earth, his bearing toward the day he had honored as his own was in keeping with its sacred character. He labored by precept and example to rid its observance of the burdensome traditions of the Jews, and bring it back to the place and use appointed it in the beginning,—a day of joy and delight. Matt. 5 : 17-19; 12 : 1-12.

10. It was customary for Christ to use at least a part of the seventh day for the purpose of public worship. Would we follow his example, we will do well to devote a part of it to the same object. Luke 4 : 16.

11. His most intimate disciples, those who performed for him the last sad rites of burial, understood nothing else from his example and teaching than that they should sacredly regard the day enjoined in the commandment. Luke 23 : 56.

12. These same disciples regarded the seventh day so holy that they would not perform upon it the work they did without scruple upon the first day of the week. Luke 23 : 56; 24 : 1.

13. The Apostle Paul, following the example of Christ, by whom he had been instructed in many visions and revelations, used the seventh day of the week as a time for regular public worship. Acts 17 : 2; 18 : 4, 11.

14. This he did not alone while laboring for the Jews, but also when preaching to the Gentiles. Acts 13 : 14, 42, 44.

15. The Sabbath will be observed and regarded as a stated and set time for divine worship by the ransomed of the Lord in the world to come. Isa. 66 : 22, 23. Thus does the Sabbath, like a mighty arch, span the gulf of sin, reaching from Eden, the garden of God, to Paradise restored. The design of God in its observance has been turned aside for a time, but not thwarted. In the eternal ages will the Sabbath institution, planted in beauty and holiness, be carried out according to the design of God—an eternal joy, blessing, and delight to the nations of men.

SPECIAL WORK.

There is a work for all of us. And there is a work for each, work which I cannot do in a crowd, or as one of a mass, but as one man, acting singly, according to my own gifts, and under a sense of my personal responsibility. There is, no doubt, associated work for me to do; I must do my work as part of the world's great whole, or as a member of some great body. But I have a special work to do, as one individual who by God's plan and appointment has a separate position, separate responsibilities, and a separate work; if I do not do it, it must be left undone. No one of my fellows can do that special work for me, which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered or powerful. They have their own work to do, and it may be a very noble one. But they cannot do my work for me. I must do it with these hands or with these lips which God has given me. I may do little or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's will in making me what I am, and more truly glorify his name, than either if I were going out of my own sphere to do the work of another, or calling in another into my sphere to do my work for me.—*Ruskin*.

THE devil will never trouble himself about the member of the church who has no closet of prayer.

THE longer you defer the day for your repentance and conversion, the more hardened you will become in sin and the less the probability that you will ever be saved.

MISSIONS.

MORE than 20,000 children are now gathered in Indian schools.

THE *Brahman's Journal*, Lahore, believes "that the days of idolatry and caste are numbered."

THE Presbyterian Church at Fort Wrangel, Alaska, received 16 new adult members last quarter.

BRITISH contributions for foreign missions in 1891 were £1,421,500, an increase over 1890 of £539,510.

THAT a dollar will go five times farther in soul-saving power in heathen lands than in our own is a well known fact.—*Heathen Woman's Friend*.

THE donations to the American Board last year were \$545,097 47; legacies, \$249,777 71; receipts from other sources, \$45,929 52; total \$840,804 70.

THE Society for the Diffusion of Christian and General Knowledge among the Chinese publishes a list of more than 1,000 books and pamphlets.

IT is said that heathen Chinese give up their idolatrous ceremonies in planting rice, when they see that their Christian neighbor's crop is good without them.

THE Free Church of Scotland wants to establish a hospital at Tiberias, upon the Sea of Galilee. This is fruit of the Spirit of Him who once taught and healed in that same land.

A UNITARIAN is authority for the statement that the 15 Congregational Churches of Worcester, Mass., give more in a year for missionary purposes than all the 450 Unitarian Societies in the country.

A YOUNG Christian Japanese has established an orphanage in an old Buddhist temple at Kamachiamura. He prays to God for means; and is teaching the boys trades, in the hope that the enterprise may become self-supporting. There are now 230 inmates.

BRO. M. E. MARTIN writes from Salem, W. Va.: "I have just returned from a long, wearisome trip in Braxton county. I preached at eight different places, with large congregations at all the meetings. I never knew such deep awakening, and so many feeling after God and desiring truth as there are at present."

ROMAN CATHOLIC Indian schools have received from our government in the last eight years \$2,366,416; and all Protestant Indian schools in the same period \$1,401,535. Protestant churches have decided not to receive any more government funds for their Indian schools; and there is hope that Roman Catholics will do the same.

A PRESBYTERIAN Church of 30 members, in Southern Ohio, pays the pastor's salary and gives him one Sunday a month for missionary work among the "feeble" churches around. He is the only resident minister on the river for a

distance of 30 miles. The field is one not paying large salaries, but paying well in souls redeemed from sin.

ON the third Sabbath in each month the Sabbath-school at Walworth, Wis., takes a collection for the China Mission School; and on the fourth Sabbath for general missions.

THE largest number of immigrants ever brought to this country on one vessel arrived on the "Stuttgart," from Bremen, December 15, 1892. There were 2,263 people on board.

ONE billion two hundred and thirteen thousand colored children in the South, between the age of 6 and 14, are enrolled as attending, with more or less regularity, the public schools, the school year being about 90 days in length. About 25,000 are students of higher institutions of learning. And about 1,000,000 are untouched by any school advantages.

LAST year the sum of \$15,538 03 passed through the treasury of the Woman's National Indian Association, besides about \$9,000 otherwise collected and disbursed through other agencies. One thousand eight hundred and twenty-seven dollars and fifty cents were loaned to Indians, in most cases to help them build or furnish little homes for themselves.

AS A rule, so far as we know, Bible scholars do not speak disparagingly of the Old Testament Scriptures unless they have a point to make against the Sabbath doctrine. Prof. A. B. Davidson says that Moses, of profoundly reverential mind, had "thoughts of God so broad that mankind has added little to them;" and that he brought away from God's presence "ten words, but they are words that live and abide forever."

ONE-THIRD of the United States lies east of the Mississippi River, and is about equal in area to France, Austria, Germany, Spain and Italy; and there are needy home mission fields in New York, New Jersey, Delaware, Maryland, Pennsylvania and Wisconsin, as well as further West. In the oil regions of Pennsylvania, the lumber of New York, the natural gas of Indiana, the iron of Wisconsin, and the pine of Michigan, there is a call for religious privileges.

BRO. F. J. BAKKER'S last acknowledgement of \$50 from Milton Junction friends by the hand of Dr. Nathan Wardner, with its cordial salutations and account of labors, is before us. He continues to visit the emigrants, *en route* to America; and goes on board ships, large and small, for tract distribution and religious conversation, among sailors, engineers and officers. By some he receives cordial treatment; and others, as is to be expected, receive him coldly. One of the best branches of his work now is to visit and labor among the intemperate. In the last quarter he made 89 visits and held 39 meetings. This kind of work cannot but do good directly; and it shows to other religious people that our Holland brethren both exist and have to do with "all good works, thus making them "feel our opinions." The little church in Rotterdam has recently hired a more public room for the Sabbath meetings, and have felt encouraged by the attendance of strangers. Mr. Bakker mentions seeing a letter from Bro. Van der Steur, who went to India, in which he writes of a meeting at his house attended by about 200 soldiers.

ON BUSINESS PRINCIPLES.

A business man once said to the writer, in substance, "We business men necessarily look at things from a business or practical point of view; and we want to see adequate returns from our investments."

These words were spoken with the manifest self-assurance that they were an overwhelming-ly unanswerable refutation of the claims of foreign missions.

Such statements, due to lack of information or to prejudice, have been answered again and again; and must, we suppose, be answered many times more.

Converts cost less per head, in heathen than in Christian lands; if the sacred subject is to be brought to so low a level; and the large denominations carry on their various lines of work at proportionately less cost than do the small bodies, just as large commercial enterprises surpass, in this respect, small ones. Would it, then, be "business" for Christian churches to labor in heathen lands only; and for us to transfer our denominational "plant" to some larger Christian body?

On the contrary, it is to be devoutly believed that Seventh-day Baptists are inspired with a well-grounded hope that the Lord will yet bring great enlargement to the cause, at home and abroad, for which we labor and pray. Many business men, on business principles, sink hundreds of thousands of dollars through faith in possibilities of growth in the future.

The results named below rewarded faith that was often severely tested:

If we except the Baptists, the missionary world has scarcely made enough of the Centenary of Modern Missions in 1892. Dr. A. T. Pierson, however, with his usual enthusiasm, has taken some measurements of the great advance that has been made within a century, and within limited portions of it.

Taking only portions of it, here are some of his results: "From the beginning of mission work in Tahiti in 1797, 14 years passed without a convert. Then two natives (who had been impressed by Christian influence in a missionary's family), after all the missionaries had been banished from the island, were found praying for the evangelization of their countrymen. Since then (1811) the number of converts in Western Polynesia has risen to 850,000."

Again he takes the seventy-five years of the American Baptist Union, of which Judson was the first representative: "After ten years he had but eighteen converts. They wrote him from America, inquiring about his prospects. His reply was, 'Prospects all right; bright as the promises of God.'" "Now," says Dr. Pierson, "taking into account those first ten years of comparative failure, there has been established a new church for every three weeks of the entire time, day and night, and there has been a new convert baptized every three hours of the entire time, day and night."

As to Burma in particular, the first Karen was baptized in 1828. In 1878, after fifty years, there were 60,000 Karens, either sleeping in Jesus or living to testify of Jesus. An eminent authority says, "There are to-day 200,000 Karens in the Christian community, and 500 self-supporting provinces."

Again Dr. Pierson takes fifty years in China, between 1842 when the work began, and 1892, and he sums up now nearly 50,000 converts, and adds: "The ratio of increase during the twenty-five years, beginning with 1863, was eighteen fold, or eighteen hundred per cent."

Again take Fiji up to the year 1835, when the Wesleyans began their work, all the islands were under the dark shadow of heathenism and cannibalism. In 1885, after fifty years, there were thirteen hundred churches in the Fiji group alone, and out of a population of 110,000, 104,000 were habitual attendants upon worship.

Again Dr. Pierson, turning to Ongole, says: "Take from 1878 to 1892, and I reverently say there was nothing in the original Pentecostal

days to exceed what fourteen years have seen among the Telegugas. In one day in 1878, 2,222 were baptized. In six weeks there were 5,000 baptized, and in ten months 10,000, and in the last current year 10,000 more, and now there are between 30,000 and 40,000 church members."

Surely these facts, quoted from Dr. Pierson's centenary sermon, preached in Hardey Lane Chapel, Leicester, England, June 1, 1892, and published in "Regions Beyond," are calculated to cheer the friends of missions, and silence the cavils of their enemies.—*Church at Home and Abroad.*

FROM ELDER HUFFMAN.

We have closed our meetings here at Salem after running twenty-three days. Had an excellent meeting, the church being greatly benefited. The work of grace deepened in many hearts, and some who had never been active were brought into the work. There were a number of conversions and three were received by the church for baptism and membership. One of them was baptized and the others are expecting to be next Sabbath, at which time we hope others will go forward.

The school is doing well, having the largest attendance we have ever had. A finer lot of young people can seldom be found. Are you coming to our Association? We are all anxious to see you. If you can, come so as to stay over one Sabbath here at Salem before Association.

SALEM, W. Va.

FROM L. F. SKAGGS.

My health is not very good at this time. It has been a very hard winter on missionaries, so many sudden changes in the weather. I suppose I am doing the work of two men, and it seems almost impossible to avoid it. The way my present labors are planned I have to go such long trips to and from the railroad in times of bad weather. We closed a series of meetings at the Providence Church, Texas county, which lasted nine days. There were no conversions that I know of, but the church is quickened into a new life, and their faith is strengthened. At the close of the last service a weekly prayer-meeting was appointed, and \$5 05 contributed for missions. This was very encouraging, as there had been but 25 cents contributed at that place in nearly three years; and they promise to try to contribute something each time I visit them. I preached one discourse on the perpetuity of the moral law, and one on the Sabbath. Both were well received by the people. What we need is pure lives among those who profess to be the people who keep the commandments of God and the faith of Jesus. Seventh-day Baptists claim to be the people; does our everyday life demonstrate this to the world? "By their fruits ye shall know them," said the Master. "If ye love me keep my commandments, and ye shall abide in my love, even as I have kept my Father's commandments and abide in his love."

BILLINGS, Mo., Feb. 28, 1893.

LET each of us lay this well to heart, that our Sabbaths are a gift from our kind Father of unspeakable value. Used in the best way, they do make stepping-stones for our feet to walk to heaven by. They open to us at the wayside so many oratories and Bethel-like retreats where we may refresh our jaded spiritual nature, cultivate closer acquaintance with Christ, offer to God a less hurried praise, clear ourselves from the dust of time, re-examine the foundations of our confidence, scrutinize our motives, repair our faults and revive our drooping ardor in the task of self-discipline for eternal bliss. To make the very best of such costly possibilities—fifty-two of them in the year's round—how infinitely is that to be desired for such Christians as we are, far behind in grace, and battling with conditions adverse to holiness! To lose our Sabbaths and all they might bring to us—can anything replace a loss like that?—*Dykes.*

WOMAN'S WORK.

ENCOURAGING reports begin to come in concerning the canvass for the RECORDER. But the pleasure is not without alloy. Some are found who really want it but do not feel able to take it, and some who have no interest and would not read it if they had it. Here is need of both money and prayers; prayers that there may be a spirit of loyalty in every Seventh-day Baptist heart as also a desire to be well informed, and have a reason for the faith they possess. All this is materially helped by reading this excellent paper. Are there not some who would be glad to contribute to the most worthy object of placing the RECORDER in those homes where it would be a comfort and a blessing, but where it cannot go except by the kindness or helpfulness of some friends more favored with the good things of this life than these worthy families, where sickness or affliction cast their dark shadows? If there are any such, please report to any member of Woman's Board.

THE JOY OF SELF-DENIAL.

When we read the three letters in the RECORDER of January 26th, from our missionary sisters in China, so full of gratitude and heartfelt thanks for their Christmas gifts, we could but feel there was no joy sweeter than that of knowing we had been instrumental in giving happiness to others.

Yet how small these little deeds of service seem in comparison to the sacrifice they have made for uplifting and winning souls to Christ.

As their field of labor broadens and increases in strength, year by year, it calls for a still greater effort, on our part, to give as we have the means and ability, so that the *Master's* work may not be crippled for a lack of energy, and greater self-denial if need be on our part. O, if we could but know the richness of a life swayed by a love

That seeketh not the good of self alone,
But finds in blessing other lives, completeness for its own.

For there is no life complete that has no love or desire to benefit others. The sweetest and most beautiful lives we have ever known or read of were those whose whole life was spent in self-forgetfulness, and for the good of others.

Not many years ago a young girl, a teacher in Ohio, was sent by her own desire as a missionary to India. For six years she labored in that far off land, when her health failed and she was compelled to return home for rest and treatment. Her disease seemed to baffle the skill of the physician she consulted, for she grew no better. The thought finally occurred to her that her symptoms were the same as those she had known in India who were afflicted with that loathsome disease, leprosy. She told her fears to her physician, who advised her to consult an eminent physician in New York. By doing so she found her fears were correct. She immediately made up her mind what she would do.

She would return to India, to a place she knew of inhabited by leprous people, who were in need of some Christian soul to tell them of Jesus and his undying love. The next day she bade farewell to home and loved ones, suppressing the desire to be clasped once more to a fond mother's heart, refusing the kiss of a much loved sister, for fear she might impart the dread disease to them.

There she will suffer and labor till Jesus calls her home to that beautiful mansion pre-

pared for her, where there will be no more sickness or sad farewells.

The influence of such a Christian life will never die. Its power to benefit and lift up the world will go on forever. If we would make our "life work" a success, if we would attain that higher life which all true Christians so much desire, we must follow the example that Jesus has set for us. He lived not for self, but delighted in doing good and sacrificing for others.

"Who doeth good by loving deed or word,
Who lifteth up a fallen one or dries a tear,
Who helps another bear his heavy cross,
Or on the parched and fevered lips doth pour
A blessed draught of water sweet and cool,
Becomes co-workers with the Lord of All;
Secures a rightful share in His success
And in the happiness that springs therefrom."

A. B. C.

ALBION, Wis., Feb. 15, 1893.

A WORD ABOUT A RETURNED MEDICAL MISSIONARY.

In the month of May last there reached us from Ohio a substantial package for the Christmas Box, designated for Dr. Swinney. Later came a line from Dr. Kate C. Woodhull, a returned missionary from China, informing us that she had sent the package, and that, at Dr. Swinney's request, she should call upon us when she came to New York. Last week she made the long promised call, followed later by a brief visit, taking tea and spending the evening with us and a few other friends. Dr. Woodhull told us so many things which would be of interest to others that we do not feel like appropriating them entirely to ourselves, and so we pass them on through the RECORDER. Twenty-two years ago she was a student in the medical college from which Dr. Swinney afterwards graduated, but after studying for a year she went to another college, from which she received her degree in 1873. Then after some time occupied in hospital practice in New York, and two years' study abroad, she settled in Brooklyn, where she practiced for a number of years. When Dr. Swinney accepted the call of our Missionary Board to go to Shanghai, she was, as many of us know, doing a large general practice in Smyrna, Delaware; and knowing the value of the situation, and the need of a competent woman physician to occupy it, she made an effort to find the right one to take her place, and finally turned over her practice to Dr. Woodhull, who immediately removed from Brooklyn to Smyrna. But while Dr. Woodhull remained in Delaware her heart followed Dr. Swinney across the continent and the broad ocean to the land which was groping in idolatry and heathen darkness. Strange as it may seem, before one year had gone by, Dr. Woodhull received a call from the Congregational Board of Foreign Missions, to go to Foochow as a medical missionary, and, joyfully laying down her home work with the flattering worldly promise, she accepted the call and prepared to go. Accompanied by her sister, who was a teacher, she left America one year after Dr. Swinney's departure. Arriving in Shanghai she spent a week with our missionaries before proceeding to Foochow, a city two days and a half by steamer south of Shanghai, situated on a river or arm of the sea, twelve miles above navigation. Here she began the duties of her vocation upon the second day after reaching her destination. After eight years she found her health so much reduced as to demand a rest and change, and with a year's leave of absence she came home, reaching this country last spring, a short time before sending the Christmas gift for Dr. Swinney.

On her way from Foochow she again stopped at Shanghai and spent another most pleasant week with our missionaries, sharing Dr. Swinney's room, which she describes as comfortable and home-like, its great charm being an open grate fire which helps to cheer and rest our good doctor after her hard day's work among the sick and poor, and which Dr. Swinney characterizes as her "one great big extravagance."

Dr. Woodhull is spending a few weeks in New York attending lectures and clinics, and so "brushing up" preparatory to returning again to her field in the autumn. Excepting a visit with Mr. and Mrs. Davis on their return home, Dr. Woodhull is the only caller direct from Dr. Swinney whom it has been our pleasure to meet; and to shake hands and talk with one who had come directly from her hearthstone, who had shared her hospitality, and whose experiences were so similar to hers, who had succeeded her in America, and followed her to China, was most gratifying. The average New Yorker expects to call a "specialist" for each diseased organ of the body, from a dermatologist for the scalp to a chiropodist for the toes, and such people hardly realize the meaning of the term "doctor" in its broad sense. To us then it is both surprising and educating to hear Dr. Woodhull modestly tell of her experiences in dental practice, her delicate manipulations upon the eyes, including many successful cataract operations which, in the home land, are tremblingly given to oculists of large practice, and larger price; her treatment of the ears and throat, her general and special surgical work; her difficult and laborious obstetrical practice, and her training of native helpers, five of whom she has left, under her sister's direction, to carry on the work during her absence. Coupled with these was her study of the Foochow language which bears only a remote relation to the dialect of other parts of the Flowery Kingdom, and was alone enough to demand one's entire time. All these, and dozens of minor matters, the recital of which we gathered by our many questions, makes one feel that such work as one has been accustomed to regard as consequential is only very small, and that to be *anything* in this world one must be a Foreign Medical Missionary.

When Dr. Woodhull goes back to Foochow she expects another physician from Ann Arbor, Mich., to go with her as an assistant in the work. Dr. Swinney's brief letters in the RECORDER, from time to time, have given us glimpses into the amount of work which she has to do, but an hour's talk with a returned missionary impresses one more than many letters could do, with the manifold and almost insurmountable obstacles which have to be met, and conquered, on a foreign field. We read that ten years is considered as long as any medical missionary should remain on a foreign field without change and rest, and we are glad to hear that there is a prospect of Dr. Swinney's coming home for a visit during her summer vacation, as it is now almost ten years since she went away. If she comes it will be quite possible that her next meeting with Dr. Woodhull will be in America instead of China. Dr. Woodhull has addressed a number of meetings upon medical mission work in China, and we had hoped to be able to make an appointment with her for an evening to speak to our friends, who would enjoy being taught by her, but she needs her evenings for rest after attending clinics most of the day, and so we had not the heart to tax her an extra hour. In your prayers for our own missionaries remember also this dear woman who counts home and country and position as naught, when weighed against the privilege of working while she may for him who says, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

P. J. B. WAIT.

THE SABBATH RECORDER.

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ONE GIFT.

BY PHOEBE CARY.

One smile can glorify a day,
One word new hope impart;
The least disciple need not say
There are no alms to give away,
If love be in the heart.

How much trouble he avoids who does not look to see what his neighbor says, or does, or thinks, but only to what he does himself, that it may be just and pure!—*Marcus Aurelius.*

How many people excuse themselves from Christian duties because of the actual or fancied faults of others. But remember, that if you lose your soul, it will not be because there are hypocrites in the church, but because there is sin your own heart.

We desire to procure a few extra copies of the RECORDER of the issue of March 16, 1893. If any who have read their papers, and do not care to preserve them, will kindly send them to this office, they will confer a favor upon friends of the late Dr. Potter.

It is worthy of note, while discussing the question of restricted immigration, that the fewest illiterate persons who come to our shores from the countries of the Old World are Scandinavians. They are less than one per cent of all who come from Norway, Sweden and Denmark. Italy sends the greatest number of illiterate people. More than seventy-five per cent of the immigrants from that country can neither read nor write.

There has been noticeable a growing demand among our pioneer churches and home mission pastors for fresh, crisp, thoroughly evangelical literature, from our own press, for daily and weekly use in Christian work. A bright weekly paper, devoted especially to pungent paragraphs of pure gospel truth, together with the living issues of the great and intensely interesting questions of Sabbath Reform would fill a most important place now in our work. Brethren and sisters of the denomination, do you want such a paper?

In a recent number of the *Union Signal* there is an earnest call for a "Week of Prayer," the first week in April, for the "Sabbath cause." An esteemed friend suggests that all who love the Sabbath of the Bible could most reasonably and heartily join in this request, and devoutly pray that all Christians may become loyal to the Sabbath, as clearly pointed out in the Decalogue, and always faithfully observed by Christ and his apostles. But this does not mean the Sunday of popular observance, but the Sabbath of Jehovah's appointment and sanctification.

An interesting letter comes to us from Rev. J. H. Wallfisch, Mus. Doc., of Liegnitz, Ger-

many, where he is located in evangelical and Sabbath Reform labor. He receives his support largely from private contributions sent by friends who are interested in his work. He appeals to any friends of the cause in this country for aid to carry on his work of preaching, printing and distributing the truths of the gospel. Any contributions to aid this brother in his good work may be sent directly to him as above indicated or to the Editor of the SABBATH RECORDER, who will see that it is properly forwarded. This brother received his degree, Doctor of Music, at Milton College, some years ago, and has the confidence of our brethren in Wisconsin who know him.

The *Boston Traveller* speaks in strong language against the whisky tax, as a source of internal revenue; and closes its arguments in favor of its abolition with the following cogent reasons:

First. Evidence is abundant that the effect of the national beer and whisky tax has been to build up a powerful oligarchy that defies all moral law and intends to control all political law.

Second. That the liquor traffic has greatly thrived through the quasi participation of the government.

Third. That the moral sense of the nation has been greatly debauched by the receipt of enormous sums of money collected from the beer and whisky interests.

Fourth. That the enforcement of State and local laws for the suppression or restriction of the liquor traffic has been greatly impeded by the powers acquired, or supposed to be acquired, by liquor dealers on account of Government taxation.

Fifth. That the liquor tax system furnishes protection for almost every class of corruption in national politics.

PROFESSOR TOTTEN'S interpretations of prophecy have attracted considerable attention in some circles, and these curious and very positive statements have been from time to time published in both religious and secular papers. In this issue will be found his latest statements, clipped from *The Press*, New York, of last week. While we are not prepared to accept the chronological exactness of the Professor's calculations, we certainly are not competent to deny that his interpretations are correct. But we cannot forget that many others have spoken, at different times, with all the positiveness of his convictions, and all the definiteness of his dates, and yet the affairs of this world go right along about as hitherto. We believe the Scriptures teach the doctrine of the personal second coming of our Saviour, but we also strongly incline to the opinion that, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36. See also Acts 1: 7, 1 Thess. 5: 2. Our greatest concern should be to live daily and hourly in the faithful performance of Christian services, and in devout acknowledgement of God's supreme authority in all things. Then it will make little difference to us whether Professor Totten's views are correct, or the views of others, perhaps equally as competent to interpret the Scriptures, whose conclusions are quite unlike his own.

It is of public interest to know that the attempt made in New Jersey to secure appropriation of public funds in support of Catholic schools, has proved a failure. A decision by the Attorney General of the State declares such appropriation unconstitutional. In the bill, as presented, the usual objectionable term, "porochial schools," was omitted and "private incorporation" was cunningly substituted. But, in

this case, it is true, as Job said in his day: "He taketh the wise in his own craftiness."

One of the most dangerous tendencies of our times is that of uniting Church and State through religious legislation. And one of the strangest hallucinations into which many Protestants have fallen is to urge the very thing against which they in other cases, protest, viz., religious legislation, to enforce the observance of Sunday as the Sabbath. Here they unite with Catholics in doing what they loudly declared must never be done! And when this point is once carried in the matter of Sunday legislation, those same Protestants will be horrified to find that they too have been "caught in their own craftiness," and that they are at the mercy of the Catholic hierarchy, not only in matters pertaining to private schools, but also the public schools, and many points of religious faith as distinctively Catholic in their authority as the observance of Sunday.

REV. ARTHUR E. MAIN, D. D., has been elected by the Trustees of Alfred University to fill the place made vacant by the death of our lamented President, J. Allen. This important meeting was held pursuant to notice, Wednesday evening, March 22d, the committee consisting of Geo. H. Babcock, Dr. Daniel Lewis, and Rev. Dr. L. A. Platts having notified the Trustees that they were ready to report. Their recommendation of Dr. Main was made after a very careful canvass of the important questions and personal qualifications involved in the choice.

This action of the Trustees will unquestionably receive the most hearty approval of the many friends of Alfred University. Doctor Main is well known throughout our denomination as a man of superior scholarship, breadth of mind, originality of thought, intense devotion to any chosen field of labor, and persistency in carrying out his plans and convictions. His eminently useful services as Corresponding Secretary of the Missionary Society for the past twelve years have in no way disqualified him for his new field of work. These labors have brought him into more intimate acquaintance with our work and our people than could have been done in any ordinary pastorate or even in any of our schools as a practical educator. He will be all the better qualified to stand at the head of our University, and its Theological Department, to receive the young men and women from these many homes where he has met them, and lead them to enlarged conceptions of life's work and destiny, and then send them back, well disciplined and inspired, to these opening fields of opportunity.

Doctor Main will be warmly welcomed by the noble band of men and women composing the Faculty of the University if he shall decide to come. While the dark clouds of sorrow overshadow the community and all friends of the school, by reason of the great losses it has sustained, still rays of light are already beginning to pierce the darkness and fill our hearts with hope. We sincerely hope the call will be accepted by Bro. Main, and that he will be able to enter upon his duties at the opening of the next term.

[From L. C. Randolph.]

—DURING the delightful summer months which are rapidly approaching, Chicago will be rechristened. Her new name will be "opportunity." She will be the center on which the restless world will cast its longing eyes. Each person sees in the great Fair his own opportunity. The scientist sees an unparalleled opportunity to pursue his investigations; the mer-

chant to advertise his business; the humanitarian to study his fellow creatures; the hotel-keeper to fill his purse; the pick-pocket to get the purse of others. The country cousins to visit their luckless city connections; the boys and girls to have an indefinitely glorious time.

It is to the honor of our human race that certain earnest souls have found in Chicago and the World's Fair a grand opportunity to *preach the gospel*. Evangelistic services will be conducted in Chicago next summer on a scale which the world has never seen before.

The Commander-in-chief of the campaign will be the veteran Moody, who will spend part of the summer on the ground. He will be ably assisted by a staff of such well-known men as B. Fay Mills, Major D. W. Whittle, Theodore L. Cuyler, T. DeWitt Talmage, J. Wilbur Chapman, and the English preacher, John McNeill.

The music will be in charge of the famous quartet of workers, Ira D. Sankey, D. B. Towner, H. H. McGranahan and George C. Stebbins.

The work will be divided into two distinct divisions, church work and tent work, under separate managements. Meetings will be held on each of the three "sides" of the city at some central church. Then there will be the tent meetings under mammoth spreads of canvas. The tent services have been very successful in Chicago, and much is expected of them. Mr. Moody has been looking forward to this campaign for some time. It will be the crowning event of his long and successful career.

—In this age when science and invention are daily combining to display before us new and bewildering tricks, we pause a moment to admire the feats of legerdemain, which Prof. Elisha Gray is preparing to perform with his "telamograph." Prof. Gray proposes to drop the dots and dashes of the telegraphic alphabet into oblivion and transmit handwriting, and outline sketches by electricity. A New York merchant will then be able to send his check to Chicago in the time required to write it, and a newspaper correspondent can furnish to all the illustrated morning papers the facial outlines of the man who is latest before the public eye. Aladdin, with his wonderful lamp, was all right for his day, but if he were living now he would scarcely be mentioned in the papers, except as a harmless genius, who had outlived his usefulness.

—A CORRESPONDENT quotes our statement in the RECORDER of February 16th, that "the State has nothing to do with the first four commandments of the Decalogue," and raises the following questions which had caused his own mind to doubt the entire soundness of the principle:

1. "I have understood that there are one or two companies in Boston, engaged in the manufacture and sale of idols to the Chinese. Has the 'State' no right to enact laws for the suppression and prohibition of such a nefarious business?"

2. "How do you harmonize your statement with Job in reference to idolatry? 31:26-28. 'If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that is above.'"

The civil government of God's chosen people in Old Testament times was a Theocracy. That is, the same God who was the spiritual sover-

eign of the people was also their real temporal ruler. The judges and kings who were in authority were under his direction. There was no distinction between civil and religious laws.

Why this was so we need not inquire now. It was so; but when Christ came to perform his mediatorial service the old dispensation passed away. The new kingdom, Christ's kingdom, was a spiritual kingdom set up in the hearts of men everywhere, independent of civil government. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," said Christ. His gospel was to go everywhere, subduing men by its spiritual power. "The kingdoms of this world" were to be made subject to Christ,—not civilly but spiritually, for "the kingdom of God is within you."

The founders of our government recognized the fact that religious matters were beyond their jurisdiction. Civil government was necessary for the mutual protection of rights, one of them being the right to worship God according to the dictates of individual conscience. Under the Constitution, the government has no authority to prohibit the manufacture and sale of idols—*on religious grounds*. If the business were a direct menace to the peace of society, the government might interfere to protect its citizens; but it should show no partiality among religions or religious institutions *as such*.

The friends of Sunday laws get their authority and comfort from the Old Testament. They leave the New Testament out of the question. If the Old Testament authorizes us to make Sunday laws, it authorizes us to support the preachers and public worship by government tax, and use the machinery of government to advance the Bible religion. You and I take Christ as our authority and study the Old Testament in the light of his words. Where will we find in the New Testament any authority for bolstering up our religion or our religious institutions by civil law?

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., March 24, 1893.

Cleveland vs. Hill. The air is full of rumors, hints, mutterings, and hushed expectancy of a coming storm. How much of this is mere imagination and guess-work time will tell. It is reported that the President is disposed to assert an unusual independence of Senators, and consult their constituents, directly in the matter of appointments. It is further said that this course will provide allies for Senator Hill in case the latter takes the war-path, which many think he is sure to do.

That Senator's ambition is neither dead nor sleepy. He seems careless of wealth, society, pleasure, domestic happiness, literary or oratorical distinction, and of all else that could divert the current of his political ambition. Cleveland has been the rock that stayed his triumphant course. Him he could not sweep aside though his friends were moved out of place. How can the President stand by those friends and right their wrongs without a grapple with his former rival? If the President could depend on the Senate he might deprive Hill of all influence in the distribution of patronage, and if he chose, even induce Tammany to turn its back upon him as it did of old upon Aaron Burr when Jefferson ignored that ambitious schemer. These things Democrats are whispering and Republicans uttering aloud, but history will not be encored, and the most curi-

ous, the most eager, the most prophetic, will be obliged to wait until new history is made before they can write it.

If Cleveland was a pattern politician of a common type it might be easier to forecast the future. But he is not. He disregards so many of the ordinary methods, and has so much rugged sincerity and resolute will, so much faith in himself and in the people, and so much more than ordinary political courage that he may outsail storms which would wreck a more timid and crafty sailor.

Political honesty must be credited him, though inconsistencies can be recalled. In the main he stands by his political ideas courageously. He is a politician born, not made, and being *genuine* and large, however erroneous, he will make a way for himself and disappoint many hopes and prophecies.

It was a surprise to those who knew them that the President did not give some suitable appointment to his only surviving brother, the Rev. Wm. Cleveland. This brother was college bred as the President was not. As a preacher he is acute and profound, with a cultivated diction and an unostentatious and pleasing manner. He has delivered in Washington an occasional sermon not inferior to those of her most famous preachers. He has lacked only a more pronounced oratory, more vocal force and imagination, something more of his brother's strong vitality, abundant health, good digestion, and opportunities, to make him as famous in his chosen field as the other in his. But instead he has for years rode over the hills of Northern New York, ministering to two small churches, while his brother, dispensing a hundred thousand offices, bestowed none upon him. Whether this be due to a conscientious adherence of the clergyman to his appointed work or to the political conscience of the dispenser of patronage, or to both, it is certainly worthy of note. CAPITAL.

WORLD'S FAIR.

Seventh-day Baptists have been well treated by the World's Fair officials. Our space is ample and well located, and our representation in the Religious Congress is more than any other denomination according to our numbers. Objects of interest for our exhibit are earnestly solicited. Some have been received, but the great bulk of what we ought to have is yet to come. Send on pictures of your churches, schools, parsonage, pastors and well known laymen. Also any object of denominational interest. Read carefully the article by F. E. Peterson in this week's RECORDER about the Religious Congress. The list must soon be completed which is to make up our representation, and it is important that persons be selected who will come. Let those persons who are asked by Dr. Barrow to become members respond, "yes," and then plan to attend that Council which is to be the greatest and grandest convocation ever held in the interest of religion.

IRA J. ORDWAY, *Chairman of Com.*

ANNOUNCEMENT.

MILTON, Wis., March 15, 1893.

To the Editor of the SABBATH RECORDER:

The impression having gone out among our people to some extent that those in attendance at Conference next summer would be called upon to pay for their dinners, the committee wish to announce, through the RECORDER, that dinners will be furnished on the grounds, and no charge will be made for meals.

By order of the committee,

F. C. DUNN, *Clerk.*

YOUNG PEOPLE'S WORK.

YOUNG FRIENDS, have you noticed that card in the RECORDER signed by H. D. Babcock, asking for a foreman in the molding department of his iron works? Do you suppose that a Sabbath-keeper has secured the position? I doubt it. Do you suppose that Mr. Babcock preferred a Sabbath-keeper? Most certainly. That was his object in advertising in the RECORDER. Between two men of equal ability would he have chosen the Sabbath-keeper? Most assuredly. Would he have employed an incompetent or inexperienced man simply because he was a Sabbath-keeper? Of course not. No one could ask it of him. Why then are not these positions of trust and profit in our shops and factories filled by Seventh-day men? Simply because we have no men who are qualified. Without doubt, many a young man in our denomination saw that notice in the RECORDER, and wished for the place. How could he secure it? In no other way except that way in which other men obtain such positions; by beginning at the bottom. Young friend, do you really desire to be foreman in some department of labor? Then you must have patience to work two, three, five, ten years to prepare yourself. But our space is limited. More of this same subject next week.

MRS. HARDCRABBLE'S WOOD-PILE.

Mrs. Hardscrabble went to the consecration meeting. How she did enjoy it! She listened intently to the different testimonies. One young man said he thought that it was easier to live a Christian life here in this village than in many other places, because there was so much work for Christ one could find to do. It brought to her mind a scene she had witnessed that winter. Mrs. Hardscrabble had attended the annual dinner given by the church. Margaret Thoughtful had seen to it that she and Susy Poorhouse had invitations as well as Mrs. Dea. Thrifty and Mrs. Fullpurse. She had gone from the dinner fed in more than one sense. As she drew near her home there seemed to be an unusual commotion in her back yard, and as she entered the gate she saw three young men working industriously at her wood-pile. "Well, boys," she said, "you seem to have taken advantage of my absence. Come in when you finish and I will pay you." "We have our pay already," they said, and from the tone of voice and expression of face she knew from whence it came. They were improving their opportunity, and working for Christ. One of the boys was the young man she had heard at the consecration meeting. Where were the other two at the time? They had gone to carry the glad tidings to a small community a few miles distant. "Surely," thought Mrs. Hardscrabble, "these boys must be nephews or cousins of Miss Thoughtful." They were the same boys who, with two or three brothers, had dug a small garden of potatoes for Uncle Rheumatiz last fall.

Perhaps if this incident were related in the RECORDER, which visits so many homes, it might set others to looking around them to see if there were any needy ones near by whose burdens might be lightened. It is greatly to ones advantage to be related to the Thoughtful family. Suppose that we who are not related should form acquaintances and marry into the family.

IRIS.

MAKE life a ministry of love, and it will always be worth living.

PRAYER-MEETING COMMITTEE.

BY MARY WHEELER.

First, what are the duties of the Prayer-meeting Committee? The model constitution says, "It shall be the duty of this committee to have in charge the prayer-meeting, and to see that a topic is assigned and a leader appointed for every meeting, and to do what it can to secure the faithfulness to the prayer-meeting pledge."

The *Standard* says the Christian Endeavor meeting is a co-operative business institution. Business means what a person busies himself about, and co-operative does not mean that one person is to do all the work and another to get all of the profit.

The question is asked, "What is necessary to the attainment of the ends of this Christian Endeavor meeting?" First, the Holy Spirit, without which nothing is possible. Second, enthusiasm. Third, prayerful seriousness.

Enthusiasm is something we need, and it is obtained by prayerful seriousness. We must be in earnest seven days in a week, and for this we must pray.

How can we help our meeting? By prayer. To have the prayer-meeting in charge means not only to select a leader and a topic, but to pray for the meeting before we go. Simply to select a leader is not enough. He should be spoken to beforehand in order that it may be upon his mind. Also if we have found anything upon the topic, we might tell him about it or let him take it to read. If a person who is timid is to be the leader he should be looked up about two weeks beforehand and helped to prepare for leading the meeting. Of course our suggestions or help must be offered in a way that will not offend.

One person will like personal help while another can be helped more by the committee's asking some of the more active ones to take some definite part early in the meetings. In this way those awkward pauses are avoided, and the timid boy has no time for reflecting and thinking that the meeting drags because he is leader. In fact, this is a good plan for few or many of the active ones to adopt, not to allow any of the first part of the meeting to drag.

Another thing which is helpful is for each one of the committee to be as well prepared on the topic as though he were to lead.

If we would have faithfulness to the prayer-meeting pledge, we must do all we can to make the prayer-meeting interesting, encouraging the backward ones to take part by taking part ourselves.

The great success in the prayer-meeting comes from prayer. Not altogether the prayers offered in the meeting, but those before are of great benefit. An excellent plan is for the committee to meet sometime during the week to pray especially for the meeting.

I hope you will all read, if you have not already done so, the excellent article in the November *Standard* on the work of the Prayer-meeting Committee.

In closing I will quote these words from the *Standard*: "Prayer in our present connection is consultation with God about his work. As we talk matters over with him we get more and more into his way of looking at them. And only when we are in accord with the will and purposes of God can the Holy Spirit work with us; then it is possible for us to be filled with that divine enthusiasm which no man can get up, but which comes from above."

OUR MIRROR.

PRESIDENT'S LETTER.

If we cannot induce people to come where the gospel is, then, in order to reach them, it will be necessary to go with the gospel where they are.

Several singers and Y. M. C. A. workers, under the direction of the pastors of the two churches at Milton Junction, Wis., began a series of gospel meetings in that place, alternating between the two churches. Services were skillfully conducted day and evening for one week. Immediately following this, L. C. Randolph, of Chicago, continued the meetings for another week, pursuing very much the same methods of work. Few unconverted people attended, except Sunday evenings. Although these meetings were ably conducted and were endorsed by the active church people of the town; although there was a trained quartet and cornet music, yet it was noticeable that at some of the meetings not more than two unconverted people were present.

There are two large public halls in the place, and one of the business men volunteered to bear all the expense for a week if the services could be removed to one of these halls. There was no opposition by friends of the cause. A few had been converted during the first two weeks of the meetings, but the following week, while the meetings were held in the hall, new ones came every night. The sixth evening of our meetings twenty went forward, nearly all converted. Some who had already found the Saviour were not present, and others asked for prayers by raising the hand. Probably about thirty in all have been converted and reclaimed at this writing.

All these meetings were well-attended and supported by the Christian people of both churches, but without the unconverted present it seemed impossible to reach them. The attendance in the hall has been from one hundred to three hundred, and the number of unconverted people from twenty-five to one hundred. Pastor Hills will provide a regular Sunday or Sunday night service at some place suitable to continue this work. May God lead us to the places where unconverted people are, and make us instruments in his hands to lead men to Christ.

My next letter will be written at Jackson Centre, where, with the Milton College Quartet, No. 2, we are holding revival meetings.

E. B. SAUNDERS.

—THE revival meetings at Salem, W. Va., which were recently held by the Rev. J. L. Huffman, were interesting and resulted in several conversions. The outlook for the spring term of school is very good.

—THE series of revival meetings which have been held at Milton Junction during the past few weeks under the direction of the Rev. L. C. Randolph, closed Sunday evening, March 19th. The interest remained great until the close and the hall was crowded at the last meeting, several making the decision then to lead Christian lives.

—THE first list of twenty names of persons who have agreed to read the RECORDER every week for one year, was sent in by Judson Rosebush, of Alfred Centre. The second list also came from Alfred Centre, and was secured by Elon Gilbert. Let the work continue. Remember that a list of ten names secures fifty cents, and that twenty-five cents will be given for lists of five names.

—THE Dodge Centre Junior Society has a membership of eighteen active and several associate members, and is under the direction of a committee of five from the Senior Society. Occasionally one of the children leads the meeting, usually reading a chapter, and telling a story of some Bible character. This, with music and prayer, constitutes the general exercises, after which the society is divided into classes for a more thorough examination of the topic. The consecration meeting is an enjoyable service, the children offering sentence prayers, and reciting texts instead of speaking of their own experience, as a rule, though some do not confine themselves to the texts alone.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.

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LESSON II.—AFFLICTIONS SANCTIFIED.

For Sabbath-day, April 8, 1893.

SCRIPTURE LESSON.—Job 5: 17-27.

GOLDEN TEXT.—*For whom the Lord loveth he chasteneth.—Heb. 12: 6.*

INTRODUCTION.—Job witnesses to the reality of religion by his patience and belief in God. In his affliction he "sins not with his lips." The question of the workings of Providence now begins to be discussed. Job mourns that he was ever born and wonders why life is given unto the bitter in soul. Three friends, chief men, come to condole with him and give him some advice. The first to speak is the oldest, Eliphaz, the Temanite, who reproves Job for what he supposes is a lack of religion, and takes the position in his argument that God's judgments are for the wicked. He advises Job to seek God and commit unto him his cause. The present lesson is to show the happy end of God's correction.

EXPLANATORY NOTES.—v. 17. "Happy." Especially favored. "Whom God correcteth." No matter by what means. In any condition or affliction which comes from God it is much better than to be wicked and have every worldly pleasure or all its wealth. "Despise not." Do not complain bitterly, nor murmur against the Almighty. "Chastening." Correction by punishment to purify from faults. v. 18. "Maketh sore." Causes pain for man's good. "Bindeth up." Healeth when sufficient pain has been endured, when God's purpose has been accomplished. The next line repeats the same thought in different wording. Eliphaz implies that Job is a sinner above other men or else he would not suffer as he did. Job, however, is not conscious of any such action, but knows that in sincerity he has served God. Eliphaz was true in his speech, but made the wrong application. v. 19. "Six troubles, yea, in seven." An indefinite number. We are told to forgive as often as one repents. How much more shall God be merciful and deliver in times of trouble. "No evil touch thee." No injury come to the believer. v. 20. Here begins an enumeration of the dangers which come to the sinner, but from which the righteous are redeemed. "Famine" and "war" slay their thousands. v. 21. "Scourge of the tongue." The very common gossip which too often results in slander. Shakespeare says the tongue "outvenoms all the worms of the Nile." "Afraid of destruction." No spoiling shall terrify the righteous, no pestilence or disease suddenly appearing will alarm. v. 22. "Destruction and dearth." The powers of nature, these even work for the good of God's people. "Beasts." That dwell in eastern districts and attacked shepherds and flocks. See Isa. 11: 6-9. v. 23. "In league with the stones." They shall agree, as it were, not to hurt

him or trouble him with great abundance on tilled ground. Providence shall be on his side in ordering such things. "Beasts be at peace with thee." Tame or afraid of him and thus flee. v. 24. "Thy tent is in peace." No bands of robbers shall molest thee, as in Job 1: 14-17. God preserves the fold of his servants and they "shall miss nothing." Likewise their families shall escape danger. See 1: 19. How all this from Eliphaz implicated Job, for if it were true of all individuals then surely Job was a great sinner, for nearly all these calamities were come upon him. v. 25. "Thy seed be great." Thy children and posterity great in numbers and influence. They shall flourish and be happy. v. 26. "Come to thy grave." Shall reach the limit of human existence, be ripe for heaven and eternal blessedness, having fulfilled his earthly mission. "Shock of corn . . . season." All ripe, full of good, sound grain and ready for harvesting. v. 27. "We have searched it." We have made a thorough investigation of this subject, now receive our instruction and profit by it. "Hear it, and know thou it for thy good." God is correcting thee. He has suffered you to lose your vast wealth, your own servants and children, and now your own health, strength, and influence. Surely sin lieth at thy door. Despise not the chastening of the Almighty nor our wise advice. Repent and let this affliction result in the good God intends. But Eliphaz did not speak the thing that was right; at least in the application of what may have been truth, he was wrong. See 42: 7.

LEADING THOUGHT.—God is on the side of goodness, and will chastise the evil doer, though all affliction is not the outcome of the sins of the afflicted.

SUGGESTED THOUGHTS.—On general principles, a virtuous man, honest, industrious man, will be most likely to prosper. Intemperate, idle people cannot stand a good chance to succeed in even temporal things. Righteousness exalteth a nation; crime, drunkenness, lawlessness, will work its destruction. The fifth commandment is one of promise. Great peace have they that love God's law. Obedience brings blessing. Disobedience brings cursing. Read Isa. 56: 2-7; 58: 13, 14. All of God's people have suffered in some way. Christ, the apostles, thousands of martyrs, many Sabbath-keepers, prove that all affliction is not the result of sin, but much is the world's persecution of the righteous. Virtue is not always rewarded on the spot, but will be in God's own time. Misfortune often furnishes a field for self-denial, devotion, testing of faith, and proving the reality of Christianity.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 2d.)

OUR DELIVERER IN TIME OF TROUBLE.—Job 5: 19-22, 2 Cor. 12: 9, 10.

God's ways of deliverance are not always our ways. He does avert calamities, prevents evil from touching his children, saves from slander, from starvation, and many such troubles, that is, when he sees that these things are not needed for discipline; but he often delivers us as he did Paul, by giving grace sufficient to bear it all. Did you ask God to spare you certain trouble? You plead in tears, you believed his "precious promises," but the trouble came all the same. Where was God? Did he not hear or did he refuse to answer? Think a moment. Were you trusting Him wholly? Did you not need a little more discipline? And now that the trouble has passed do you not see added grace, more patience? Are you not more sympathetic and have more charity for others? You were truly delivered, though differently from what you desired. God knew the best way. Thank him for it. Paul did, so that he said he gloried in his infirmities, rejoiced in his tribulations. God is the deliverer in time of trouble. The promise is for those who trust him. If we are among the number, then are we pilgrims on our way to the promised land. He who set us free from the bondage of sin by the great Passover deliverance, provides for our journey. The way is covered by a "divine safe-conduct." "He shall give his angels charge over thee, to keep thee in all thy ways." But these must be the ways of humble faith, obedience, trust, stern integrity, consecrated service, and holy walking with God. Walking in these we are perfectly safe.

Angels our servants are,
And keep in all our ways;
And in their watchful hands they bear
The sacred sons of grace;
Unto that heavenly bliss
They all our steps attend;
And God himself our Father is,
And Jesus is our Friend.

—Wesley.

FOR MEDITATION.—Psa. 34: 19-22; 91: 11, 15; 55: 16-18, 22, Isa. 35: 9, 10, Prov. 24: 16, Micah 7: 8, 1 Cor. 10: 13, 2 Pet. 2: 9, James 1: 2-4.

—THE Bible has primarily to do with sin and salvation, and preachers dwell very much on those themes. If the members of the Sabbath-school think that the mind should be turned in another direction, and comfort to the afflicted and discouraged should be administered, the lesson to-day furnishes that comfort. The superintendent may very briefly refer to the cause of trouble in the world, viz., sin, and then show who came to save us from eternal woe. For the comfort of all, show the cross to be the way of sanctification and deliverance.

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—THE great Rabbis have said that this world was originally made for the Bible and its learners; that now it is "stayed up by three supports: the Bible, worship, and brotherly love." The study of the Bible, then, is not simply a duty, but the greatest of all privileges. Suppose every Bible were taken from us by some pagan or ecclesiastical power, and we were denied the privilege of the Sabbath-school and home study of the Word which tells of the Saviour, the Word which he read and commended to his disciples, and of which he is the incarnation, could a greater calamity ever overtake us in this world? Dear reader, thank God heartily for your privilege, and improve it.

—YOUNG says:

"I grant, the man is vain who writes for praises,
Praise no man e'er deserved, who sought no more."

Shakespeare says: "Our praises are our wages."

Every noble spirit is excited by the love of praise and feels it most, and that is no selfish seeking. The desire to win it by excellent, self-denying labor is an important incentive to well doing and an element of power in that labor. To praise is a duty. Not flattery, not affected commendation, but honest, appreciative expression. You want it yourself, give it to others who deserve it.

READ THE BIBLE ITSELF, NOT ALTOGETHER WHAT OTHERS SAY ABOUT IT.

DR. PHILIP SCHAFF ON BAPTISM.

Prof. F. P. Hobgood said in a prayer-meeting talk that the great mistake made about the Bible these days was, that people read books about the Bible and against the Bible, instead of reading the Bible itself and for themselves. If people would read, study, and understand the Bible as it is, it would be a cure for all the scepticism and infidelity of the times.

When Presbyterians ask you to read "William the Baptist," a book in which they attempt to prove that the immersion for baptism is not taught in the Bible, show them the following statement from Dr. Philip Schaff, one of the leading and most learned Presbyterians of the world. Cut it out and save it. Dr. Schaff, Professor of Church History in Union Theological Seminary, New York City, said:

"The baptism of Christ in the Jordan, and the illustrations of baptism used in the New Testament, are all in favor of immersion, rather than sprinkling, as is freely admitted by the best exegetes, Catholic and Protestant, English and German. Nothing can be gained by an unnatural exegesis. The persistency and aggressiveness of the Baptists have driven the Pedobaptists to the opposite extreme."

Little men are saying that immersion is not Bible baptism; great men of all denominations say, it was the ancient Bible mode.

REMINISCENCES.

In the year 1848 three Seventh-day Baptist students* went from Alfred Academy to Oberlin, Ohio, to pursue their course of studies in Oberlin College. Their purpose had been to reach Oberlin on Friday. But that night they found themselves in Cleveland on account of detentions. They would not travel on the Sabbath (Saturday), and so tarried in Cleveland that day, and kept the Sabbath as best they could. The next day stage coaches were to be run out to Oberlin. The students had catalogues of Oberlin College containing the "Rules and Regulations" of the College, definitely and specifically prohibiting travel by Oberlin students in going to or from the College on the Sabbath (Sunday), and specially declaring, "That no applicant for entrance into the College would be received therein who had traveled on the Sabbath (Sunday) on their journey there."

At the suggestion of Jonathan Allen those rules and that prohibition were taken under consideration early Sunday morning. Though each one spoke his mind freely, yet Mr. Allen's mind was the determining one, who said, substantially: "I have some conscience in respect to this matter. We are Seventh-day Baptists. We are now on our way to Oberlin because we have confidence in that College above all others; and our confidence is mostly based upon its reputed and high religious character and liberality of sentiments. But we are going there to be true Sabbath-keepers if we stay, and to be known and treated as such. In no respect and not in the smallest degree are our religious convictions, or our faith or practice to be hidden or concealed or in any way compromised. We are to live there, if we enter College, as conscientious Seventh-day Baptists, humbly we hope, but openly; and I propose that we have it understood before we enter, if we enter College at all, what our faith is and that we propose to vary not one iota from it."

"Now if these stage coaches are to be run from here to Oberlin on Sunday, I do not know why we should not feel at liberty to ride there on one on Sunday. I have no conscientious scruples against riding out there to-day, and I think it would be a good test of the liberality of the College authorities for us to do so. If, in consequence, they will not receive us as students, then we shall know we would not be accorded the liberty of conscience which would render our stay there either agreeable or profitable. Now the quicker we learn as to that the better for us, so I propose that we ride out to-day."

That plan of action was agreed upon, fare was paid, and passage was taken on a big four-horse coach for Elyria and Oberlin. Mr. Allen rode on the top of the coach by the side of the driver, and thus we rode into Oberlin on Sunday.

The next day those young men made application for entrance into College. As was expected, one of the first questions asked was, "When did you come into town?" Mr. Allen calmly replied, "Yesterday." "But," (in surprise), "did you not know that the rules of our College strictly forbid all travel on the Sabbath, and gave definite, special notice that no one would be accepted as a student here who had traveled on the Sabbath in coming here?" "Yes," replied Mr. Allen calmly, "we had two catalogues of your College, and saw and carefully read and considered your regulations."

*Jonathan Allen, E. P. Larkin, A. C. Spicer.

"Then," (with some emotion), "how could you expect to be received into College to-day, having despised our rules and violated the Sabbath besides, yesterday."

"I will tell you," replied Mr. Allen, "we do not understand that we have violated the Sabbath at all. We were detained and could not reach here on Friday; therefore we stayed over Sabbath in Cleveland and kept it as best we could in a hotel. The next day, as the stages were permitted to run in here, we could not see any reason why we should not be permitted to ride out here on one. Having conscientiously kept the Sabbath according to the commandment, we could not see it to be wrong." Oh! oh! well, you are Seventh-day Baptists, are you?" "Yes, sir; and we thought we might better know as we entered your college, if we entered at all, if we could do so as Seventh-day Baptists, and what liberties we were to have for the exercise of our conscientious, religious convictions, as it respects the Sabbath." "All right! All right! if you are Seventh-day Baptists!" Soon President Mahan and Prof. Chas. G. Phiney entered the office, to whom we were introduced, and to whom an explanation of the circumstances was given, and the conversation in-progress related. By both these we were cordially welcomed and requested to feel ourselves "at home," assured that our being Seventh-day Baptists would be no bar to entire fellowship there, Prof. Phiney saying, "If I was among Seventh-day Baptists, I would keep the Sabbath with them without any hesitation."

We never knew quite surely how we ought to construe that remark. Mr. Allen seriously queried whether that might not have been designed as a hint that now as we were to tarry with them for a year or two, we ought to be willing to keep Sunday with them. However that may have been designed, we were ever treated by these men, and by all the professors except one, with great cordiality and apparent unreserved friendship. We were excused from all class exercises and other duties on the Sabbath. The next Sunday at church, when Pastor Phiney presented an invitation to all new students to unite with the church for the time of their stay in school, which many did do, a special, cordial invitation was publicly extended to the Seventh-day Baptists so to do, assured that such church relation need not embarrass them in keeping their own Sabbath. Mr. Allen repeatedly remarked that he felt assured that the ride into Oberlin on Sunday, thus boldly asserting our principles, was a great gain to us; that we were respected the more for the determination thus manifested to maintain what we thought to be right, religiously.

Such was ever a characteristic of Mr. Allen's character as a student, as a Professor, as a President of the University, and as a citizen.

IN MEMORIAM.

It has pleased our Heavenly Father, to take from us our loved sister, Mrs. Marcia Cushman Buten.

The Missionary Society of Nortonville, Kans., of which she was a member, deem it fitting to place on record this tribute to her memory. She was ever ready to do her duty at all times, in church and society work, and her earnest, conscientious life helped her to do her work well. It was said of her, by one who knew her best, "her pocket-book was never closed to needy causes."

The society request this published in the SABBATH RECORDER.

ANGELINE BABCOCK, }
EMILY F. RANDOLPH, } Com.

I WONDER.

I wonder why any one should need to be urged to the duty of reading the SABBATH RECORDER. The reports from the Missionary and Tract Boards, the earnest words of "The President," the papers full of good thoughts found on the Young People's page, the stirring and inspiring accounts of the Mizpah Mission, the cheering words from the home and foreign fields, and, in fact, on every page may be found something to interest and instruct, while the pleasure of having a knowledge of the different lines of denominational work ought to be a sufficient incentive to a careful reading of each department.

I wonder why some church members are not more interested in reading God's Holy Word. The latest fashion plate is carefully studied, the weekly periodical of news, with all of its items, is diligently searched, and other secular literature, receives a due amount of attention, and that, perhaps, on the Sabbath, while the sacred Book, whose pages unfold so much of beauty and symmetry, lies neglected in some out-of-the-way place.

I wonder if this *overdoing* in reading papers, magazines, and numberless books, has a tendency to destroy the desire to frequently take up God's Word and find some sweet promise to rest upon, some words to give strength when assailed by temptation, or impart grace and wisdom to meet the ills and discouragements in life. If it were the daily custom to turn to its pages and thoughtfully study the simplicity of its language, I wonder if some young people, and old ones too, would not remember to express themselves in more simple terms. Is the English language so destitute of adjectives that a host of "by-words" and "slang phrases" must be resorted to as an aid to give expression and completeness to thought? Christ's "Verily, verily, I say unto you," conveyed a completeness not to be gainsayed; and yet, like all of his language, how pure and simple!

I wonder if the fathers and mothers who have the habit of letting fall from their lips in the presence of their children whom they are striving to train for Christ, the unnecessary "expletives," would be surprised if these same little ones should some day be heard taking God's name in vain.

I wonder if we shall not soon have a reform in this, which detracts so much from the beauty of the Christian life, and I wonder if we can all find a sermon in the text, Matt. 12:36.

LETTIE.

HOME NEWS.

North Carolina.

FAYETTEVILLE.—The SABBATH RECORDER is always warmly welcomed to our homes. Four persons here have been keeping the Sabbath since the meeting of brethren Babcock and Hills last November, as part of the results of their work. My father and I went to visit a sister who has embraced the Sabbath, and it was a pleasure to hear her relate how she had been investigating the Sabbath question for six years, all alone, with no help but God and her Bible. She came to believe that the seventh day was the Sabbath, but she could not understand how Sunday came to be so generally observed. But Mr. Hills' discourse the last night of the meetings satisfied her on that point, and she is now a faithful Sabbath-keeper. We are hoping that the right man may be sent to labor here.

E. P. N.

SUCCESS IN LIFE.

What is success in life, and who is the successful man? Is it not he who sets out in life with the determination to accomplish a certain object, concentrates all his energies upon its attainment, and attains it, no matter what else befalls? If, then, I strive to be rich, like the late Jay Gould, and win riches, am I less successful because at last, like him, I am afflicted with bad health, which cuts short my days and prevents me from enjoying my riches? Am I less successful as a lawyer or a banker because my wife is a vixen or my children are spend-thrifts? Most certainly not. Yet many persons would seem to think I am. Why, asks a great Roman satirist, do you wish for wealth, which ruined Seneca; or for eloquence, which caused Demosthenes and Cicero to be assassinated; or to be a great general like Hannibal, who was defeated at last, and killed himself in exile? But did not each of these men win the very thing he aspired to win? Why, then, judge of his career by its last days, as if its character depended mainly on its catastrophe? Why regard a man's life as successful if it end triumphantly, and as a failure if it end disastrously? If a man lives seventy years, does his seventieth year contain more or less than one-seventieth part of his life, and can it affect the success or failure of that life to more than just that extent?

If Hannibal and Napoleon sought to be great generals, and became such, were they less successful because they finally met with reverses in war and died ingloriously? Was General Grant an unsuccessful man because he died of a very painful disease? Was William Pitt, who aspired to be, and became, the leading statesman and Parliamentary orator of Great Britain, unsuccessful because his efforts to crush the hydra-headed power of Napoleon were defeated by the victory at Austerlitz and he sunk under the blow? If he won the highest station in the kingdom—was First Lord of the Treasury and Chancellor of the Exchequer—did he not obtain the object of his wishes, albeit he died of a broken heart? Because, again, the object of a man's life pursuit does not satisfy him when gained, because

"The lovely toy, so fiercely sought,
Hath lost its charm on being caught,"

is his success less positive? Is not success one thing and happiness another?—*William Mathews, in Harper's Young People.*

WAS IT TOO MUCH?

A young man wrote to ask how much it was his duty, as a man with limited income, to give to the cause and work of God. The writer declined to answer that question; as the Lord had not given him the right to prescribe another's duty. "They have Moses and the prophets," and according to their standard the "tithes," or tenths, and numerous other offerings, were to be given to the service of the Lord. How many are there willing to-day to give even a tithe, a tenth, to say nothing about the free-will offerings, thank offerings, peace offerings, sin offerings, which were offered day by day by the sons of Israel? The Pharisee when he prayed said, "I fast twice in the week, I give tithes of all that I possess," and the Saviour testified that the Pharisees paid "tithes of mint, and anise, and cummin;" but he also tells us that "except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven!"

How many are there to-day whose righteousness does not only not exceed, but does not at all equal the righteousness of the scribes and Pharisees? They have never even paid their tithes to God in any shape, and as to offerings they hardly know what an offering is.

A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked: "Why?" He said: "One dollar for me to give to Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said: "Yes." The bishop was about to tell him: "It is too much," when an Indian clergyman who was standing by whispered, "It might be too much for a white man

to give, but not too much for an Indian who has this-year heard for the first time of the love of Jesus."

It is possible if some of us could for a single day be put back into the darkness of heathenish doubt and unbelief, that the gospel of Christ would have to us a new value, and that we would be ready to devote our time, our talents, and our money to diffuse in all the world the glad tidings of great joy which shall be to all people. And we should not think it too much to give ourselves to live for him who gave himself to die for us.—*The Christian*

GOD'S WAY.

"And he led them forth by a right way, that they might go to a city of habitation."

What a comforting thought it is that God can overrule even our mistakes and failures for our highest good! No one who has been over the Pennsylvania Railroad by daylight can forget the wonderful horse-shoe bend. The first time I saw it, as I looked out my window and watched the rear cars of our train gliding along towards the curve in exactly the opposite direction to that which I was at that time pursuing, and realized that only a few minutes before I was myself in the same position, it flashed into my mind that this is the way in which God sometimes leads his children.

They put themselves into his hands and seek to follow his guidance, but he places them in circumstances which seem to them unfavorable to that development in grace for which they long. Yet they know that their heavenly Father can make no mistake, and, if they leave themselves in his hands, he will bring them safely to their desired haven; and when they look back upon their lives from the end they will see that at the very time when they felt as if they were being led out of the right path, they were really hastening on their way to heaven. Only let us be sure that we are letting Christ lead us, and we may safely leave the details of the journey to him.

"As for God, his way is perfect."

"I know not the way I am going,
But well do I know my Guide;
With a child-like trust I give my hand
To the loving Friend by my side.
The only thing I say to him
As he takes it is, 'Hold it fast;
Suffer me not to lose my way,
And guide me home at last.'"

CURIOS BIBLES FOR THE BIG FAIR.

THE INTERESTING EXHIBIT THE BIBLE SOCIETY HAS PREPARED.

One of the exhibits that is likely to find no counterpart at the Columbian Exposition will be the interesting and curious one which has been prepared by the American Bible Society, a large portion of which was shipped to the West recently. Space has been assigned to it in the building of Manufactures and Liberal Arts. The space is a somewhat contracted one, measuring 25 feet by 16 feet, and is in the balcony of the building. In spite of this the exhibit will be of such a character as to attract attention and comment. In a general way, the purpose of the Bible Society is to show to the visitors to the World's Fair, by this exhibit, the work it has accomplished and the progress it has made in the seventy-six years of its existence. Copies of each of the annual reports and bound files of "The Bible Society Record" will occupy shelves in one of the cases. In the same case will also appear specimens of the electrotype plates used in printing the Scriptures. Two of these plates are especially noteworthy, one of them having been employed in the set used in printing 980,000 copies of the 5-cent edition of the New Testament, a total edition numbering 3,300,000 having been issued since 1878. The other plate was one of those used in supplying 876,000 copies of the 2,054,000 20-cent Bibles which have come from the Society's presses in the same period.

Many rare and valuable volumes from the library in the Bible House will be placed on the shelves for the inspection of the public. Among them will be a copy of the original King James edition of the Bible, which was published in

1611. There will also be displayed a fac-simile of the first page of the first Bible ever printed, the Mazarin Bible of 1450, and a copy of the Biblia Pauperum, representing the style of printing from wooden blocks before the invention of movable types. The English Hexapla, showing the six early versions of the Scriptures at a single opening, with the Greek text, will be also exhibited. In order to show the great advancement made in the publication of the Bible in other tongues, the Rev. Dr. E. W. Gilman, who has charge of the foreign department of the Society's business, has selected a large number of works that are printed by the Society in nearly all of the 300 languages in which the Scriptures have been published. Copies of Marshman's, the Delegates', Bridgman & Culbertson's and Dr. Schereschewsky's versions of the Scriptures in Chinese will be included in the list. Complete or detached portions of the Scriptures in the following languages will form a part of the exhibit: Turkish, Arabic, Syriac, Persian, Urdu, modern Greek, Siamese, Burmese, Pali, Tamil, Tulu, Marathi, Ponape, Tibetan, Mpongwe, Sheetsiva, Azerbaijan, Osall-Turkish, Mende and others.

In one of the cases will be a display of a quantity of curious objects which have been taken in barter in exchange for the Scriptures in far-off lands. In this collection is a copper coin that is more than eighteen centuries old. It was coined in China in the year 25 A. D., and was given in exchange for one of the Gospels to an agent of the society in 1880. Several cowries, queer African shells, which are used as money by the natives, and a number of ancient copper coins, received by Dr. Jacob Chamberlain in return for Bibles during his tour through the interior of India, will be shown. Other noteworthy curiosities are a photograph of a Roman manuscript of the Pentateuch that is over 900 years old, and a photograph of the Slavic manuscript of the Gospel of St. Matthew.

Perhaps the most unique feature of the Bible Society's part in the Exposition will be a free distribution of the New Testament, and to meet the probable demand, 250,000 copies of the 5-cent edition have already been printed. William Foulke, the treasurer of the Society, has the exhibit in charge.

A FABLE OF TO-DAY.

Two astronomers were once talking about the other side of the moon. "I think," said the first, "that the other side of the moon is absolutely and perfectly flat, without imperfection, unevenness or mark of any kind." "It may be so," replied the other. "But the fact that the side which we see is very rough and uneven would seem to weigh against your theory." "No matter, said the first, "our society holds that the other side of the moon, as originally made, is without error or imperfection of any kind. If you object to this you may, in fact you must, retire from the observatory." "But," said the other, "may I not study the side of the moon which I can see?" "No indeed!" was the reply. "No man can be allowed to use these instruments who does not subscribe to the inerrancy of the moon's other side; it's a flat doctrine of this observatory, and must be believed, in order to the right seeing of any or all of the heavenly bodies."

Moral: This is a very simple way of settling such questions. But in reality the decision of the astronomer did not affect the facts, nor did it prevent the heretic from studying the face of the moon which was visible.—*New York Evangelist.*

WORLD'S FAIR ACCOMMODATIONS.

A few persons can be accommodated at our home, 51 South Carpenter St., located in the central part of the city, about one mile from the City Hall. Cable cars pass on West Madison St., within 150 feet. Terms, \$1 50 per day for lodgings and two meals. Special arrangements can be made for rooms and board by addressing, IRA J. ORDWAY, 205 West Madison street, Chicago.

TEMPERANCE.

THE DRINK FIEND.

For fifty years, 'mid taunts and jeers,
We've braved life's censuring tattle;
Unstayed by naught, we've bravely fought,
To win the temperance battle.
Truth's gleaming blade the foe has stayed,
Averted much disaster,
Yet small the gains for all our pains,
For Drink is still our master.

All undismayed we've worked and prayed,
And yet the day's scarce dawning;
For some alas! still love the glass,
In spite of all our warning,
And men of prayer who aid this snare
Are still here to astound us;
For drunkards' wives their bitter lives
Are weeping out around us.

Although our cause gains great applause,
Approved each fresh suggestion,
We find mankind still strangely blind
Concerning this great question,
We're lauded so where'er we go,
It surely needs explaining,
Why men decline our pledge to sign,
Yet praise us for abstaining.

Though old and young, by anguish wrung,
The Drink Fiend slaughters daily,
The good and wise still shut their eyes,
And quaff the wine-cup gaily.
So never swerve, but brace each nerve
To face life's din and rattle;
And come what may, let's work and pray
Till we have won the battle.

—T. H. Evans, in *Boston Traveller*.

—THE use of tobacco is now forbidden in the public schools of France.

—MEMBERS of the Salvation Army are forbidden to use intoxicants or tobacco.

—IN Victoria one out of ever sixty of the population is arrested for drunkenness.

—MORE tobacco is used by the Austrians in proportion to the population than by any other nation.

—THE two causes which are credited with awakening the German people to the necessity of the temperance reform are, first, the conviction that beer drinking is weakening the moral and physical qualities of the nation; and second, the necessity of turning the beer material into bread. Statistics show that Germany devotes about a quarter of her productive energy to the liquor traffic, and that the "demand for bread can only be met by the denial of beer."

—GEN. EATON, United States commissioner of education, states that 80 per cent of the crime of this country results from intemperance, and that 95 per cent of our depraved youth are born of drunken, depraved parents.

—"WHISKY is your greatest enemy," said a pastor to an intemperate man. "Well, doesn't the Bible tell us to love our enemies?" "Yes," said the pastor, gravely "but it doesn't tell us to swallow them."—*Union Signal*.

RESOLUTIONS.

The following resolutions were adopted by the Sabbath-school at Independence, N. Y., March 18, 1893, and requested for publication in the SABBATH RECORDER:

WHEREAS, Our Superintendent, the Rev. H. D. Clarke, is about to close his labors with us, and remove to other fields of labor, and

WHEREAS, We, as a Sabbath-school, feel that his work among us has been earnest, and such as to add greatly to the interest and success of our school, and we sincerely appreciate the kindly efforts and painstaking to make each session interesting and profitable during the years he has been among us; therefore,

Resolved, That at this time we extend to our pastor and superintendent our heart-felt thanks, as expressive of our esteem for the kind services rendered, and hope the future may unfold rich harvests as the result of earnest, faithful seed-sowing here; and while we regret to lose from our midst one who has been so diligent a worker, yet we feel that our sympathy and kindest wishes will go with himself and family, as each engage in new fields of labor, and, we trust, usefulness, and shall form new associations. We only hope and pray for their success in every good work undertaken, and that the kind Father of mercies may lend his watchful care through all the long journey to their new home, and in the future his blessings bountifully bestow.

Resolved, That a copy of these resolutions be given to our superintendent, and also inscribed in our Sabbath-school records.

POPULAR SCIENCE.

THE nearest fixed star is 21,000,000 miles from the earth.

THERE are estimated to be over six hundred deposits of iron ore in the State of Missouri.

THE moon gives out heat enough to affect a thermometer and make a difference of two or three degrees.

THE compass plant of Madagascar is a flowering lichen, growing only on a species of fir tree and always on the east side.

ALUMINUM SLATE-PENCILS.—A novel utilization of aluminum is that for the construction of aluminum slate-pencils. Major von Sillich, of Meiningen, found that aluminum gives a stroke on the slate, and a German company has undertaken the manufacture of pencils based on the fact. They are 5 mm. thick and 14 mm. long. They need no pointing, and are well-nigh inexhaustible and unbreakable. The writing, which is as clear as with ordinary pencils, requires a little more pressure. It can be erased with a wet sponge.—*Popular Science News*.

THE RED COLOR OF MARS.—The only seemingly legitimate explanation is that it is due to the color of the atmosphere that surrounds the planet. When we gaze outward into space the gaze is met on every side by a softening blue vault that is restful to the eyes; but when the people of Mars, if any there be, gaze outward, a crimson pink or fiery red vault, something like what we call a "glorious sunset," meets their vision on every hand, which must be quite wearying to the eyes, if like ours, but perhaps their eyes are adapted to it.—*Mechanical News*.

METEORIC DIAMONDS.—It will be remembered that two or three years ago, Prof. A. E. Foote discovered a mass of meteoric iron at Canon Diablo, Arizona, which contained a few small diamonds. Only a few were found at first, but recent investigations by Professor Friedel show that the diamond is no longer a rarity, but it is found everywhere disseminated throughout the masses. The fine black powder that fills the minute fissures, and is left after dissolving in acid, is proved by Professor Friedel to be black diamond by its giving carbonic acid in definite proportions on combustion, by its scratching a polished surface, and by the powder being heavier than the iodid of methylene. We have before referred to the presence of diamonds as indicating the probability of organic life upon the body from which the meteorite was derived, and this additional discovery is of the highest importance. It is by no means impossible that a closer examination of other meteorites will show the presence of the same variety of the element carbon, the formation of which seems most probably due to the presence of animal or vegetable life in some remote period of time.—*Popular Science News*.

THE proper arrangement of draughts for the ventilation of sleeping-rooms has perplexed all. One thing, however, is certain. It has been proved by actual experiment that a layer of air lies against the walls which is subject to very little movement, even when there is a strong circulation in the middle of the room. It is therefore important that a bed should not be placed close to the wall. If kept there during the daytime, it should be moved at least several inches out into the room at night. Alcoves and curtains should be avoided. In an alcove inclosed on three sides a lake of air forms, which may be compared to the stagnant pools often observed along the margins of rivers. A few yards away a rushing tide may be moving swiftly along, but these placid pools are unruffled by the current.

While placing the bed, especially the head of it, where it will be shielded from the strongest draught, there should still be enough motion to the air in that vicinity to insure fresh supplies constantly throughout the night. The prevailing lack of appetite for breakfast, as well as many cases of anæmia and worse diseases, are due to the breathing over and over again of the same air in restricted bedrooms, where beds are too often placed in alcoves or are shielded by curtains, which are far too seldom shaken out in the fresh air.—*New York Times*.

SPECIAL NOTICES.

ALL isolated Seventh-day Baptists in Nebraska are requested to send their names and address to Walter Rood, North Loup, Neb.

ALL correspondents addressing Rev. L. F. Skaggs will please note that his post-office has been changed to Boaz, Christian Co., Mo.

THE REV. A. LAWRENCE desires his correspondents to address him at Berlin, N. Y., instead of West Edmeston, N. Y., as formerly.

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

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CONDENSED NEWS.

The President has decided to appoint Judge Allen B. Morse, of Michigan, Consul at Glasgow.

Mathieu, suspected as an accomplice of the late Ravachol, has been arrested by the police of St. Michael, France.

The Maine House of Representatives refused, March 22d, to concur with the Senate on the woman suffrage bill, 48 to 75.

At Helena, Mon., an earthquake shock lasting thirty seconds was felt Friday night at 6.15 o'clock. No serious damage has been reported.

Baron de Audrada, Brazilian Envoy Extraordinary at Washington on a special mission, died March 25th, at the Arlington Hotel. He was stricken with apoplexy and paralysis.

The government of Spain tenders the reproduced flagship "Santa Maria" to the United States as a gift, the ceremony of presentation to take place at the Fair and the caravel to be permanently exhibited in Washington.

A writ of expulsion has been served on Herr Brands, the Paris correspondent of the Berliner Tageblatt, who was the alleged author of the article quoted in the Eclair, alleging that Ernest, the son of President Carnot, had received a share of the Panama bribery money.

A cable dispatch was received at the Department of State March 25th, from Minister Durham, at Port au Prince, Hayti, stating that insurgents had crossed the Haytian frontier from San Domingo, and that a decisive battle was reported.

Secretary Carlisle states that the United States will send delegates to the Monetary Conference, which meets May 30th. All the old delegates have resigned, but one or more will probably be requested to continue.

Firebugs are busy at work in Milwaukee. The entire detective force is scouring the city and vicinity for incendiaries. Insurance men are alarmed, and say the leading companies intend to withdraw from the city until confidence is restored.

Assistant United States Treasurer Jackson says that the San Francisco banks offered to exchange nearly \$1,000,000 in gold for notes, receiving the latter at New York at no expense to the Government. Mr. Jackson at once telegraphed the tender to Secretary Carlisle, who replied that it must be declined, as no dearth of gold now exists.

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

Royal Baking Powder ABSOLUTELY PURE

The Presidents of all the Chicago railroads met March 25th, and settled on the World's Fair rates. It is not definitely known just what rate will be adopted, but it will either be one and one-third or one and one-half, with the probabilities in favor of the former. The Presidents have been compelled to take the question into their own hands because of the impending danger of a general demoralization of passenger rates, which would have been the legitimate outcome of a delayed decision on the subject.

MARRIED.

LOOFBORO.—COON.—At the residence of the bride's parents, on Madison Ave., Milton Junction, Wis., on March 22, 1893, by the Rev. Geo. W. Hills, Mr. Wade J. Loofboro, of Welton, Iowa, and Miss M. Eusebia Coon.

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.

PALMITER.—In Alfred, N. Y., March 24, 1893, of bronchial pneumonia, infant child of Fred S. and Jennie R. Palmiter.

Kind friends and neighbors gathered at the home of the bereaved parents on Sabbath afternoon, and brief funeral services were conducted by the writer. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." L. O. B.

AYARS.—At Shiloh, N. J., March 6, 1893, Sarah Elizabeth Randolph Ayars, after only five days of sickness, although she had been in poor health a long time.

She was baptized when 14 years of age and united with the Seventh-day Baptist Church of Shiloh, of which she continued a member until death. She was married Jan. 9, 1855, her 21st birthday, to Wm. S. Ayars, who survives her. She leaves also two daughters, one son, an adopted daughter, and one sister, besides many other relatives. She was especially fond of children and her little friends presented a floral piece for her funeral, and later her plants were distributed among them. I. L. O.

DAVIS.—At Shiloh, N. J., March 12, 1893, George T. Davis, in the 70 year of his age.

In early life he was baptized but did not unite with any church. April 7, 1853, he was married to Julia Ann McPherson, who survives him to mourn his loss. The landmarks of earlier times are fast disappearing. He was the last one of a large family of children, all of whom, with their father and mother, now rest in the Shiloh Cemetery, while he leaves a large circle of more distant relatives. I. L. O.

HOWARD.—At his residence, 380 Summer Ave., Newark, N. J., March 13, 1893, of heart disease, George E. Howard, in the 41st year of his age.

He was the oldest child of the late William H. and Sarah Jane Ayers Howard. He was an official member of the Mount Pleasant Baptist Church of Newark, N. J. Here, as elsewhere, he was true to every trust, and without hesitation accepted every responsibility that came to him. Of him it was truly said that he loved God and his fellow-men. That he was loved in turn by them, no one who knew him doubts. He was a friend to the needy and unfortunate. His strong force of character and rare business sagacity made him the acknowledged peer of any man in the business he represented; but his success was achieved upon the simple principles of faith he had learned at his mother's knee. The funeral services were conducted at Shiloh, N. J., by the Rev. I. L. Cottrell, assisted by the pastor of the deceased, Rev. F. C. A. Jones, and Rev. J. C. Bowen. A memorial service was held at the Mount Pleasant church in Newark, on Sunday, the 19th inst. He leaves a wife, one child, one sister and two brothers. O. F. B.

BROOKS.—In Waterford, Conn., March 7, 1893, of consumption, Miss Jennie D. Brooks, aged 27 years lacking 4 days.

Jennie was the second daughter of Ezekiel and Malvina Brooks. She consecrated her life to Christ and was baptized in 1884 by the late Eld. E. Darrow, then pastor of the Waterford Church, and

she remained a faithful, active member of the church until called home to the church triumphant. For five years before her death she had cared for an aged gentleman in the community, Mr. A. Hemstead, whom she leaves to mourn her death as he would a daughter's. The happy group of seven sisters has thus been broken; and the six who remain, with their father and two brothers, look through their tears to the happy reunion in the Father's home above. Declining health had for several months signaled death's approach, but when it came it was sweetened by the voices of the sisters, singing around the bedside (at Jennie's last request), "Shall we meet beyond the river." A large audience attended the funeral at the church, Sabbath-day, March 11th. Sermon by the writer from 1 Cor. 15:46, 49. Then on that 27th birthday we laid away the "natural" in its mother earth, knowing that the spirit had gone to God who gave it.

"God gives us love; something to love He lends us; then when love is grown To ripeness, that on which it thrives Falls off, and love is left alone." B. O. D.

LANGWORTHY.—Near Hopkinton City, R. I., March 18, 1893, Mr. Amos Langworthy, in the 81st year of his age.

Remarks more in detail may appear in a later issue. L. F. R.

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.

WANTED.

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

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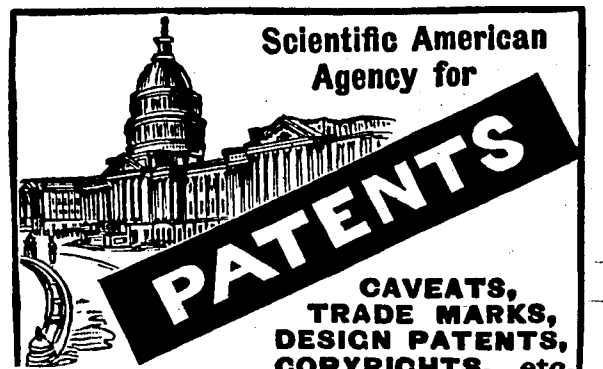
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Foreman in Foundry, employing 15 molders; principally Hot Air Furnace work, and machinery castings. Steady employment and good wages to the right man. H. D. BABCOCK, Leonardsville, N. Y.

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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.



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