

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLIX. No. 14. }
Whole Number 2511 }

FIFTH-DAY, APRIL 6, 1893.

Terms: }
\$2 00 in Advance. }

For the SABBATH RECORDER.

WINGLESS BIRDS.

IDA FAIRFIELD.

There is an ancient legend,
A mythe of many words,
Which tells us, the Creator
When he had formed the birds,
Laid down their wings beside them
And said, "Your burdens know,
Take up and bear them bravely
And you shall stronger grow."

They lifted them and bound them
One upon either side,
A burden great and heavy,
They could not seek to hide;
They held them close, and bore them
As something wisely sent,
While forth to do life's duties
In cheerfulness they went.

Time passed, and they no longer
With halting steps must run,
But borne on strong, swift pinions
They soared to meet the sun;
They soared and sang together
Above their low estate,
Uplifted by the burdens
Which once had seemed so great.

May we not learn the lesson
Of sorrow sent in love?
Of burdens which shall lift us,
As wings bear up the dove?
Of trials changed to triumphs
Along the path we trod,
Which kept our feet from straying
And drew us nearer God?

Then shrink not from the sorrow,
The burden bravely bear,
By faith and patience girded
Thou shalt not know despair;
The sorrow, though so crushing,
The burden, though so great,
On eagle's wings shall bear thee
To reach thy high estate.

WHAT ARE WE DOING FOR THE CHILDREN?

BY THE REV. B. C. DAVIS.

G. Stanley Hall has said: "To be really effective and lasting, moral and religious training must begin in the cradle." He might have added, "And be continually broadened and enlarged until the child has reached maturity." When Christian people adopt this method of working for the coming of Christ's kingdom in the world, we shall not have the great army of "grown-up sinners" that must be won by conquest if it is ever won for Christ. Parents and friends weep and pray over the erring son who is now a self-willed, resolute defiant of God's word, or an indifferent 'procrastinator of his return to God, when in his tender infancy and early youth the right religious training and culture might have helped him to grow into a Christian life, which now a whole life's conquest of prayers and tears may never accomplish. We are learning this truth, I believe; but by how many heartaches is the lesson taught!

A fundamental error in our way of thinking has been bearing its fruit, and we have been reaping the harvest. The man who cannot believe that human nature is at bottom good, who considers the children to belong to the devil, and God to have no right to them, and they no sonship to him until they are captured from the devil after having served him faithfully for a while; that man need not wonder that his children, after having begun the kind of life he has taught them they must begin, and after having become the beings he has taught them that by nature they are—the children of the

devil—persist in following out that life, and in perpetuating the relations that nature has given them.

"As a man thinketh in his heart so is he," is never more fully and literally realized than in the case of the rising lad who is made to believe that sin is expected of him until such a time as through "irresistible grace" he shall be subdued, and shall then surrender himself to a new birth and new relations to God. It would be miraculous if, with such relations of what was expected of him, he did not yield to some temptations and thus form a habit which he may never be able to overcome.

Of course the work of *grace* in the heart must not be overlooked. That is impossible, as it is scriptural. But I do thank God that a part of that grace can do its best work in the hearts of the parents and teachers and Christian associates when the young life is innocent and tender, and like the flexible twig may be taught to grow in the right direction.

Next to the home, and better than some homes, it is sad to say, the Junior Society of Christian Endeavor may be made the most effective agent in this religious culture of the children. Here the training may be made more systematic and complete even than the Sabbath-school. And these little ones can thus be brought more directly under the influence of well-chosen teachers, and also of the pastors. Almost all progressive churches are realizing this fact, and have some systematic method of culture for the children. If not a Junior Y. P. S. C. E., a Praying Band or Pastor's Class.

The churches that have such facilities for acquainting their little ones with the meaning of the Christian life, and the fact that they are expected to be interested in it and identify themselves with it as their very first choice and constant purpose in life, are the churches that have a constantly increasing membership and a spirit of Christian growth continually being realized within the church. Protestant churches are beginning to learn from the Roman Catholic Church in this respect. Their little ones are taught the catechism from their very infancy, and taught to expect to be identified with the church and to grow into it. And the world is witness to the love that young Catholics have for the church, and their loyalty to it.

We do not want a dry, scholastic catechism. We have improved upon the methods of the Middle Ages in both secular and religious education. The kindergarten has taken the place of the lecture and memorizing systems, and the little minds are taught to grow by the evolution of their own lives—by doing and thinking. The most successful religious instruction must be modded after the modern methods of culture rather than after the ancient. And such culture our children must have or our churches will go on becoming more and more destitute of the strong young men. Not because there are no young men, but because young men are

out of sympathy with the church, and can only be won to it by conquest.

Are Seventh-day Baptists awake to this fact? What are we doing for our children to cause them to grow up into sympathy with the church? Are the parents and pastors and teachers inspiring the little minds with the great truth that their natural, normal place is the church, that they are to come into it by choice and love it more fervently than they love the State (concerning which there is never a shadow of a doubt cast into their minds as to their choice of being citizens, and of remaining true and loyal to the State)? What an army of on-coming Seventh-day Baptists would soon fill our churches if all our families taught the gospel of Jesus Christ and the meaning of his kingdom, as they teach patriotism and the meaning of American citizenship.

"We are laborers together with God;" and the best possible way to labor together efficiently with God is by training the young and tender lives that God has given us, into the earliest possible choice of him and his cause, and in faithfulness and loyalty to that cause.

THE CANON AND INSPIRATION.

BY THE REV. WILLIAM C. DALAND.

The words that stand at the head of this article, which can only suggest a few thoughts on this subject, are used by theologians to cover the answer to the questions, "What books are the Word of God?" and, "In what sense are they the Word of God?" These are and always have been most important questions for Christians to decide. The word "canon" signifies a "rule," and means the list of the books which constitute the "rule of faith and practice" for God's people. The word "inspiration" signifies "in-breathing," and means the influence from God upon the writers of these books, or the connection of God with the books. These two words are merely the dry technical terms which are used to express a very living and interesting subject.

It is natural for Christians to desire a very precise and fixed Canon, as well as a very exact and definite theory of inspiration. For the sake of religious controversy and theological argumentation it would be exceedingly convenient if we knew just exactly what books (and just what MSS. and editions, too) were the Word of God, and if we were absolutely certain how far and in what sense these books were "inspired." We are inclined to repel the suggestion that perhaps God does not wish us to know all these things, and we cannot help feeling that we would be a little more fortunate if we could certainly prove them to everybody beyond the possibility of cavil or question.

A. THE CANON, A GROWTH.

The church, if by the church we mean all who call themselves Christians, is not in absolute agreement upon the Canon; the Scripture itself does not establish a list of books to be regarded as canonical; the Holy Spirit has not

yet so wrought upon the hearts of all believers as to bring them into perfect accord. The Canon has been a growth. Anciently among the Jews Holy Scripture from the time it was first collected was always interpreted agreeable to a body of tradition; therefore there was not needed a fixed and settled Canon. Scripture was not appealed to in the same manner as now. The Rabbinical Council of Jamnia fixed the Canon of the Old Testament so that by A. D. 100, or soon after, it was settled for the Jews as it is in our Bibles. The Greek speaking Jews held to more books than these (the so-called Apocrypha) according to the Septuagint version, while many Jews and sections of the Jewish people did not regard as canonical the books of Esther, Proverbs, Ecclesiastes, the "Song of Solomon," and others. Still in general by that time the prevailing belief was in the canonicity of the books of the Old Testament which we regard as of authority. It is noteworthy, that, with the exception of Ezra and Nehemiah, the only books of the old Testament not quoted or referred to in the New Testament are Esther and the three books attributed to Solomon, which are the very books of the Old Testament in regard to which doubts were expressed on the part of many Jewish authorities. But for the Jews the Talmudic tradition (Babylonian Talmud, Tract *Baba Bathra*, folio 14 a) settled the Canon as we have it. Among Christians Holy Scripture from the time it was first collected was also interpreted agreeable to a body of tradition; therefore there was no need of a settled Canon. In the early centuries, as now, there was always a difference of opinion as to the Old Testament, men so learned and devout even as Augustine and Jerome being of opposite judgment, the former holding to the longer Canon of the LXX., containing the Apocrypha, and the latter holding to the Massoretic text of the Hebrew Scriptures as in our Bibles. The Canon of the New Testament was settled by Christian Councils in the fourth century, although many other books were regarded as apostolic in different sections of the church, while many Christians had and expressed their doubts in regard to the Epistles of James, Jude, 2d Peter, 2d and 2d John, and the Revelation of John, and even the Epistle to the Hebrews. But all Scripture was interpreted agreeable to the general traditions of the church.

Since the Reformation, Protestants have not been willing to let the Canon rest upon the decisions of council or the general testimony of the church. For inasmuch as the Word of God alone is for us the rule of faith, we feel that we must not depend upon the church for the determination of what books are the Word of God. This decision appears to be fundamental to its interpretation. We are wont to make sport of Ecclesiasticism for reasoning in a circle, making the Word of God depend upon the authority of the church, and then proving the authority of the Church by Scripture. And yet when driven to the wall, Roman and other Catholics call the church fundamental and are able to make out a plausible case. We would fain let Scripture rest on Scripture, which is no reasoning at all, not even in a circle. But the trouble with us all is that we desire some definite authority, rule, or criterion other than God himself. Protestants vary. The Episcopalians regard the canon as resting on the testimony of the Church, taking those books "of whose authority was never any doubt in the church." The other Protestant churches have all regarded the Canon of Scripture as determined: (1) By the

testimony of the church, (2) By the internal evidence of Scripture itself, (3) By the Holy Spirit witnessing in the heart of the believing reader. When driven into a corner, Protestants call the last the only true ground, and the criterion by which the whole Bible as well as each book is to be tested. And yet no one of these grounds is absolute. The last could be the most abused and perverted, though to us it seems to be the truest. The first is the safest on the whole, and yet to say it is of absolute authority would be to settle ourselves in error. The Canon has been and is a growth. All these elements have contributed to its formation. As the true church of the living God is growing up out of the many churches of Christendom, under the guidance of God's spirit, so this Word has grown up together. The great body of Christians will never be led into error as to the Canon. The Holy Scriptures themselves are a sufficient witness to themselves. The Holy Spirit of God will not fail to prove that Word to his people. The Roman Church cannot bind us to the longer Canon, though many of us may have more respect for some of those books than most Protestants have. Nor can Protestants rightly condemn one who may share in the doubts of the early church regarding the Apocalypse, Jude, or 2d Peter, or who may partake of similar scruples of ancient Jews in regard to the writings attributed to Solomon. The Canon is essentially completed and fixed. But as it has been a growth; let us not hinder its still further growth by confining what the Holy Spirit has not confined.

B. INSPIRATION, AN IN-BREATHING.

Tradition, both rabbinical and ecclesiastical, said: Such and such books are canonical, that is, are the rule of faith; therefore they are inspired after such and such a manner. Protestantism has said: These books are inspired and therefore they are canonical. The latter is the better statement. Yet is there not error in both? Here comes in the question, "What is inspiration, and what is it to be inspired?" Theologians have said that inspiration is that influence from God exerted upon the writers of Scripture whereby they were kept from all error of whatever sort. To be sure this is not according to the natural meaning of the word, and yet the word has arrived at that meaning. But this cannot be proven by reason or Scripture, nor does it seem to be taught by the Holy Spirit. The word "inspiration" is not found in the Bible.* Nor is a definition given of the influence described by the words, "Men spake from God, being moved by the Holy Ghost," (2 Peter 1:21, R. V.) or "Every Scripture inspired of God is also profitable," etc. 2 Tim 3:16, R. V. Here is a "moving" of God, an "in-breathing" of God. As we sometimes in our folly wish that God had thundered forth from heaven his mighty voice dictating the exact list of the books to compose his Word, so we wish he had accurately defined his inspiration of these books. But he has not done so. Under the traditional Rabbinical theology there was supposed a varying inspiration of the Old Testament, the books being arranged roughly in the order of the degree of inspiration: The Law, the Prophets (including the Historical Books), and the Scriptures. Daniel was not classed with the Prophets, but, with Ezra, Nehemiah, and Chronicles, as later works, was placed at the end of the "Scriptures." Christians have held to the verbal inspiration of certain MSS. and versions, to the literal and verbal inspiration of

*Not in 2 Tim. 3:16. See Revised Bible.

the irrevocably lost originals,—an eminently safe theory, and of such practical value:—to the plenary* inspiration of the most nearly correct text we can obtain, to various modifications of the latter, and to many compromise theories, which save the "inerrancy" of the Bible in the matter of religious truth, while allowing the possibility of errors in matters of detail, such as chronology, etc. Many of these theories are stupendous works of human ingenuity, the result of a longing after a consistent and logical position. But in the midst of it all the great facts remain and cannot be gainsaid: (1) That in all the ages since our Lord's time, and in all sections of the Christian Church, all bodies of believers have testified that essentially these books and these only are the result of God's special influence, and contain his in-breathing. (2) That these books themselves bear witness to this motion and in-breathing, and (3) That every one who has confessed the witness of the Holy Spirit has also acknowledged this witness by and with these books, that they are or at least contain the Word of God.

Upon this firm ground let us take our stand. The Canon of Scripture is a growth under divine guidance. Inspiration is the in-breathing of God in these books, whereby we may, nay must, trust them, reverence them, and yield to them as being or containing the Word of God himself. By so doing we shall avoid the stagnant swamp of Ecclesiasticism with its "infallible" errors on the one hand, and also the mingled rocks and shifting quicksands of orthodox and rationalistic Protestantism on the other. We shall then stand where we can afford to be both serene and charitable, and may regard fearlessly all of light and truth that comes to us, knowing that "the counsel of the Lord standeth forever,"—content, though we are not omniscient.

LOOK AND PRAY.

A DISCOURSE BY THE REV. ARTHUR E. MAIN.
(Requested for publication by the Tract Board.)

In the earlier part of our Saviour's public ministry his disciples heard these inspiring words: "Say not ye, There are yet four months and then cometh the harvest? behold I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together."

Later, we read, "the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, "The harvest is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

In recent months it has been my privilege to visit about fifty places of special interest to our people and more than forty churches, in eighteen States; and these stirring words of Jesus are my message to you.

It is not necessary for me to tell you, except for the sake of completeness of thought, of my deepening conviction that no Christianity,—in individual, church, or denomination,—is whole and altogether reasonable and scriptural, that does not zealously engage in praying, giving and working for the salvation of men in the regions that are far beyond.

Our local church interests also are of yet unestimated importance. It is said that many of our churches, large and small, are in danger of

* Full, absolute, and complete, so that no error is possible, though not verbal and literal.

death. A young man not belonging to either denomination said that the Seventh-day Adventists would die if they did not become a missionary people, and Seventh-day Baptists might die of respectability. Father Endeavor Clarke wrote from Australia that the Congregationalists there were suffering from intellectual supremacy and extreme respectability, and from a lack of evangelistic spirit and work.

The work of churches is the same as the Master's,—the salvation and comforting of the people. And while sin and trouble exist, there are the possibilities and need of life, usefulness and growth, for every church, even for those which, from a human point of view, are counted the weak ones.

When publicans and sinners were drawing near unto Jesus to hear his blessed words of sympathy and heavenly instruction, both the Pharisees and the scribes,—the intellectually supreme and eminently respectable people,—murmured, saying,—and the words must have been spoken with look, gesture and tone of scorn,—“This man receiveth sinners, and eateth with them!” Thus in the bitterness of their unworthy and proud souls did they really testify that Jesus is the Prince among the teachers and helpers of a sinning and troubled world.

A certain man, our Lord said, made a great supper and bade many. But they who were very high and respectable in their own esteem refused to go, making excuses as poor as their own character. Then the angry master of the house sent his servants out into the streets and lanes, the highways and hedges, to bring in the poor and maimed and blind and lame. Go, commands our Master, feed the hungry, clothe the naked, visit the sick, instruct the ignorant, comfort the sorrowing; tell the poor of an heavenly inheritance, and the maimed how the crooked shall be made straight; open sin-blinded eyes that they may behold the Saviour's glory, and teach the lame to walk in the way of holiness, to God and heaven.

This is our work, O churches of Christ! May there come upon us from on high a great baptism of power; power to draw men to Christ and the Church.

But we must recognize, everywhere, a solidarity of all human interests. Men come together in town meetings, and, by their representatives, in State, national and world conventions, because of their mutual dependence in political, business and social concerns. More and more is the whole world becoming one body with many members; “and whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it.” There is a solidarity of spiritual affairs among men; and that church is most selfish and unwise, whose money, prayers and efforts seldom reach beyond the sound of its own bell.

Let us then forget, just now, the grand work of foreign missions, and the great work within reach of our older churches, large and small; and, lifting up our eyes, look on the fields of home mission and Sabbath Reform work, white already unto harvest, not forgetting,—for in this is our inspiration,—that the fields, the harvest and the laborers are all the Lord's, unto whom our prayers shall be directed.

As a rule, East, West, North and South, there are signs of increasing temporal prosperity. There are better homes, more culture, multiplying comforts, fewer mortgage sales, improved methods of farming, and the people are striking out in more varied lines of industry and business. All this is most encouraging; for this is one way in which the Lord is equipping us

for a greater work in the world than any to which we have yet put our hands.

There is also a growing sense of the importance of our existence and work as a denomination. A child, or a man who is but a child of larger growth, feels no enthusiasm for working at anything that is not believed to be of some real account. The teaching of the Bible doctrine of the Sabbath by word and deed is that which distinguishes us as a Christian denomination, and puts a separating mark upon every denominational undertaking. The thoughts of religious people, to-day, upon the Sabbath question, are surging like the waves of an angry sea. And it is an auspicious fact that our people are beginning to believe that God is offering by our hands the only healing for these stormy times; it is the doctrine of an inviolate law, holy, just and good, proclaimed as an essential part of the glorious gospel of Christ. The Baptists, from small beginnings, have contended nobly and successfully for the Bible's authority, a regenerate church membership and religious liberty. Again the battle is on; and it centers around the Scriptures and the great and blessed symbol of religion,—the Sabbath. And without hesitation I avow the conviction that our Lord wants us to supplement the work of our Baptist brethren, and lead even them in the defense of truth.

Equally encouraging are the signs of growing unity. Our denominational institutions, the conference, societies, boards, schools, publications, all organized Seventh-day Baptist enterprises, represent the entire denomination,—no separate section of it,—and are working for common ends. The times call upon us, never before as now, to present to the world one solid front. “Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.”

In the conversion of men to the Sabbath, the Holy Spirit must, of course, be the chief agent, and the Bible the chief agency. But, excepting these forces, persons have come to the truth by means of varied influences. Prominent among these have been our Tract Society publications; and for the wide-spread attention now commanded by the position we hold in regard to the Sabbath, we are indebted to the work of our Tract Society more than to any other agency.

We have looked upon North Carolina as a most interesting and promising mission field, especially since the visit of brethren Babcock and Hills, and their rousing report; and their labors are to be followed up by an efficient missionary. But this door of usefulness was opened by the *Outlook*; and other publications have greatly helped forward the cause of truth. Arkansas, Texas and the Indian Territory present a vast and inviting field for our missionaries; but the Bible and the *Outlook* first found Elder Shaw, our pioneer laborer there.

The Sabbath truth was carried to Kentucky and Alabama by the Seventh-day Adventists; but our brethren saw how incoherent, illogical and unscriptural the materialistic teachings and the claims of Mrs. White were, and rejected them. The Alabama friends said to one another, There must be Christians who hold to the Bible Sabbath and are Baptists. At length they saw in an Adventist publication the address of our brother, Wm. M. Jones, of London, and, writing to him, they learned, by the way of England, of Alfred Centre, the RECORDER office, and Seventh-day Baptists in America.

Our missionaries have taught the Sabbath doctrine, and revived hearts have furnished

good soil for the seed of truth, printed or spoken. The student evangelists sing and preach Christ; hearts are won, and the people willingly listen to the Sabbath doctrine; and thousands of pages of Sabbath tracts are readily taken by the interested hearers. The message of salvation is carried to sinning men and women at Calamus, Nebraska. Christ is received as Saviour; tracts are distributed; some accept the Sabbath truth; and now many join in asking for the permanent labors of a Seventh-day Baptist minister.

There are some whose coming to the Sabbath seems to be the result of a steady inward spiritual progress. An Episcopal minister grows unsatisfied with sprinkling, and asks for and receives true water baptism. Then by a most natural religious development he becomes a believer in, and observer of, the true Sabbath, without knowing scarcely anything of others of like precious faith. And now he publishes a little paper in Nashville, Tenn., the *Cottage Pulpit*, as a gospel messenger and advocate of the Sabbath.

An Alabama mother and daughter visit a relative in Texas who keeps the Sabbath; and they themselves return home to regard and teach the doctrine. A copy of our RECORDER falls into the hands of a Southern Baptist minister; this leads to study, and to his conversion to the truth. Another Baptist preacher begins to search after and arrange the supposed Bible proofs for the change of the day of the Sabbath, in order to win a thousand dollar prize offered by a Roman Catholic priest for such proof texts. He did not gain the money, but found and loves the truth; and is one of our missionaries, a zealous defender of the faith.

These facts illustrate some of the ways in which people, here and there, over all the land, are being led into the light of the truth of God.

And the Sabbath cause, in connection with our aggressive work, has, as a rule, won some of the best of men and women. They are counted as having been won, who have come to the Sabbath in all sincerity of purpose, and stayed by it, as real converts. These may not be rich or great; but they are excellent people, of intelligence, industry, piety and of good report, worthy of our welcome and fellowship.

Some of these have experienced sore trials for the sake of the Sabbath, and endured severe tests of their loyalty to conscience and God. Neighbors treat them with scorn; call them names; disgrace themselves by acts of meanness, as in the destruction of property; and threaten persecution by law. A Kentucky Baptist minister publicly said that our people do not deserve the law's protection. And a North Carolina mother, whose father, a Methodist preacher, would not go to see her baptized now counts her Sabbath-keeping daughter as well-nigh dead to her, and withholds a mother's fellowship. The sacrifices and the loyalty of these our new brethren and sisters, who esteem the Sabbath a blessing, ought to make us ashamed whoever we are that, amid our pleasant and comfortable surroundings and abundant opportunities, sometimes complain as though the Sabbath were a hard thing rather than a heavenly gift.

Many others who have not yet accepted the truth as we hold it, still acknowledge more or less fully the scripturalness of our position. “The Sabbath question is a great one. What will be the outcome I cannot tell; but it does seem certain that the American Sunday has lost its power as a Sabbath;” “The *Outlook* makes a powerful plea for Dr. Lewis' view of

the Sabbath, and I am in doubt about the Sunday;" "It takes a great deal of backbone to be a Seventh-day Baptist, but if I lived among them I would be one;" "This Sabbath question is mixed;" "I would rather keep Saturday;" "My mind is not clear upon this subject;" "We have no arguments with which to answer yours;" "I think you are right in regard to the day;" "We believe that you have the Bible on your side;"—these words express, with two exceptions, the sentiments of Baptist ministers, some of whom are widely known. They are signs of the times, and prove that educated men are thinking seriously and with respect for us, upon this great and living question.

All this progress of Sabbath doctrine, and the opening up of these fields for labor and harvest, are full of significance in their relation to our work in the world as Seventh-day Baptist Christians. It is a true and grand conception that law is God's thought. It is equally true and grand that the thoughts of God are also revealed in passing events, opportunities and providences; for an eternal purpose runs through the ages. The divinest thought of all is for human salvation. Other truths have often ebbed and flowed in their hold on men; and, to me, one present thought of God is that now has come the flood-tide of opportunity for us to help save for the church and the world the Sabbath of our Lord, and thus add new glory and power to the impregnable rock of the Scriptures of divine truth, and secure untold blessings for the bodies and souls of men.

Do you say, The work is very great and we are but a handful of people? Yes, yes, it is true. But this is not the first time in the world's history that a handful of people has been providentially appointed unto the keeping and propagation of great truths, or the defense of a great cause.

Gideon and three hundred put to flight the host of Midian and their allies, that were like locusts for multitude; the first disciples of our Lord, the human conservators of Christianity, were neither rich, great nor numerous; Luther dared assail, almost single-handed, a mighty Papacy; the principles of religious freedom were not brought to New England's unwelcoming shores by a multitude; the Wesleys and Whitefield stood out against a strong established church, in behalf of a more spiritual Christian doctrine and life; Carry, a father of modern missions, was thought to be only a misguided visionary; anti-slavery teachings had at the first but few supporters; total abstainers were reckoned as fanatics, even by good people; and the now strong and prospering Baptists were themselves once few and despised.

If we possess and reverently regard the truth, we need not fear or be dismayed. The Lord our God will hold our right hand, saying, Fear not; I will help thee. And they whom the Holy One of Israel, our Redeemer, helps, shall thresh the mountains and make the hills as chaff.

Being called of God, as I devoutly believe we are, not only, along with other Christians, to publish salvation even unto the ends of the earth, but also to the great and special work of repairing the breach made in the law of God, this our high calling should help to shape every denominational institution and enterprise.

All Seventh-day Baptist homes, Sabbath-schools, Endeavor Societies and churches, should be affected by it. And our denominational schools, both with reference to a high standard of general culture, and, especially, in their religious and theological training, ought

ever to hold it in view. The Lord of the harvest wants skilled laborers.

The work of the Tract Board by means of publications, on the one hand, in educating our own people in good Sabbath-keeping, in completeness of Christian character and life, and up to some adequate comprehension of the magnitude of present opportunities for aggressive endeavor; and, on the other, in sowing far and wide with a bountiful hand, the seeds of truth, not knowing which shall prosper, whether this or that, or whether they both shall be alike good, this work is not valued and supported by us as it ought to be. It may not be as easy to grow enthusiastic over the distribution of printed pages, as over the labors of living missionaries; or over the teaching of one truth, however grand, as over the preaching of Christ the sinner's Saviour; but the purpose is lofty, the opportunity golden. Is not this enough to enkindle our enthusiasm? A man beheld in his dream a receding and beckoning figure; "My name is Opportunity," she cried; "once neglected, I never return." With impassioned eloquence, says Motley, St. Aldegonde addressed the Netherland convention in behalf of Orange and of freedom: "Arouse ye, then, awaken your own zeal and that of your sister cities. Seize Opportunity by the locks, who never appeared fairer than she does to-day."

But evangelism and leadership are essential to continued growth on these new fields where the Sabbath truth has taken root and is springing up. Some well-disposed and conscientious people have been reached; but there are others who will move less readily. These need the gospel's vivifying power. In Attalla, Ala., there are about thirty-five children and youth who should be led to Christ and trained in Christian doctrine and work. The people of North Carolina give the hearing ear to fervent gospel messages. In Southern Illinois a generation of young people have grown up since the Sabbath truth was planted there, who hunger for something better and higher in knowledge, life and work, than has yet entered into their experiences. In some places our brethren are in the midst of no-lawism, gross ignorance and wickedness. I used to think that what Dr. Lewis said about no-lawism related largely to theories or ancient history; but, brethren, it exists to-day, a fountain of evil. A Kentucky preacher taught that to believe in Christ, join the church and observe the ordinances, secures salvation, while Christ keeps the law for believers. An intelligent citizen declared that if such teachings continued, within ten years the people would have to put locks on their corn-cribs and meat-houses. But within five years lawlessness began to abound, the natural work of the unrestrained and unrenewed flesh. The effect on my own heart is a new reverence and love for law. Illiterate children of illiterate parents grow up, marry and start new homes of dense ignorance. Where is the young man or woman that possesses the magic key of love and tact with which to open the way to the hearts of these young people, so that they may be led out from darkness into the light?

As our denominational literature to be used in the Tract Board's aggressive work should be of the first quality in matter and form, so do we need some of our very best workers for the home field. (1) To destroy the influence of preachers of error. The preacher who looks in the New Testament for the ten commandments; and he who says that the Holy Spirit exhausted himself on the day of Pentecost, and there is no Holy Spirit now; that there is no law; or

that "Jordan" is not the name of a river but of a place, as an argument against immersion, have a large following; and it needs strong and wise ministers to lift the people above their power. (2) To represent the new doctrine. A new cause is judged very much by the character of its advocates. People in the South are told that the Sabbath doctrine is a recent invention of the Yankee preachers; and the best answer to this is earnest, persuasive, able preaching of the gospel of Jesus Christ. Such preaching opens the way for the entrance of Sabbath truth. Men have not grown tired of Bible truths set forth by preachers who can think deeply and talk plainly. A minister once gave out a notice about as follows: "Brethren, we should obtain an adequate number of vehicles of sufficient capacity, in which to convey to the picnic grounds all the children who may express a desire to attend." He might have said they wanted enough wagons to carry to the picnic all the children that wished to go. It was once announced that the great Dr. John Hall was to preach in a Southern town; and people went with eagerness to hear. After the meeting one neighbor said to another, "That couldn't have been Dr. Hall, for I understood everything he said." Ah, that was one secret of his greatness. Our representative home missionary should have a large supply of tact. An unwise word or act in regard to other people's houses, dress, food, habits, customs, or prejudices, may destroy the effect of an able discourse; while great skill in saying or doing just what each circumstance requires, may be the only thing needed to clinch the minister's appeals. A preacher who had refused dish after dish at the table was finally asked by his host, "Well, what do you eat, *hay*?" (3) Our workers on the field of home missions and Sabbath reform should be men of life and action, which are so

(Continued on page 221.)

SABBATH REFORM.

GROWTH OF CATHOLICISM IN THE UNITED STATES.

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

Some Protestants, governed by their wishes and hopes rather than by facts, are constantly talking about the "evident decline" of Roman Catholicism in the United States. One does not become an alarmist, nor does he give evidence of Roma-phobia when he exposes the folly of such Protestants. The two great facts in Christianity, outside of the "Eastern Church," are Roman Catholicism and Protestantism. The former has historic precedence and prestige in many ways. In the opening up of the "New World" Protestantism, then a growing babe, gained a strong foot-hold in what became the United States. But the Catholics gained all of South America, the south-western and north-eastern portions of North America, and many points in the United States. Changes in Europe have conspired with the early advantage gained in the New World to enable Roman Catholicism to give much attention to the problem of gaining a controlling position, if not an absolute ascendancy in the United States. These plans have been matured with such care and statesmanship, such quietness and patience, that superficial observers have thought the United States to be secure to Protestantism for all time. The quickly following events of 1892 and '93 will dispel this illusion if anything can. The following extracts from the *Catholic Mirror*, of Feb. 1, 1893,

compel attention, even when they are discounted as being the testimony of an "interested witness." The *Mirror* says:

The advance sheets of the Catholic Directory for 1893 show that there are nearly nine millions of Catholics in the United States, and if all who are Catholics by baptism and inheritance, and the "hickory" Catholics who never enter a church, but still consider themselves as belonging to the faith, were counted, there would be, perhaps, a million more.

Wonderful is this increase. There was a time when Catholics were few, and, in one sense, it was far from a glory to be of their number. Socially they were not esteemed, and in some sections of the country, especially certain portions of the South, they were ostracised and hated.

* * * * *

It is marvelous to read of the growth of the Catholic Church in this country—the hardships, trials and dangers of those who carried on the missions and of those who professed the faith in the early times. Chapels and religious buildings were few. To be able to hear mass was a rare privilege. And with what gratitude the faithful availed themselves of the sacraments! There are old letters and writings which tell a pathetic tale.

Who could have dreamed of what has come to pass and of what this Catholic Directory shows! Here we have a Cardinal, fourteen archbishops, seventy-five bishops and nearly ten thousand priests. There are churches, chapels, colleges, schools, asylums and institutions of charity almost innumerable. There are nearly a million Catholics in New York alone; Chicago has half a million and Philadelphia almost as many. Here in Baltimore we have 235,000.

Catholics are, therefore, a great power in the State, and ought to exercise considerable public influence, and yet when, as such, they venture to take part in affairs, there is, on the part of some people, an immediate and indignant protest, as if such a proceeding were the height of presumption.

Proud of their country, they are also proud of their religion. Old as Christianity, it flourishes on this new soil with the vitality which belongs to truth. No doubt many a social economist, wise in his own conceit, said a hundred years ago, remarking upon the condition of the Church as it then was, that nothing so antiquated and effete could thrive in the new republic then beginning. How he would rub his eyes in wonder if he were to return to look about him now!

And there will be no falling off or stay; but the march of the Church will proceed in the same swift and stately manner. Some of her enemies are still croaking out their dismal predictions, which will pass away as the idle wind, not even remembered.

We would emphasize the last paragraph. It is not an idle boast. The swift and wise adjustment which Catholicism is making between its interests and the Republic, and the *zeitgeist* of the closing years of the century is a new and an immense element of strength. In practical organization, divided and discordant Protestantism has nothing with which to meet it. "Catholics are, therefore a great power in the State." So they are, and one prominent element of that power lies in the fact that they do not seem to "push themselves," when in fact they are doing this most effectually.

All this, it is their right to do. No one can deny them a free field, and a fair fight. Neither may Anti-Papistic Protestants hope that God will work any miracles to check this growth. If Protestantism does not possess, and does not hasten to obtain, the *vigor* and *unity* which are essential to successful competition, with its enemy and rival,—for whatever they may have in common Romanism and Protestantism, as systems and as historic movements, are enemies and rivals, and must always be,—Catholicism will gain the ascendancy.

Protestantism has no ground on which to hope for victory except by more real and practical adherence to its theory of an open Bible, really obeyed. On our position of the Bible, as the supreme authority, and the gospel as the message of God to all men, we welcome the Roman Catholic to the contest. On no other ground can that be done.

CORRESPONDENCE.

The following correspondence will explain itself. Since the *Union Signal* has its columns "so overcrowded" that it cannot print this letter and hopes it may find a place in some paper, we gladly gratify the *Signal* and give room for both letters:

CHICAGO, Ill., March 6, 1893.

MRS. BELLE W. SAUNDERS, Niantic, R. I.:

We regret that the offered manuscript has not been found available for this paper. So many considerations enter into the question of "availability"—such as the previous acceptance of somewhat similar material, or a superabundance of matter on hand—that the return of a manuscript does not imply that it was thought deficient from a literary point of view. We return this with the hope that it may find a place in some paper not so over-crowded as the *Union Signal*.

Yours very respectfully,

THE EDITORS.

NIANTIC, R. I., Feb. 24, 1893.

Dear *Union Signal*:—As I read, in our daily readings, the story of the Israelites, of their successes and failures, I note the fact that always, when success crowned their efforts, they were being led by the hand of God. Their king was one who "did right in the sight of the Lord." Also, when they failed and were overpowered by the enemy, they were *not* being led by God's hand. Their king was one who "did evil in the sight of the Lord." Then I think of our W. C. T. U., of the work they have done, of the "skies they have brightened, the hearts they have lightened, the wrongs they have rightened," and I can but say the Lord is on their side, is fighting with and for them, and I rejoice with them. Though I have not been able to do much, I have done what I could.

But lo! a battle is being fought which does not succeed though it rages high, the best of warriors and strongest forces being used. Why? Can it be the Lord has left them as he did the good kings of old when they stepped over the line, which is always drawn between right and wrong? Is the effort that is being made for the enforcement of "Sunday rest" by law a right or wrong effort? I have been studying this question much of late; have searched the Bible, read whatever I could find on the subject, and used my reason, till I have come to a conclusion satisfactory to myself. Although it does not correspond with the sentiments usually expressed in our *Union Signal*, still, if you are working for right and truth, you cannot refuse to give my humble thoughts a hearing. Therefore, in the name of truth and right, I beg you to give them a place.

1. Is the Sunday law biblical? 2. Is it constitutional?

1. After searching the Bible through for light on this point, it seems as though there was no need for argument. There is nothing concerning Sunday to be found in it. Had you said "Sabbath rest" there would have been no need of discussion on the first question. For God rested on the Sabbath and blessed it, and said, "Remember the Sabbath-day to keep it holy." Then the burden of proof would have rested on the second question. But you say Sunday, and then in argument use the two words as though synonymous, and you quote the command, "Remember the Sabbath-day to

keep it holy" as proof that God has commanded us to keep Sunday holy. Therefore the stake for argument must be placed between these two words; and the burden of proof lies with those who claim them synonymous, since in the same command it says, "For God blessed the Sabbath-day and hallowed it."

Now people have ceased to call Sunday the *seventh* day, for the almanac, dictionary, and all history make it impossible to call it so intelligently. The very word "Sunday" is a heathen word, while "Sabbath" is a God-given name. You give it another name and call it the "Lord's-day," and say to keep it in memory of Christ's resurrection. But we have a memorial of that, far more appropriate, and in accord with his command and example. In commemorating the Lord's Supper, he says, "This do in remembrance of me." Again he says, "Know ye not that so many as are baptized into Jesus Christ were baptized into his death?" "Therefore we are buried with him by baptism into death. . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

We have his word that "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Therefore the law cannot be done away, but is binding *now*.

He says also that "Whosoever shall break one of the least of these commands and shall teach men so, shall be called least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

2. Is it constitutional? Article I. of the amendments says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Who is not proud of the liberty of conscience? And who does not love the phrase, "Let everyone worship God according to the dictates of his own conscience?" But would you call it liberty of conscience were you imprisoned because you were quietly performing your home duties after having sacredly kept the Sabbath according to God's command? Do you admire the spirit that drove the pilgrim fathers to seek a new country for the sake of liberty of conscience? Do you admire the spirit of Saul when he persecuted the Christians; even though he was conscientious in it? Do you not much more admire the spirit of Paul after his eyes were opened and his zeal and earnestness were wholly on the side of right? May it not be that your eyes need to be opened? Or being open, that you need to stand out boldly on the side of right, where God can fight with and for you? For you are helping to persecute Christians, and are giving your best energies to make a law that may drive thousands from this land of boasted liberty, or, remaining, to suffer persecution and death. Is such a law constitutional?

Now, my dear friends, I believe it was an honest motive, in the minds of those who started the "Sunday rest" movement. But in their zeal they have over-stepped the "line" and taken refuge on ground that will not support them. For the Bible will not uphold their arguments and the constitution will not permit them to be enforced. Through this zeal the question has been brought prominently before the people and has opened the minds of many thinkers, to the fact that Sunday is not, as they had thought, *the Sabbath*.

Yours for truth and right,

MRS. BELLE W. SAUNDERS.

MISSIONS.

DR. SHERMAN E. AYARS, of Philadelphia, says the Jubilee Papers "contain very much of interest."

THE following Sabbath-schools are also helping in the support of our China Mission school work: Berlin, N. Y.; Rockville, R. I.; 1st Hopkinton, R. I.; Walworth, Wis.

OUR venerable sister, Mrs. E. F. Swinney, writes, "The Jubilee book received. Many thanks for it. I am very much pleased with it. It is just the book we need for all, especially the young. I hope, and earnestly pray, that they will read it. It has been a great inspiration to see the names of those old soldiers of the cross. I remember so many having visited at our home on the old Swinney farm. Eld. Maxson, Elds. John and Joel Green and others. Oh, the assurance of meeting them, with all the loved ones, over the river in the by-and-by. Your Open Letter to the churches received and carefully and prayerfully read and re-read. Oh, so much to be done."

JUBILEE PAPERS.

It is naturally asked why subscribers do not receive their books sooner; and one very good reason is that the Missionary Secretary has not had them from the printers to send out. All have not come to his hands at this writing, March 28th; and the statement in the RECORDER a few weeks ago that he had received them was a great mistake.

THE OVERFLOW OF MISSIONS.

The Rev. A. J. Gordon, D. D., closes an article in *The Missionary Review* for March, 1893, on the above topic, by referring as follows to the work of Dr. Simpson and his co-laborers:

"The work which Dr. A. B. Simpson and his co-laborers in New York are doing deserves the thoughtful consideration of the promoters of foreign missions. His success in raising such great sums of money through the simple agencies of prayer and faith, and a deepened spiritual life, and his ability to send out a larger delegation of foreign missionaries than any one of our great missionary societies with their vast constituency of men and means constitute another impressive object lesson for friends of missions.

"The work was begun as an individual enterprise by the pastor of a single church, but has now been organized into a society, called 'The International Missionary Alliance.' The missionaries whom it is sending out are largely non-college and non-seminary men. From our knowledge of them we judge that they are mostly working men and working women, with little of what is called liberal culture; but they are brought under the instruction of the missionary training school of Dr. Simpson, a school where the great essentials—a knowledge of the Word of God, and a definite experience of the Holy Spirit's power in the soul—are much insisted on, and with this fitting they are sent forth to the foreign field.

"This society, though only five years old, has now about 150 missionaries working in foreign countries. About 25 went out to Congo last May, and two other parties, consisting of 16 persons, went to India in July and August. The Soudan Mission, which this society is operating, is a truly aggressive undertaking.

The first missionary to this field sailed two years ago under the leadership of Mr. Kingman. Others have since followed, till the present working force is about twenty. Their base of operation is Freetown, Seirra Leone, and their line of advance is up the Rokelle River which they have already ascended nearly two hundred miles, planting a continuous line of stations. The leader in this movement is Mr. George S. Fisher, of Kansas, whose aggressive work in this enterprise well illustrates our subject, 'The Overflow of Missions.' Dr. Simpson has received very large donations for his work, \$100,000 having been contributed since last August.

"In many respects this is an original enterprise. Its bold reliance on God and its apostolic methods mark it as an instructive study. We have heard conservatives question whether the kind of recruits it is sowing out are likely to succeed. For ourselves we have no doubt about it. They who honestly attempt to carry out the great commission are bound to succeed. The only palpable and culpable non-success in missions is that of the theorists and critics who stay at home and devote themselves to discounting and disparaging those whose methods they do not approve. There is no danger that too many shall attempt to obey the great commission. There is no peril in the missionary overflow."

MRS. C. M. LEWIS.

THE NATIVITY OF NEW ENGLAND.

"It has long been the hope and faith of some Americans that portions of New England would be able to withstand the incoming tide of foreign immigration. The manufacturing districts of Rhode Island and Massachusetts might indeed be conquered by the invader, but at least there were the agricultural States of Maine, New Hampshire and Vermont which could be relied upon, to hand down to posterity a generation of Yankees whose origin was colonial. This hope must be abandoned. The native-born population has actually declined in Vermont and Maine in the last ten years, and in New Hampshire has barely held its own; although the other three southern States of this group have added about a third of a million of native-born to their population during this period, they have also added nearly one foreign-born, man for man, for every native. In 1880 less than a tenth of the population of Maine was foreign-born; ten years later this element had increased to an eighth. In New Hampshire the proportion rose from one-seventh to nearly a fourth; and in Connecticut from a fourth to a third. It is apparently only a question of time when the natives and foreign-born will stand upon the census rolls with equal representation. To-day more than three in every group of ten persons in Rhode Island were born in foreign countries, and the same is true of Massachusetts. This change is summed up in the statement that in all New England more foreign-born than native were added to the population in the decade 1880-1890, the numbers being 348,727 and 341,489, respectively.

"New England is, in truth, receiving her share proportionally of the immigrants coming to our land. An addition of 348,727 foreign-born is about one-fifteenth of the total number of immigrants arriving in the period under consideration. This calculation does not take into account all the immigration from Canada, for which the records are very defective, nor, on the other hand, does it allow for the mortality which has undoubtedly affected this enormous army of five and a quarter millions. It is, therefore, within bounds to assert that New England, along with other sections of this continent of settlement, is subject to the same forces and processes which in general are changing the composition of our population.

"Again, it is to be noticed that there is no slackening in the rate of increase of foreign-born, as far as New England is concerned. Indeed, there is no reason to suppose that the climax has yet been reached. The rate of in-

crease has been far more rapid in the past ten years than in the preceding ten for the whole section, and this is true for each State individually, except New Hampshire, where the rate varied only a few hundredths of one per cent. During the last census period the increase in our foreign population was 44 per cent, while in the preceding ten years it was hardly 21 per cent.

"But this does not tell the whole story. Although more than two-thirds of the total population of New England is classed as native-born, a large discount will have to be made if our investigation is carried back one generation. But one-half (2,435,792) of the 4,700,745 people in this section are natives, and were born of parents who in turn were native-born; 1,142,339 are foreign-born, and in addition nearly as many more (1,122,614) have one or both parents who in earlier days were immigrants. Under this classification the stock which may be called native for two generations only is in the minority in the three southern New England States, and will apparently be so in the other three sister commonwealths.

"The census inquiry, from which the preceding facts have been gathered, presents another line of data, which has the most vital political interest for patriotic Americans. Information has been obtained in regard to the citizenship of foreign adult males. There are nearly half a million foreign-born males twenty-one years and over. Not one-half of this number have been naturalized; they have no part as yet in our political life. There has long been frequent complaint that the French Canadians do not avail themselves of these privileges; and certainly, according to the investigation by the State of Massachusetts, a few years ago, this nationality is the greatest sinner in this respect. If the French Canadians are tardy in identifying themselves with the body politic, what may be expected of the stranger nationalities who are beginning to crowd in upon us?—nationalities of whom as yet we have had but little experience, but who promise to mingle in large numbers in our urban districts. Of the aliens there were in 1890 in our six New England States 32,461 who did not speak the English language. Massachusetts claimed one-half of these, but even rural Vermont had more than a thousand.

"We thus perceive that New England is not to escape the problems which a mixed population brings to our doors. It doubtless brings blessings, and yet many have wished in the recesses of their hearts that some corner of our Republic might be spared from the touch of an alien race. This is not to be our fate. Yankee manner, life and wit will soon be folklore for the scholars of a posterity amid which the native-born, backed by a native-born ancestry of three or four generations of grandsires, will be lost to view."—Prof. Davis R. Dewey, in *The Independent*.

NATIVE DRESS AND FOOD IN CHINA.

HUNG-TUNG, Shan-si, December 20, 1891.

Dear Dr. Pierson;—In the March, 1891, issue of the *Missionary Review*, p. 226, statements regarding the wearing of Chinese dress, living in Chinese style, etc., might lead some readers to believe that missionaries adopt the native costume at the peril of their health and lives. Obvious reference was made to the China Inland Mission in the following words:

"The statistics of the great society, whose name is synonymous with the highest consecration and self-abnegation, show a terrible sacrifice of precious material. It is said that one-half of those who enter China under its auspices return within two years, either to their homeland on earth or the home above, and that the average term of service for the whole body is only three and a half years."

These erroneous statements regarding statistics have been answered by the Rev. J. Hudson Taylor, in the *Missionary Recorder*, and that letter quite effectually deals with the "statistics" statement.

I have met considerably over one hundred missionaries of the C. I. M. and other societies, who wear the Chinese dress, and know only one who wholly confined himself to Chinese cos-

tume and food. He did it because it was more expedient, not that he objected to foreign clothes or food. Almost invariably the Chinese dress is simply worn as an exterior, underneath being the usual foreign under garments. This, surely, could have no ill effect on the health. Again, as a rule, it has been observed, the Chinese dress more warmly than Americans, this surely would not cause poor health, or, if so, it is easy enough not to follow the example.

Not only members of the C. I. M., but now of nearly every other society, realize the great advantage of dressing in the native costume; and to-day there is scarcely a society working in interior China, away from treaty ports at least, some members of which do not wear the Chinese costume; and as yet I have met none, nor have I heard of any in North China, who do not wear an exterior Chinese dress. It seems strange that the majority of missionaries should, of their own free will and choice, follow this example if it is a pernicious one.

As for living in Chinese houses, I have yet to see a mission station not fixed up in as cozy, comfortable a manner as could be desired. This is, of course, a matter which each missionary must decide for himself; but here, as at home, one could easily run to no end of extravagance if one so desired. It is, however, sincerely to be hoped a standard of living will be maintained that will not put us completely beyond the touch of the natives, with their simpler habits. The native houses, if chosen with proper care, are better for all practical purposes than foreign built houses, the latter, as a rule, causing only suspicion and doubt in the minds of the people, who look at any departure from usually recognized customs as lacking in respect, to say the least.

Regarding food, there is no lack of good, wholesome, nourishing food, of native production, to be procured in almost any place at about one-half the home prices. It is as easy to have it cooked in English as in Chinese fashion. This city, at a very high estimation, has only twenty thousand souls; but we can procure the following articles, all native, and there is very little difference between this and any other place in North China except that in larger cities the variety is greater:

Wheat Flour.....	1½c. per lb.
Cornmeal.....	8-10c. "
Oatmeal.....	9-10c. "
Pears.....	9-10c. "
Grapes.....	1½c. "
Persimmons.....	15 for 1c.
Cabbage.....	3-5c each
Arrowroot.....	8-10c. per lb.
Potatoes.....	32c. per 100 lbs.
Sweet Potatoes.....	60c. "
Mutton.....	4½c. per lb.
Beef.....	2c. "
Chickens.....	3c. each
Pheasants.....	2¼c. "
Wild Geese.....	4c. "
Hare.....	4c. "
Eggs.....	3½c. per doz.
Turnips.....	1-5c. per lb.
Yams.....	8-10c. "

These are only samples, and by no means exhaust the list of productions. Besides these common articles, can be purchased dried fruits, apples, apricots, nutmegs, cinnamon, spices, pepper, white and brown sugar, candy, cakes, etc., all very cheap, and all as good as similar articles at home. In the shops can be purchased foreign cotton, cloth and calico of almost any grade, clocks, watches, canned milk, thread, needles, revolvers(!); etc. So it can be seen there is really no necessity for bringing a thing from home; and the missionary who depends on what can be purchased on the ground is not so very badly off after all.

It must ever be borne in mind that the work of many C. I. M. missionaries in the past has been pioneer work. While many other societies have settled down near the coast or in the open ports, the missionaries of the C. I. M. have felt led to plunge into the untraveled interior, enduring the hardships of itinerating work in order to secure foothold for station work. Other societies have, also, availed themselves of the advantages afforded by this pioneer work, and to-day settled station work in many places is made possible as the result. This work was necessarily most trying and wearing, but it was absolutely indispensable for the future work;

and as the skirmish line in an advancing army are the first to fall before the enemy's fire, so those who went boldly forward were necessarily under greater trials than those who followed in their wake. It must not be inferred that C. I. M. missionaries were the only ones to do this pioneering work; many others from other societies have shared in this grand work, but perhaps in not so great a proportion as the C. I. M.—E. M. McBrier, in the *Missionary Review*.

BISHOP WILLIAM H. HARE, after a visit to the China mission of the Episcopal Church, reported in *The Spirit of Missions*, expresses the belief that the wise method is not the sending of many workers, of whom not a few will, of course, be persons of small gifts and little force; but the careful selection of a picked few who have ability and training sufficient to enable them to occupy important points of central influence, whether institutional, evangelistic or pastoral, and to work in them and out from them by means of native helpers. For such foreign fields as China and Japan he would have persons superior both by endowment and acquirement,—just the persons whom everybody wants to keep at home.—*Church at Home and Abroad*.

WOMAN'S WORK.

FROM DR. SWINNEY.

Since the heat of summer has passed away I have had good health and strength, and have worked to the very extent of my ability, having had much more night work than usual, too. What a fine thing it is to be able to spring forward and enter into the work with a full heart and strength, while so many are laid by with plenty of work about them, but no strength to do what they would like to do. In my busy life, when more than usually hurried, I often smile when thinking of my oft-repeated prayer during my years of preparation in medicine, "that the Lord would give me plenty of work to do for him, and strength to do it." Surely he has answered my prayer and strengthened me for it all. The building of the hospital in this country was more than I ever thought I could do, yet I can see God's leading every step of the way. We have now a comfortable building, with two wards above and two below, and the capacity even for more than I thought at first, being from forty-four to forty-six beds instead of forty, which I judged to be the proper number when the building was going up.

I am very thankful to the Woman's Board for their kindness and interest in assisting me in paying the wages of the helpers. I received a few days ago, from Mr. Chester, in Westerly, R. I., some £29. No word accompanied it, and I supposed it to be the "Nurse's fund," so I will use it very sparingly until I hear from the ladies their wish as to how it should be spent. Recently a new thought came to me in a letter from the home land, which would make the burden lighter for the Woman's Board, and help wonderfully in lessening the expenses here. A doctor and his wife ask to support a bed, not only for a year but for five years, which would be a steady income for that length of time. I began estimating the cost, and replied that \$25.00 would support a bed one year. I remember that others asked the cost last summer, but I then could not tell the probable expense. Now if these and others wish to support beds in this way, would it not be a fine thing to encourage it, and thus give the hospital a firm foundation on which to build the work? I then could take in the sick when they apply without hesitancy, and without fearing I could not meet the expenses.

Five patients have gone out well and three still remain. Three more are intending to come in this week. All who have entered have been able to pay their board, excepting the one—an interesting case—who occupies the free bed. If the ladies wish to support Mrs. Ng and Lucy Taung only, and some friends should support a few of the beds, I will continue that way this year and see how the expenses run, and what I do not need to use of the "nurse's fund" will be on interest to be used hereafter. Does this meet your approval? We have some donations from foreigners and natives here, sometimes more and sometimes less, but it is not a definite sum to depend upon.

We had the formal opening of the hospital on the afternoon of Dec. 28th. A large number of friends gathered here. We decided in the mission to name the hospital after Elder Main, who has done so much for mission work these many years. We trust he will approve of it. It is a very easy name to use in Chinese.

SHANGHAI, China, Jan. 24, 1893.

FROM THE FIELD.

To-day the day-school in the native city was closed for the Chinese New Year's vacation. The children were examined a few days ago in their Bible studies, so it only remained to see how good progress they had made in the Chinese books, and to distribute the small gifts.

The examination was conducted by the native teacher in the girl's boarding school. Dzau Sien Sung, Yong Chung, Sim Sang, Kyong Nyang Nyang, several ragged urchins and myself, constituted the audience. As the children came forward to the long benches, they laid their books on the table before Tsu Sien Sang, who, calling up one child after another, required each to recite portion after portion from the books they have been studying the past half year; very well they did, too, so the teacher said, and so it seemed to me as well.

When all had recited, Tsu Sien Sang commended them, and gave them some good advice for the future, especially admonishing them to form the habit of diligent study while young. "I see," he said, looking at the pile of thumbed and ragged books before him, "that in the past you have used your hands; when school reopens and you study again use your hearts and not your hands."

After this there was singing, and Dzau Sien Sang conducted prayers. Finally the small people were given an opportunity to select their gifts. I have, this year, followed Mrs. Randolph's plan of providing a variety of articles from which those who have been most faithful in attendance could choose first. The first little fellow who came up took plenty of time to look everything over. I thought the slate and pencil would find favor in his eyes, or possibly a towel or handkerchief; two or three two-yard lengths of calico seemed rather tempting, but all of these and everything else he deliberately passed by and chose the paper of pins. The second boy took the cake of soap. It was not so in the summer. On the contrary, the soap was left until the last, and then taken because there was nothing else to choose, so I am wondering if this year we see, as one of the desirable results of the past six months' instruction, a higher regard for cleanliness.

So the second year of the city day-school has closed for the annual vacation, and we pray God's blessing to rest upon the work done, and we look forward to the next year with deeper interest than ever. Very sincerely yours,

SUSIE M. BURDICK.

SHANGHAI, China, Feb. 5, 1893.

THE SABBATH RECORDER.

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

CORRESPONDING EDITORS.

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

Woman's Work.

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

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

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

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

O WONDROUS beauty of spring time!
What marvel of marvels has leapt into birth!
Sweet glimpse of the Heaven let down to the earth!
O vision supernal of beauty eternal!
O earth in an eclipse!
For Heaven's apocalypse
Is this marvelous marvel of spring-time.
—Mrs. A. C. Kendrick.

THE Baptist Year Book for 1893 reports a total membership of 3,383,160, and a net gain for one year of 108,176.

ALL articles for our exhibit at World's Fair should be sent either by mail or express to Ira J. Ordway, 205 West Madison St., Chicago.

IT was Cicero who said, "Men resemble the gods in nothing so much as in doing good to their fellow creatures," and such is the practical exhibition of the Christ-life in all who follow him most closely.

THE attention of our readers, especially all those who anticipate visiting the World's Fair, is called to the notice in our columns under the caption of "World's Fair Accommodations." Notice will be found on page 221.

IF the Jews, who control the money markets of Europe, should conclude to boycott Russia, by refusing to handle Russian securities, it would be one of the greatest financial embarrassments to Russian enterprises. The Jews could hardly be censured by the civilized world if they should adopt some such measure of retaliation to check the spirit of arrogant persecution and religious intolerance.

ALL of our missionary pastors on our home fields should, in some way, be provided with a regular weekly supply of fresh, crisp, attractive papers presenting the principal points of evangelical truth in an impressive way. This method of reaching the masses of those not especially interested in religious doctrines would be much better than tracts. Pastors, do you want such helps? How many could you use weekly?

SYSTEMATIC giving has "come to stay" in many, if not all, of our churches. Its value is seen and acknowledged by all who have given it a fair trial. It is simply introducing into our benevolence the elements of system, regularity, conscience. It is as great an improvement over the old methods of benevolence as the graded schools exceed in value the old district school teaching without plan or purpose. It is to the church and mission treasuries a steady flowing stream of refreshing supplies. Like the western systems of irrigation, it prevents long, disastrous drouths, and causes a healthful, luxuriant growth of Christian graces in the giver, as well as bountiful blessings of holy influences in the world.

COLONEL ELIOTT FITCH SHEPARD, proprietor of the *Mail and Express*, New York City, died very suddenly at his home in New York in the

afternoon of March 24th. He had inhaled ether preparatory to undergoing a surgical operation and never rallied from the fatal effects of the anesthetic. Colonel Shepard was one of the most prominent men in politics and journalism in New York. He purchased the *Mail and Express* of Cyrus W. Field, in 1888, and has devoted himself to his new profession with untiring energy during the past five years. His wife was the eldest daughter of Wm. H. Vanderbilt, and inherited \$12,000,000 as her portion of his estate.

Colonel Shepard was, at the time of his death, president of the American Sabbath Union, and very active in the advocacy of stringent legislation requiring the observance of Sunday. He was a member of the Fifth Avenue Presbyterian Church, Dr. John Hall, pastor. He leaves a wife and five children, all of whom were absent from home when the hour of his departure so unexpectedly came.

A GOOD brother and lone Sabbath-keeper, who has been a reader of the RECORDER about one year, sends \$2 for the extension of its circulation, and expresses his appreciation of the paper. Still he thinks it is not wholly without its imperfections. Especially does he dissent from the propositions covering Dr. Northrup's views of predestination as given in the RECORDER of March 16th, and asks the Editor to state "what the Seventh-day Baptists believe in regard to the doctrine of election." Well, that is rather difficult. Seventh-day Baptists have no general expression of faith on that question. There are differences of opinion among them on this point, as there are also among First-day Baptists, Presbyterians and others. Probably there are very few who are extreme Calvinists, and on the other hand, there may not be many entirely Armenian in their views. If we were to guess, we would say the greater number of our people occupy about the medium ground, as expressed by the President of the Baptist Theological Seminary of Chicago. Once these opinions were much more sharply defined in the creeds of the churches than they are now, and keen-scented Calvinists felt it their duty to hunt heretical believers in human free will, to the very death. Now a more tolerant spirit prevails. The days of cast iron creeds are numbered. Men are not less holy because they are less hostile. They become better Christians only as they become more Christ-like; and Christ-likeness is the embodiment of charity, obedience, loving service. Seventh-day Baptists believe in the law and the gospel. They try to "keep the commands of God and the faith of Jesus;" to walk "in all the commandments and ordinances of the Lord blameless." Those who do this may be certain of their election.

IT is a real treat to step into the business men's noon-day prayer-meeting in John street, New York. During the three-fourths of an hour, from 12.15 to 1 o'clock P. M., this large room is daily crowded with men eager to sing and speak and pray. There you will meet engineers, conductors, merchants, clerks, laboring men, doctors, lawyers, saints and sinners. There you can hear opinions, testimonies to the value and power of Christ's love, coming from hearts full of blessed experiences. A few days ago we heard one man acknowledge that he had been a professional gambler, and addicted to many bad habits. He tried several times to reform, but tried in his own strength and failed. He went to South America to get away from

bad companions and influence, and for a time gained much toward reformation. But returning he soon fell under the social power of drinking companions. Now he could say that Jesus had taken away his appetite for drink and his evil habits. Tobacco and everything degrading were discarded. He now rejoices in the love of a Saviour who is able to keep him from falling. Many such testimonies were given, many earnest prayers were offered, many soul-inspiring hymns were sung, and all in forty-five minutes. If the readers of the RECORDER, who are frequently or occasionally in the city, would shape their business so that from 12 to 1 P. M. could be spent in one of these resorts for hungry souls, the time would be most profitably spent and you would catch an inspiration that would last until you could return and get a new supply. You would hear something that would be worth taking home to your own prayer circle, and would give a fresh interest to those who do not have such opportunities.

ON the evening of March 26th it was our privilege to listen again to Dr. Talmage in his famous, but still unfinished, Tabernacle in the city of Brooklyn. There is no need in these days of giving a synopsis of his sermons, for they are all reported and given weekly to the millions of readers, through the religious and secular press. There is no preacher in the world whose sermons have such world-wide publicity. Thousand of publishers, many of whom care not a fig for religion, are eager to hoist their sails to the popular breeze and catch the dollar from subscribers who take their paper largely because it promises to publish this remarkable man's sermons. On this occasion, his text was taken from Psalm 119: 97, "How love I thy law." It was a powerful appeal and argument in favor of the "Old Bible," its authenticity, grandeur, infinitely superior claims upon our credence and love; its own increasing popularity and power. The thousands who listened to that sermon could not very well go away with less of reverence for the Word, or a lower estimate of its value as an agency for good to the human family, than they had when they entered the Tabernacle. Critics may say what they please about the "buffoonry" of Dr. Talmage, and the extravagance and want of good business management in the contractors of this costly and heavily burdened building; it still remains a fact that vast numbers of people hear a pure gospel preached by one who gives unquestionable evidence of sincerity, and one whose power to sway the masses, and lead them into higher conceptions of holy living, far excels many of more polished speech and more graceful gestures. A great effort is being made to save the Tabernacle from the hands of the sheriff. An item of \$20,000 due April 1st was provided for; Dr. Talmage has offered to give \$10,000 more than he has already given, if the entire debt shall be provided for in time to save the building. Let the Tabernacle remain as designed. Gather in the multitudes who are attracted by the renown and held in eager attention by the excentricities of the speaker. There is no doubt that it is safe to listen to his thoroughly orthodox views of the Scriptures. All will be deeply impressed with the conviction that Dr. Talmage is *dead in earnest*, and that he believes with all his heart in the cardinal doctrines of the gospel of Christ, and in the value and importance of holy living in this life, as the only guarantee of holiness and peace in the life to come.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., March 30, 1893.

Certain publications announce in warning tones that there are five Catholic Senators in the new Congress and more than ever before. Among government clerks here it is not an uncommon remark that Catholics have too much political influence. Maryland was largely settled by Catholics, and from the earliest times Baltimore, Georgetown, Alexandria, and Washington, have had a large population of that faith. It therefore quite naturally happens that a large percentage of appointments from this vicinity are of the same faith, and there is nothing alarming in it. No one catalogues the Methodist, Baptist, or Congregationalist clerks or Senators. The Congregationalists are comparatively few in number, but there must be a dozen or more of them in the Senate, while the Executive Department is run by Presbyterians. Cleveland, Stephenson, Gresham, Lamont, and Smith, all attend churches of that faith, and if not all active members have wives who are in good and regular standing, and who will not let the Pope take possession during the next four years. Meanwhile Col. Totten and literalists and prophetic jugglers of numbers have disposed of the world and things in general!

Seven millions free gold in the Treasury and offers of more refused because of some trifling question of freight, abrasion of coin or the like, does not look like a financial stampede. But the Treasury reports of exports and imports has a bad look. Last year we bought 32 millions more than we sold. During the last seven months of 1892, the imports of coffee, tobacco, rubber, cotton, wool, silk, steel and iron exceed those of the same months in 1891 by 50 millions. During the same period exports fell off 120 millions. Europe holds large quantities of our public and private bonds that call for millions for interest. American tourists carry millions abroad. We are thus debtors to Europe. Solomon said the borrower is servant to the lender, and so he will be while debt and credit exist. If A wishes to buy or borrow of B they must agree on terms. Having agreed, the creditor will insist on being paid. If we dislike paying Europe in gold we must stop running in debt. Poor Richard's maxim—a penny saved is a penny earned, may need more attention from the government, and more particularly from the people. We spend for food, drink, and clothes, per capita, several times as much as the average Old World nation. Our sugar, coffee, whisky, beer and tobacco bills are without precedent.

Within thirty-five years the Yankee farmer has seen the price of his farm and grain product reduced by a half or more, and largely through government gifts of land to western settlers and railroads. Yet the little cheapened, stony, side-hill farm of New England lends to the broad, rich acres of Nebraska and Kansas. The New England farmer raises his own vegetables, grain, meat, butter, sugar and wool, lives well, spends little or nothing and has a surplus.

The New York, built at Cramp's ship-yard, Philadelphia, proves to be the fastest armored vessel of the world, having a speed of about twenty-one knots. She has made preliminary trials and will soon submit to the government tests and be accepted.

President Harrison gave his brother Scott Harrison no office. The latter being a Democrat is now a candidate for the surveyorship of the port of Kansas City. There appears no

reason why the present President should not appoint Harrison's brother, though he officially ignores his own. CAPITAL.

LETTER FROM REV. J. CLARKE.

Presuming it will interest my friends to know my whereabouts, it affords me pleasure to say that in compliance with the wish of the Seventh-day Baptist Missionary Board, and by the consent of my church, I left Alfred Centre, N. Y., for work upon the Southern field, March 27th, at 10 A. M., traveling by the N. Y., L. E. & W. R. R. to Elmira, and the N. C. to Washington, D. C., and the R. & D. to Greensboro, and the C. T. & V. R. R.'s to Manchester, N. C. I reached this place at 7 P. M., on the 29th inst., where I found Brother J. A. Howard waiting for me, and who took me to his home three miles away. Bro. and Sister Howard are genial, intelligent, and devoted Christians, having a bright family of five children. Bro. and Sister Howard embraced the Sabbath about one year since, and united with the Cumberland Seventh-day Baptist Church about ten months ago.

Having been detained from 10 A. M. till 11 P. M., of Tuesday, in Washington, I hunted up two of my old friends, whom I found in the Post Office Department, where they have held positions under the government for more than twenty years. One of them, Byron C. Coon, was one of my old Albion, Wis., boys; the other was T. B. March, a life-long resident of Washington, and a fast friend of my son-in-law, P. A. Burdick, and who had several years since spent some time with us at DeRuyter. Bro. Coon still holds to his old views of the Sabbath, except as he conforms to the world business wise. How sadly this motive has depleted us numerically!

While I remain in this State, about one month, my correspondents will address me at Manchester, N. C., care of J. A. Howard.

MARCH 30, 1893.

CAN HE BE SENT?

We have in the State of Florida eight different places where we now have a foothold of one or more resident families; these are widely scattered, but are faithfully letting their light shine to the best of their ability. Besides our own people, there are in the city of Tampa nearly a dozen Sabbath-keepers who are Sabbath converts, brought to a knowledge of the Sabbath through the Adventists, but not yet identified with any church, I believe, though some of them have been observing the Bible Sabbath quite a while. We have canvassed the State and find that there is a possible revenue of \$725 for a resident, itinerant missionary, to be raised on the field. The railroad fair to these different places is about \$300, and might be even reduced to a yet lower figure. This field is large and very needy. An energetic, young minister, prudent and full of spirit might not only hold what we now have, but could build and enlarge, and only God can tell what the result would be. Is not the experiment worth trying?

C. H. G.

ALFRED CENTRE, N. Y., March 29, 1893.

RESOLUTIONS

Adopted by the Woman's Christian Temperance Union of Alfred Centre, of which Society the Rev. Thomas R. Williams, D. D., was an honorary member:

WHEREAS, It has pleased our heavenly Father to transfer from the activities of this life to the joys of heaven our esteemed and beloved brother and co-worker,

the Rev. Thomas R. Williams, D. D., we bow in submission to his will, knowing that he is all-wise, and that what he does is right, although it brings to us sorrow and bereavement. We feel that resolutions are all too cold and inadequate to express our sense of loss and our veneration for our brother, yet we wish to place on record a testimonial of our high appreciation of the lofty Christian character of one whom we had learned to honor and reverence as a pastor, teacher, friend, and co-worker in every good cause; therefore, be it

Resolved, That in his life of earnest piety, of loyal adherence to Christian duty, of gentleness and forbearance, of self-sacrificing devotion to every noble work, he was a true representative of Christ.

Resolved, That in his death the Christian religion has lost one of its most loyal defenders, the Woman's Christian Temperance Union a helpful honorary member, and the cause of temperance and social purity an earnest advocate, and one who had the courage of his convictions and whose wise counsel it was safe to follow.

Resolved, That we extend to the bereaved family our sincere sympathy, and commend them to the tender, loving Healer of bruised spirits for consolation in this hour of trial.

Resolved, That these resolutions be presented for publication in the SABBATH RECORDER, and that a copy be given to the bereaved family.

MRS. A. A. ALLEN, } Com.
MRS. C. M. LEWIS, }

The following tribute of respect was adopted by the Trustees of Alfred University, at their meeting held March 29, 1893:

WHEREAS, God, in his unsearchable wisdom, has visited us for the second time during this school year by death, and removed from us our beloved brother and faithful colaborer, the Rev. Thomas R. Williams, D. D., Ph. D.; therefore,

Resolved, That we, the Trustees of Alfred University, do hereby express our appreciation of the unswerving devotion and unfaltering faith with which, for more than twenty years, Dr. Williams labored for the success of the Theological Department and for the general good of the University; we do express our deep sense of loss at his sudden removal from us, and from the field of his abundant and successful labors; we convey our sympathies to the afflicted family, and with them we bow in meek submission to the will of Him whose we are and whom we strive to serve in the work given us to do through our beloved University.

The following were adopted by the choir of the Second Seventh-day Baptist Church of Alfred, N. Y., April 1, 1893:

WHEREAS, Our heavenly Father, in his wise providence has removed from us our sister, Mrs. Ella Hamilton, to the mansions prepared for her by the Saviour; therefore,

Resolved, That we deeply feel the loss of one whose kind and gentle ways, upright life, and true Christian character has been our constant help.

Resolved, That we will strive, with God's help, to profit by her example and emulate her virtues.

Resolved, That we extend our heartfelt sympathy to the mourning friends, especially to the bereaved husband, who has been deprived of a loving wife, and to the mother, in the loss of a kind and affectionate daughter, and that we commend them to Jesus for comfort and consolation.

Resolved, That a copy of these resolutions be sent to the family of the deceased and a copy be sent to the SABBATH RECORDER for publication.

L. W. LEWIS, Com.

WHAT TO READ.

If you are down with the blues, read Psalm 27.

If there is a chilly sensation about the heart, read Revelation 3.

If you don't know where to look for the month's rent, read Psalm 38.

If you feel lonesome and unprotected, read Psalm 91.

If the stovepipe has fallen down and the cook gone off in a pet, put up the pipe, wash your hands and read Jas. 3.

If you find yourself losing confidence in men, read 1 Cor. 13.

If people pelt you with hard words, read John 15.

If you are getting discouraged about your work, read Psalm 126, and Gal. 6: 7-9.

If you are all out of sorts, read Heb. 12.

YOUNG PEOPLE'S WORK.

ALFRED CENTRE

Takes the Lead.

TWO PERSONS THERE SECURE A DOLLAR EACH FOR A FEW MOMENTS' LABOR.

At the time of writing, this is the only church that has responded to the offer of rewards for *constant readers*. If you do not understand, refer to this page of RECORDER for March 16th. If you cannot obtain a list of twenty names, send a list of ten or five. We want the names of *one thousand* young people who are sufficiently interested in our denominational work to read the RECORDER every week.

(LATER.—A list of twenty names just received from Nortonville, Kansas.)

We were speaking last week of good positions in shops, factories, and business houses. Our text was H. D. Babcock's card in the RECORDER, asking for a foreman. Four years ago last winter a young man, a Sabbath-keeper, went to H. D. Babcock's shops and began to learn the art of the molder. He soon became discouraged because of the small pay of an apprentice and the weary years of toil before he could secure good wages, and gave up, seeking other employment. Now when this position is vacant and some one is needed, he is not prepared to fill it. There was only one way, and that was the way other men have to do, begin at the bottom. Some of our young people seem to think that our business men are under obligation to give them good positions to start with simply because they are Sabbath-keepers. This would be unjust. They cannot expect to become doctors or teachers without some outlay of time and money. It is the same in other lines of work. We are fully convinced that a young person who has fitted himself to fill a position of trust will not be long without employment. Such people are needed. Nor is it necessary to leave the Sabbath. There are two or three young men in Topeka, Kan., who are examples. The Rev. J. A. Platts gave an example, in a recent issue of the RECORDER, of a man at Utica, N. Y. There are numerous others. Young people, make yourselves useful and necessary, and you will have all the employment you want.

SOMETHING HIGHER.

AHVA F. RANDOLPH.

A few thoughts on teaching. This is a field that is particularly attractive to Seventh-day Baptists; to many because it is the only seeming avenue in which they can work and keep the Sabbath; to others from choice and the love of the work.

Education is based upon principles which we shall not discuss. It is an important factor in the growth and enjoyment of the individual; and is absolutely essential to the teacher. The majority of us are in the public schools—shall we stay there? Those who step at once into grammar-schools, high-schools, or academies are the exceptional ones. But all may rise to these if they will. A successful teacher said in our hearing not long since, "It is necessary to begin in the common schools, but don't be content to remain there." In fact, the common schools are the true training schools for higher institutions, and if this is our true work, let us become enthused with higher ideas and aspirations. As one gets higher in the profession, he

should become more enthusiastic in the work, more competent, and of course of more value.

The higher departments of instruction afford a variety of lines of work and should be chosen largely according to the characteristics and education of the aspirant, although in many cases positions are obtained which had not been thought of as desirable. If one chooses to stay in the public schools, he will have as an objective point a principalship or superintendent of schools. In other lines of work he will probably devote himself to a speciality; and here he should govern his special by what will be a congenial department of study and instruction. One person will devote himself to one of the several departments of language, science or history; another to mathematics, and still another to literature. In whatever department he wishes to engage, he must be thoroughly prepared or he will lack confidence in himself (which it is necessary to have in any work), and will fail to impart that enthusiasm to his pupils which is so large a part of the real work of teaching.

A speciality that is attracting many at the present time is commercial work—book-keeping, penmanship, and short-hand and type-writing.

Let us not be content simply with getting first class positions, but grasp the spirit of true education. Become mind students, search the pages of history and current events for ideas both new and old; in fact, keep abreast with the times in all that pertains to education, method and culture. It is only by the most persevering, properly directed, labor that success is achieved in any profession. Let us advance.

HUSBANDS AND WIVES.

A good husband makes a good wife. Some men can neither do without wives nor with them; they are wretched alone in what is called single blessedness, and they make their homes miserable when they get married; they are like Tompkins' dog, which could not bear to be loose and howled when it was tied up. Happy bachelors are likely to make happy husbands, and a happy husband is the happiest of men. A well-matched couple carry a joyful life between them, as the two spies carried the cluster of Eshcol. They are a brace of birds of Paradise. They multiply their troubles by dividing. This is fine arithmetic! The wagon of care rolls lightly along as they pull together, and when it drags a little heavily, or there's a hitch anywhere, they love each other all the more, and so lighten the labor.—*John Ploughman.*

ANSWERED.

A reproof which was just and not discourteous was once addressed to a young rector who had been reared under the highest of church doctrines, and who held that clergymen of all other denominations are without authority, and not entitled to be called ministers of the gospel.

One evening at a social gathering he was introduced to a Baptist clergyman. He greeted the elder man with much manner and ostentation.

"Sir," he said, "I am glad to shake hands with you as a gentleman, though I cannot admit that you are a clergyman."

There was a moment's pause, and then the other said, with a quiet significance that made the words he left unsaid emphatic:

"Sir, I am glad to shake hands with you—as a clergyman."

THE only city in the world on the line of the equator is Quito, and there the sun rises and sets at the same hour all the year round—six o'clock.

TO HAVE an invention protected all over the world it is necessary to take out sixty-four patents in as many different countries, estimated cost of which is \$17,000.

OUR MIRROR.

PRESIDENT'S LETTER.

The Million College Quartet No 2, came to Jackson Centre, Thursday, March 16th, and according to previous arrangements commenced holding meetings that evening. I arrived on Friday, the day following.

The attendance and interest were good from the first night. We have received a royal welcome to the hearts and homes of this people; and you only who have been here know how hospitable they can be. Though our methods are new to them yet they give us a full house, and respond in prayer, testimonies, and in singing.

Jackson Centre, like many towns, has a large number of young men who do not attend church service, but, like the Athenians, "spend their time in nothing else but either to tell or hear some new thing." Sunday afternoon we had intended to hold our meeting in the village hall, but a snow storm made it unnecessary, as the church was large enough to hold the people. The quartet stood on the street and sang several songs. The crowd which gathered to hear accepted an invitation to go with us to the church, where we held a gospel meeting especially adapted to young men. This was one of the most successful meetings which we have held thus far. At the close of the meeting we received many compliments (?). Among those which I dare to repeat was this. I was called Sam Jones, with a Salvation Army. I asked them if they could tell which side we were on, for or against the Lord. They assured us that they could. I confessed to them that we were not so clear in our minds as to the side they were on, and advised them to get a broom and go out to battle, as the old lady did. She said she could show which side she was on, if nothing more. Nearly all shook hands as we parted, and that evening the house was filled to overflowing.

On Sabbath morning the house was filled with our own people, and yet all were not present. Some live at a long distance from the church, some were prevented by sickness, many have small children, and some stayed away from choice.

There are over thirty families of Sabbath-keepers here, and at least one hundred bright children and young people. This is our hope for the future. They have been without a pastor until they are quite discouraged. They have agreed that they must now have a pastor, and have accordingly called W. D. Burdick, of Milton, Wis., now finishing his course in the Chicago University.

I think it is a very critical time with this people; a railroad is being put through the town, and it remains to be seen whether or not they are able to withstand the temptations which it always brings, especially to young people.

I think there is no people whose history could be written better in this one laconic sentence than the people here: "Their faith is more lacking in themselves than in God to go forward to future success and usefulness, and reap for themselves and their children the blessings in store for them."

Pray for the work here until I write of it more.
E. B. SAUNDERS.

—EARLY in the present year a Society of Christian Endeavor was organized at Lincklean Centre, N. Y., with eight active members. The Society has prospered until the membership is

more than doubled, and is proving itself, as elsewhere, a very helpful branch of the church.

—THE work of Mr. Saunders and the College Quartet at Jackson Centre has been blessed of the Master, and those who were cold and inactive are again taking their places in the army of Christ. Quite a number who had drifted away are inquiring the way back. The influence of song is very great, and does much towards winning people to the Saviour. Some effective work has been done through this medium by visiting those who were unable to attend the meetings.

—WITH the pledge recently received from one of our societies for home mission work comes the report that the pledge cards have been a great help towards raising the money.

RESOLUTIONS.

WHEREAS, It has pleased our kind heavenly Father who doeth all things well, to remove to a fairer home our dearly beloved sister, Ella Hamilton, and while our hearts feel this bereavement which came upon us so suddenly, taking from our midst one in whom punctuality and promptness were ever present virtues, and one whose quiet, beautiful life was fully consecrated to the service of the Master, we bow our heads in humble submission and say, "Not my will, Oh God, but thine be done;" therefore,

Resolved, That we as a society of Y. P. S. C. E. take her pure sweet life for an example and strive, by being prayerful, more active in the work and more punctual at the meetings, to emulate her character, and thus make up, in a measure, for her loss.

Resolved, That we tender our sincere sympathy to the bereaved family; to the mother who must so sadly mourn the loss of her only daughter; to the young husband who is left without her cheering presence and loving counsel, and to all by whom she was beloved; and commend them to the care of our heavenly Father who alone can soften their grief. And may this great affliction prove a golden chord which will draw their hearts closer to God—her God, in whose presence she stands to-day.

Resolved, That we present a copy of these resolutions to her family and a copy to the SABBATH RECORDER for publication.

O. W. ROBISON, } Com.
MRS. S. M. EATON, }
MRS. L. D. STILLMAN, }

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.

Table listing lessons for the second quarter: April 1. The Afflictions of Job... Job 2: 1-10. April 8. Afflictions Sanctified... Job 5: 17-27. April 15. Job's Appeal to God... Job 23: 1-10. April 22. Job's Confession and Restoration... Job 42: 1-10. April 29. Wisdom's Warning... Prov. 1: 20-33. May 6. The Value of Wisdom... Prov. 3: 11-24. May 13. Fruits of Wisdom... Prov. 12: 1-15. May 20. Against Intemperance... Prov. 23: 29-35. May 27. The Excellent Woman... Prov. 31: 10-31. June 3. Reverence and Fidelity... Eccles. 5: 1-12. June 10. The Creator Remembered... Eccles. 12: 1-7, 13, 14. June 17. Messiah's Kingdom... Mal. 3: 1-12. June 24. Review...

LESSON III.—JOB'S APPEAL TO GOD.

For Sabbath-day, April 15, 1893.

SCRIPTURE LESSON.—Job 23: 1-10.

GOLDEN TEXT.—What I do thou knowest not now, but thou shalt know hereafter.—John 13: 7.

INTRODUCTION.—We have passed by eighteen chapters. Let these be very briefly reviewed so as to notice the progress of the discussion. The first two chapters reveal to us what Job and his friends did not know, hence they understood not the significance of the sudden and awful calamities which overtook Job. He asserts his innocence which, to them, with their views of Providence, is almost blasphemy. They still insist that if God punishes anyone as affliction indicates, therefore that one is wicked. And so each friend argues the case, and to each Job replies. They become exceedingly warm, and very indignant that Job persists in de-

claring himself innocent. He is urged to make a confession of secret sins and God will restore him. Job at first is overwhelmed with his grief, and then filled with amazement at the strange, unaccountable dealings of the Almighty. Job does not disbelieve God, but he does seem to disbelieve in a god as represented by his friends. He will not receive "a fictitious god." But facing the question honestly, studying it carefully, light begins to dawn as it does to all who fear God and honestly investigate religious questions. "Shall a man live again after death?" Continuing that thought, he at length exclaims, "I know that my Redeemer liveth... whom I shall see for myself." Now Job longs to appear before God and has confidence in him.

EXPLANATORY NOTES.—"Job answered." His friends. v. 2. "Even to-day... rebellious." Not rebelling against God, but the effort is very great to repress his feeling. Revised Version has "rebellious," in place of "bitter." "My stroke." God's providence, or affliction permitted. "Heavier than my groaning." His groaning does not proportionately express sorrows and troubles. v. 3. "O that I knew... find him." Knew just how to come before God in his innocence and plead his case. Surely God would justify him before his accusers. "Even to his seat." Of judgment. v. 4. God says, "Come ye, let us reason together," and in Isa. 43: 26, "Let us plead together." It seems, therefore, reasonable to commune thus with our Maker, and Job was not irreverent in making an argument with God. v. 5. Confident of acquittal, and knowing that his friends misunderstood him, he longs for the final answer of God, who knows the heart. It matters little what foes or friends think of us when we rest our case with the Great Judge of all, knowing that we love and serve him. v. 6. "Will he plead against me?" Rev. Ver. "Would he contend with?" "No." I do not mean, says Job, that God will exercise his great power against me, but "he would put strength in me," or "give heed unto me," listening to my plea or argument. v. 7. "The righteous might dispute." Better, might reason with him, that is, he would be earnestly pleading. "So should I be delivered." It would then be manifest that Job was innocent. v. 8. "I go forward... I cannot perceive him." Though God be always and everywhere present, yet somehow, in his strait, he fails to find him. Thus, also, in verse 9 he realizes the peculiar circumstances in which he is placed. God's power is felt and yet he fails to behold him. Is he hidden simply to test Job, or gone forever? But he will trust his Redeemer though slain by him. He comes to believe that after all God is trying his faith and giving him discipline for the world's benefit. The great problem being discussed is nearing the solution. Thus Job gives utterance to this conviction in v. 10, "He knoweth the way I take." All my motives, thoughts, all my conduct, is known by the Almighty. He is now making a trial of me, and "When he hath tried me, I shall come forth as gold." Refined, pure, justified, and no dross will remain.

LEADING THOUGHT.—We may trust God and patiently wait, though at the present he is unseen, and his ways past finding out.

SUGGESTED THOUGHTS.—It is well to enter into a discussion with friends for the sake of seeing things as others do, and finding, if possible, more truth. But to do so for the purpose of putting an opponent to a mere disadvantage, to display one's own debating powers and to gain a personal victory, such a course is selfish and unworthy a true man. Patience like Job's is not against intensity of feeling. Patience even will bear witness to the truths of God and "contend for the faith." Life's happiness and prosperity is not judged from the afflictions of an hour. Life's end determines whether one is fortunate and successful or not. He who is truly pious will stand any trial which God permits, for he will permit no greater test than man is able to bear. Alas, that so many do not bear the test that grace would help them bear! Even Christian piety, like gold, has in it alloy. Do not deny the existence of gold because dross is there. The purifying heat of trial need not be feared by the Christian, the rather let him welcome it. Trust is better than knowledge, though both may be greatly desired.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 9th.)

HOW CAN WE FIND GOD? Job 23: 3, Luke 11: 9-13.

It is the instinctive longing of every human being to find God, "for in him we live, and move, and have our being." Even the heathen poets have said, "For we are also his offspring;" and recognizing that fact they inscribed on their altars these words, "TO THE UNKNOWN GOD." If Job, confident of mercy if he could really find God, cried out, "O that I knew where I might find him!" how great the longing of the heathen to find

some rays of light, which their religion does not give to them. If the mission of men of learning and of Christians is to alleviate distress and elevate their fellow-men, give hope and comfort to sorrowing mortals, then how sublimely grand, what glory to God, how pleasing to Jesus, who says, "Seek and ye shall find," is the work of Christian missions. To find God is the sum of all blessedness, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." Surely when the Lord is found, and there is rejoicing in present salvation, how can a single soul enjoy it and rest satisfied when there are four hundred millions of his fellow beings whom he has never tried to save, and who will never know how to find God unless rejoicing believers send them the news of salvation? This much to those who have sought and found the "pearl of greatest price."

But is Job's question the honest inquiry of some seeking heart, some associate Endsavorer? "O that I knew where I might find him!" Have you really tried prayer? "Ask, seek, knock." That never yet failed to gain the immediate presence of God, to bring one "even to his seat." (1) Make known your desire both to God and your fellow seekers; (2) Earnestly implore; (3) Persevere in the request. Earnestness, diligence, and perseverance, never went unrewarded. The person with these qualities need not be discouraged. If these few words fail to encourage you, go immediately to your pastor for more help and information than this space can offer. He will thank you for coming, and you will thank him for loving sympathy and help.

SCRIPTURE REFERENCES.

- 1. What Jesus says about it. Matt. 7: 7-11; 21: 22.
2. What James and John say. James 5: 16, 1 John 3: 22; 5: 14.
3. Solomon's opinion. Prov. 15: 29; 8: 17. Jeremiah's. Jer. 29: 12, 13.
4. Isaiah's instruction. Isa. 55: 1-3, 6, 7. David's. Psa. 32: 5-8.

—WHAT has become of our Sabbath-school Board? We recently heard a "layman" express the wish that the churches might once more have Institutes for the careful consideration of great Bible questions, the work of teachers, the improved methods of Bible study, etc., etc. The writer remembers traveling forty miles a few years ago to attend an Institute conducted by the Rev. T. R. Williams, at Leonardsville, N. Y., at which papers were read and discussed upon such subjects as the divinity of Christ, authenticity of the Scriptures, inspiration and kindred subjects prepared by such brethren as Wardner Titworth, A. E. Main, H. C. Coon, and others, and prepared especially for the help of Sabbath-school teachers and scholars. Great good was accomplished. People remarked that doubts were removed, faith strengthened, teaching and studying became more pleasurable and profitable. Every one of our Associations ought to have two such Institutes every year. Some one previously appointed should have all arrangements made and conduct them, using the same papers, methods, etc., at each, spiced with some contributions and literary productions by the local talent. New methods will no doubt soon supercede the present in Bible study. These Institutes will be needed to help introduce them. Where is our Sabbath-school Board?

—If the Board should do nothing else officially but to present an annual report to our Conference it will furnish valuably reading matter. Have you forgotten those stirring words from Secretary Williams, uttered at Westerly, R. I., in 1891? If so read these extracts: "Many children, even, are well versed in the story of the Bible, and though they may not apprehend its full meaning and application, yet it will be a priceless store of learning in their advanced years. It would be found, by investigation, that all the really stable-minded and efficient membership had acquired habits of Bible reading and study in early years." "The Scriptures never mislead an honest mind, nor leave darkness in the pathway of a trusting soul." "Chris-

tian families which maintain the daily reading of the Bible and family worship are rarely, if ever, known to be disloyal to the church or to any of the teachings of God's Word." "There could be no stonger guarantee for the solid unity, firm stability and spiritual life of the church than regular attendance of all the membership upon the Bible-school." "That home culture which neglects the Bible nourishes children for Sabbathless, prayerless, godless lives." "The Christian church cannot neglect the systematic, reverent, and continued study of the Bible and maintain its perpetuity and vitality." "The Sabbath-school is the spiritual gymnasium of the church."

HOME NEWS.

New York.

VERONA.—Rev. H. L. Jones was called and ordained by these churches, and for more than a year and a half served them most acceptably; but last November, on account of his wife's health, he very reluctantly, and to the great sorrow of the church, moved back to Wellsville. Soon after Christmas he returned to hold revival meetings in the First Verona church, but was again called home to care for his beloved wife.

In the month of February, by request of the church, I decided to visit them, and reached there the 27th and began evening meetings immediately and continued for ten days. At the first the attendance was light from the storm and cold, but a deep and solemn feeling prevailed and they grew in numbers and in power, stirring and awakening all that attended. Family altars were set up, hearts dedicated anew, and quite a number declared their determination to live a Christian life. In this church, sacred with so many memories in the past, there is the most devoted company of young people of any church in our denomination of its size that I am acquainted with, and I sincerely pray that the Lord may open the way for the return of Eld. Jones, that he may continue his ministrations among them.

L. R. S.

BERLIN.—The Berlin Church has been blessed with a revival. Only the Holy Spirit can say how great the revival has been, or how lasting the influence. Many Christians have gone on in the service of God with renewed courage. About twenty of those who have never confessed Christ before have stood up in the meetings to testify that they have chosen him for their Saviour. A part of these were First-day people. We have striven to avoid the impression that we were having a revival for Sabbatharians only. None have been baptized yet; we hope that before long they will confess Christ by this ordinance and become members of the church. The Rev. J. J. White began preaching to us on Sabbath-day, Feb. 11th, and for six weeks he has been making the way very plain, first for Christians, then for those who knew not Christ. Several have remarked that he "hewed pretty close to the line." He presented a high standard, but it was none too high. We have had considerable bad weather so that some of the meetings were small in numbers, and on two or three evenings the meetings had to be omitted altogether. Miss Grace White assisted her father in the musical part of the service. We were blessed as well as entertained by the music. Bro. White has left many grateful hearts in Berlin. May the cause of Christ flourish under his ministry is the prayer of this church.

w. c. w.

Rhode Island.

ASHAWAY.—The winter with us has been unusually severe, with a great amount of snow and several weeks of fine sleighing. The snow is all gone, and the birds tell us that spring is here, but the winds are raw and cold yet. The health of the community, in general, has been much better than last winter.

We are glad to see accounts of extra work done in many of our churches, and rejoice with them in the conversion of precious souls. We are glad to be able to add our testimony to the goodness of our dear heavenly Father, that he has allowed us to receive some showers of blessing from his bountiful hand. Extra meetings, conducted by Evangelist White, assisted in the music by his daughter, were held six weeks in the church, and nearly two weeks in Ashaway Hall. The clear and forcible presentation of the grand truths of the gospel helped professed Christians to see more clearly how these truths put into practice in daily life make a people pure, strong, compassionate, forgiving and helpful; and the unconverted to see the importance and necessity of having for their friend such a helper as our dear Saviour is to all who will come to him. There was no undue excitement in the meetings, but an effort to convince the judgment. Nine persons were received into our church, eight by baptism and one by letter, on the last Sabbath in February.

During the latter part of February, on account of the serious illness of his father, our pastor was called to Brookfield, N. Y., and has not yet returned, consequently much of the work of "gathering in" remains to be done. We confidently expect there will be a continual coming over on the Lord's side. We know that many who have not yet come out firmly on that side have given up the degrading habits which are driving them farther and farther from Jesus, and are reaching out after the right. We feel that great advancement has been made in the better way. Two weekly prayer-meetings are sustained. The attendance on the Sabbath morning service and Sabbath-school is good. Dr. Main has occupied the pulpit in the absence of the pastor.

All the societies are active, each in its especial department of work. Constant additions are being made to the Y. P. S. C. E. The Junior Christian Endeavor has just completed its first year with very encouraging results. The Ladies' Sewing Society held its annual fair and festival in the church parlors, on the evening of March 25th. The receipts were about seventy-five dollars.

We feel a commendable pride in our graded school under the capable management of our live school board and the principal, Mr. C. W. Moore, aided by his efficient corps of five teachers. Miss Carrie Berry is assistant to the principal in the high school department. The spring term opened Monday, March 27th, with a full attendance and much enthusiasm. There are three in the Senior Class.

We are glad to note the increasing efforts Rhode Island is making in the cause of temperance. There is great need.

We shall miss Bro. Main and family from our midst, but gladly give him to the great work to which he is called, praying that he may have a double measure of the divine Spirit, to enable him to perform the arduous task before him with such competence that the interest so dear to our hearts may move grandly forward. While we mourn the loss of the strong men who have lately been called home, and bow in humble submission to the hand that

removed them, yet we lift up our hearts in thanksgiving that we have been blessed with their lives and labors, and that their works and influence remain as a stimulus and inspiration to those who shall take up the work they have laid down.

The opportunity which is offered our people in the Religious Congress of the World's Fair should stir every heart with devotion to the principles which we hold; to be, as Bro. Peterson says, terribly alive and full of the spirit of loyalty and love of souls. May God grant it.

E.

ASHAWAY, R. I., March 31, 1893.

Wisconsin.

ALBION.—March 30th was a bright and beautiful day. That evening was the occasion of a general surprise party at the pastor's home. The party was in honor of Mrs. Witter's thirty-second birthday. By previous arrangements the pastor and his wife were invited out to tea, so leaving the coast clear for the gathering of the friends without suspicion. At about eight o'clock they returned home to find the house lighted in every room. The surprise to Mrs. Witter was complete, (the rest of the family were knowing to the matter). There were about fifty present. The evening seemed to be enjoyed by all. Its pleasure was much enhanced by the instrumental and vocal music furnished by those who had kindly consented to aid in this manner. After refreshments were had, Mr. Dolph Babcock, in behalf of the company, presented a purse of silver to Mrs. Witter as a slight token of their esteem. The occasion was one which brought cheer to all hearts and strengthened the bonds of existing fellowship. It was one long to be remembered by those for whom it was prepared. May all realize that they are gratefully remembered by the pastor and his wife.

ALBION, Wis., March 31, 1893.

Nebraska.

HUMBOLDT.—This section has been visited with storms very much like other places, though probably not so severe. The winter has been long and cold. March has been as changeable as March is wont to be. Financially everything is quite prosperous. In the main, health has been good, though there has been some sickness, especially pneumonia and other similar complaints, but only a few deaths.

The religious condition is somewhat changed, as the "Christians" held a long series of revival meetings, and at the date of this writing the Baptists are having another long series of meetings. Yet the state of religion is very low throughout this section of the country. It seems that things of the world are of more consequence than the things which pertain to their spiritual nature. The young people of Humboldt maintain a Y. P. S. C. E. There are five churches in this small place, besides members of several other churches, yet Humboldt is like other Western towns, men seem to care but little for their spiritual condition. This was proven by a scene in a well-crowded church the other night when, at the request of the minister for those to rise who were Christians or professors of religion, but few in comparison to the great number present arose, and this is but a type of the West in general. There is need for much work in the vineyard of the Lord.

S.

Iowa.

WELTON.—Our community is made sad by the news having just reached us of the death of Sister Meleta VanHorn, which occurred at North Loup, Neb., on the 26th of March. A few months ago she accompanied her husband,

C. C. VanHorn, to North Loup, hoping to regain her health; but all efforts failed, and she gradually faded away as the flower fades. She was a faithful member of our church, and the whole community mourns her death.

On the same day death relieved Sister Mary Furrow of her sufferings, here at Welton. She moved to Welton a year ago, and for the past few months has suffered very much with dropsy. We feel that each of these suffering ones were well prepared for death, and are now at rest. "Blessed are the dead who die in the Lord."

We have been enjoying the presence and labors of Eld. E. H. Socwell, of Garwin, and Bro. F. E. Peterson, of Chicago, for the past few days. The roads were very muddy but we have had a very good congregation each evening at meeting and a good interest shown.

Bro. Marion VanHorn has disposed of his farm at Marion, Iowa, and has purchased a home in our village which he is now occupying. We are glad to welcome this family among us. John Hurley has recently purchased the farm near the village formerly owned by M. Mudge.

We are looking anxiously forward to the time when our pastor elect will locate and begin laboring among us. ANON.

MARCH 28, 1893.

LOOK AND PRAY.

(Continued from page 212.)

essential to success in gaining and holding followers. People naturally like to be on the winning side, and keep back from a dying cause. It is movement, not inaction, that compels attention. And workers of energy and enterprise, of vigorous and right thought and quick and wise action, will inspire others with hope and courage.

How much, then, we need the best methods along every line and in all departments of our work. And wisdom is promised to them that ask for it. How the growing harvest fields invite more laborers, of the Lord's own choosing. What a call for more praying and more money, that the willing workers may be sent forth, some to sow and some to reap. But above methods or men or money, it is required that we have more holiness in the sight of God and before men. Believers are to be sanctified in the truth; and if the Sabbath truth does not sanctify us, of what profit is it? The Lord is in his holy temple; and requireth for his temple service clean and costly vessels and unblemished sacrifices. They who are coming to the Sabbath, and the children in our homes, look to us for a needed example in all righteousness; and our inconsistencies may sap and mine many a strong argument. And there is assimilating power in true holiness. As our nation, if it would remain secure, must work over the foreign elements into good united American citizenship, so ought it to be the constant aim of Seventh-day Baptists, by means of an inherent moral power, to transform all denominational accretions into one homogeneous, spiritual body.

There is pressing need of more reading, more talking, more spreading of information, with reference to the things of the kingdom, and our connection with its progress. Our friends and social questions often occupy our thoughts and engage our conversation; why not, then, feel a deeper interest in the great Christian brotherhood, the household of faith, the family of God? The rise and fall of stocks, market reports, the price of real estate, are matters of daily concern; but there are imperishable treasures

above, and an heavenly and enduring inheritance. Affairs of government, from town to nation, demand a share of our time and attention; why not pay greater and more frequent honors to the King of kings, and pray with greater fervency, "Thy kingdom come, thy will be done?"

Pastors, standing at the base of supplies, will you not oftener lift up your eyes and look intently on the white harvest fields of home missions and Sabbath reform, and then tell the people, from the pulpit and at the monthly concert of prayer, what you yourself have seen and heard and felt of the work's progress, needs and prospects?

The representatives of a great cause,—adapting the language of a recent editorial in the *British Weekly*,—must always be jealous of two things: the honor of their cause, and their own honor as identified with it. We ought so to absorb the truths we hold that their own likeness would be impressed on us, producing fruit after their kind.

A man "went once to a concert of unusual interest. It was fine throughout. The men followed their conductor, and played inspiringly. But by and by a new leader came upon the platform. From the first motion of his baton there was new life in all the playing. Every man seemed to gain a new inspiration. There was new force and exactness, and an unlooked for grandeur in the work, just because the composer was the leader, leading the music that had burst from his own soul. Every man played his best because the glory was to come to the great leader."

Lo! Jesus Christ is the Author of the gospel we proclaim, and our Master in evangelism. Lo! HE is the Lord of the Sabbath, and our Leader in the work of Sabbath Reform. Let us, then, every one, do his best, unto the glory of him who is our Redeemer and our Lord. Amen.

FAMILY RELIGION.

While we are to use common sense in every direction respecting a child, the first thing is to strive for its conversion, and there is nothing more potent than family prayers. No child ever gets over having heard his parents pray for him. We had many sound thrashings when a boy, but the most memorable scene of all was father and mother at morning and evening prayers. Your son may go to the ends of the earth, and run through the whole catalogue of transgression, but he will remember the family altar, and it will be a check and a call and perhaps his redemption.

Family prayers are often of no use. Perhaps they are too hurried. We have so much before us of the day's work that we hustle the children together. We get half through the chapter before the family are seated. We read as if we are reading for a wager. We drop on our knees, and are in the second or third sentence before they all get down. It is an express train, with amen for the first depot.

Better have given them a kiss all around; it would have taken less time and would have been more acceptable to God and them.

Family prayers often fail in adaptedness. Do not read for the morning lesson a genealogical chapter or about Sampson's setting the foxes' tails on fire. For all the good your children get from such reading you might as well have read a Chinese almanac. Rather give the story of Jesus and the children climbing into his arms, or the lad with the loaves and fishes, or the Sea of Galilee dropping to sleep under Christ's lullaby. Stop and ask questions. Make the exercises so interesting that little Johnny will stop playing with his shoe strings and Jenny will quit rubbing the cat's fur the wrong way. Let the prayer be pointed and made up of small words, and no wise information to the Lord about things he knows without your telling him. Let the children feel that they are

prayed for. Have a hymn if any of you can sing. Let the season be spirited, appropriate and gladly solemn.—*T. De Witt Talmage*.

FUNERAL DISCOURSES.

The so-called gift for funeral discourse, which usually means simply that a preacher can be relied upon to eulogize the deceased and flatter the family pride of the mourners, is no gift at all. The minister who does it contradicts the words of Jesus and the doctrines which he himself preaches. He who, standing in the pulpit on the Sabbath, declares that those who live in sin cannot be saved, and when brought face to face with mourners, who bewail the death of a friend, and deplore still more the life he lived, speaks as though the deceased had certainly ascended to glory, is a betrayer of the truth. Those who, to avoid this, are blunt and severe, or make any remark of the deceased which they would not dare to make to him if he were living, are not of the spirit of the gospel. In such cases, by wise selection of the Scripture, as well as by unusual solemnity of manner, by omission, and by the administration of consolation without respect to the deceased's religious life, especially by showing that no spiritual consolation can be obtained by anyone who is not himself in the favor of God, or seeking his face, the truth may be honored without wounding hearts already breaking.—*The Christian Advocate*.

STRIKES AND CONSPIRACIES.

Public opinion is inclined to support workingmen in all fair efforts to improve their condition, and commonly looks with toleration even on their excesses, knowing that economical laws will in the end correct most of them. Employers, too, find their profit, as well as their comfort, in agreeing with their workmen whenever it is possible, rather than in resolute opposition. But when combinations of men, whether laborers or not, are formed and governed for the one purpose of promoting private interests by disturbing the public peace, by blocking the ways of commerce, by holding in terror over their employers and the community their power to do mischief, the familiar law of conspiracy is applicable, and must be invoked against them. If the chief officers of the great brotherhoods of locomotive drivers and attendants are right in their reputed avowals that these are the real purposes of their unions, and that unless they have the right to carry out these ends their occupation is gone and they may as well dissolve, then the sooner the law of conspiracy is applied to them the better for the safety of the community.—*Harper's Weekly*.

PREVENTING GOOD.

It is said of Lord Elgin that he "prevented more good than he ever did." There are Christians that prevent good. Critical Christians prevent good. Inconsistent Christians prevent good. The best way not to hinder good is to do good. Take hold and help. Do the next thing. "Why stand ye here all the day idle?" Canon Wilberforce says that a Christian's duty is to admit, submit, commit and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now to do some personal work for Christ and souls. The Lord is watching to see you work. "Let every hearer become a herald."—*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 DEAD MARCH.

Tramp, tramp, tramp in the drunkard's way
March the feet of a million men;
If none shall pity and none shall save,
Where will the march they are making end?
The young, the strong, the old are there
In woeful ranks as they hurry past,
With not a moment to think or care:
What is the fate that comes at last?

Tramp, tramp, tramp to a drunkard's doom,
Out of boyhood pure and fair—
Over the thoughts of a love and home—
Past the wail of a mother's prayer;
Onward swift to a drunkard's crime,
Over the plea of a wife and child,
Over the holiest ties of time—
Reason dethroned, and soul gone wild.

Tramp, tramp, tramp till a drunkard's grave
Covers the broken life of shame—
While those whom Jesus died to save
Meet a future we dare not name.
God help us all! there's a cross to bear,
And work to do for the mighty throng!
God give us strength till the toil and prayer
Shall end one day in the victor's song!

—Mary T. Lathrop, in *Christian at Work*.

THE woman who marries a man to reform him undertakes a job that will ruin her complexion.

NEAL Dow tells an amusing story of a rum-seller who claimed that the bad condition of Portland politics is due to opposition to the liquor traffic. The saloonist said that it is in accordance with human nature that if the people are shut off from liquor they will go into all sorts of devilry! Did you ever hear anything like that before?

A NOVEL race can be seen in a Connecticut city, a school-house running after a hotel. A wealthy citizen and liquor dealer built a large hotel with bar attached. The temperance men put a little school-house on wheels and run it near the hotel to stop the license under the church and school-house law. The owner says he can put his hotel on wheels too. Education driving off the liquor traffic!

IS IT STRANGE?—It may seem strange, but is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let the cattle into his crops, kill his fruit-trees, mortgage his farm and sow his fields with wild oats and thistles. It will take the paint off his building, break the glass out of his windows and fill them with rags. It will take the gloss from his clothes, and the polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave.—*Farm Journal*.

HERE is a good story. A certain minister when preaching on cleanliness, mentioned how he had seen a brass monkey in his town set up in a store with a cigar in its mouth. The cigar was lighted, and by machinery the monkey could draw the smoke from the cigar, and puff it out again. The works stopped on one occasion, and the monkey was taken apart to discover the cause, when the works were found clogged and in a filthy condition. The moral was drawn by the preacher thus: "If tobacco smoke will stop the works of a brass monkey, what will it do for you?" Let our weed-indulging people rise in answer.

DRINKING ON A WAGER.—In a Washington grocery, on a recent Sunday morning, a white man, a driver of a milk wagon, had with him a gallon of whisky which had been given him as a present. The driver of the milk wagon furnished a gallon of milk, and a bowl of eggnog was made. Among those present who partook of the drink was a colored man. After drinking freely for a time, there began a wager, twenty-five cents a side, that the colored man could not drink another glass of eggnog. The betting was kept up, and the colored man continued to drink, with a goblet holding about half a pint. Finally, he said he could drink a dozen more glasses, and had drunk four, when suddenly he toppled over in a drunken stupor. He was laid out in the cellar to sober up, and when found later by his wife, who had instituted a search for him, he was beyond the reach of medical assistance, and died soon after. The physician summoned in the case said that there was no doubt that alcohol caused his death. The excessive drinking of the milk alone might have made him temporarily sick, but the alcohol ingredient made the sickness fatal, and in effect a suicide. Such reckless and perilous drinking on a wager should be made a criminal offense on the part of all who engage in it.—*National Temperance Advocate*.

POPULAR SCIENCE.

SOME of the stars move with a velocity of nearly fifty miles a second.

A GERMAN chemist is authority for the statement that apples contain more phosphorus than any other fruit or vegetable.

THE motion of the earth around the sun is 68,305 miles an hour, over 1,000 miles a minute, or 19 miles a second.

FROM recent investigations it has been found that the average speed of the transmission of earthquake shocks is very nearly 16,000 feet per second.

THREE miles an hour is about the average speed of the gulf stream. At certain places, however, it attains a speed of fifty-one miles an hour, the extraordinary rapidity of the current giving the surface the appearance of a sheet of fire.

ELECTRICITY has been successfully applied in agricultural operations at the Polytechnic Institute of Alabama, where a motor has been at work for nearly a year past threshing oats, wheat, rye, and barley, cutting ensilage, grinding corn, and ginning the pressing cotton.

THERE is one way of telling the speed of a railway train which old travelers claim as almost infallible. Every time the car passes over a joint in the track there is a distinct click; count the number of these clicks in twenty seconds, and it is said you have the number of miles the train is going per hour, as the length of the rail is uniform.

A MAN weighs less when the barometer is high, notwithstanding the fact that the atmospheric pressure on him is more than when the barometer is low. As the pressure of air on an ordinary sized man is about fifteen tons, the rise of the mercury from twenty-nine to thirty-one inches adds about one ton to the load he has to carry.

TRUMAN HENRY SAFFORD, Professor of Astronomy at Williams College, is one of the most remarkable "lightning calculators" now living. His manner is quick and nervous, and when "doing a large and difficult sum in his head" he walks rapidly up and down the class-room, clasping and unclasping his hands or twitching his mustache.

THE largest piece of copper ever taken out of a Michigan mine was brought to the surface from the Quincy mine the other day. It weighed about nine tons, and will be exhibited at the World's Fair. Naturally it was a very difficult job to get this large chunk to the surface.

THE telephotos, the instrument invented by O. V. Boughton to enable vessels to communicate with each other at long distances, consists of a series of wires and electrical connections operated by a keyboard by which 106 incandescent lights are controlled and made to produce the signals of the Morse telegraph alphabet. The inventor claims that thirty-two-candle power lamps can be seen at a distance of ten to fifteen miles.

A WATCH is composed of 98 pieces, and over 2,000 operations are used in its manufacture. It takes 308,000 of the small screws used to weigh a pound. The hair spring is a strip of steel about $9\frac{1}{2}$ inches long, 1-100th of an inch wide, and 27-10,000ths of an inch thick. A 20-1000ths part of an inch's difference in the thickness of the strip makes a difference in the running of a watch of about six minutes an hour.

EACH one of the Hollerith machines is estimated to do the work of twenty clerks under the old system. The last United States census was the first time the people of any nation have been counted by electricity; but now the Hollerith system has been adopted by the Dominion and Australia, and probably no great nation will, in the future, be content to wait for the result of a census by the old method, when a system so rapid, accurate, and every way admirable has been discovered.

SPECIAL NOTICES.

THE REV. S. R. WHEELER, having removed from Dodge Center, Minn., to Boulder, Col., wishes his correspondents to address him at the latter place.

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.

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

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

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

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

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

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

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

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 344 So. Wood St., and F. E. Peterson, 5455 Monroe Ave.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor.

ALFRED CENTRE, N. Y.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 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.

Secretary Carlisle will make a change in the form of the public debt statement between now and May 1st.

The ice in the Straits of Mackinaw is going out and it now looks as if boats would be enabled to run by April 20th.

The name of Hans S. Blattie has been presented by a friend of his for Collector of Customs at the port of New York.

The duke and duchess of Veragua, Spain, and their children left Madrid for Chicago, via Paris and London, April 2d.

Forest fires have been raging between May's Landing and Millville, N. J.; supposed to have been caused by brush burning.

Secretary Carlisle has appointed S. M. Gaines, his private secretary, chief of the mail division, treasury department, at a salary of \$2,500, vice Nichols, resigned.

The Chinese Six Companies have issued a new circular, officially and openly advising the Chinese to refuse compliance with the Geary law.

Frank E. Ayer and others of New York have filed a petition to the United States Circuit Court at Chicago to secure titles to about twenty acres of land there valued at about \$300,000. The land is divided in half by Humboldt Boulevard.

A Terre Haute dispatch says, "Grand Master Sargent of the Brotherhood of Firemen, has received a letter from the attorney of the Ann Arbor Railroad, saying that President Ashley is anxious to have the trouble with the men adjusted.

A conspiracy is charged by Customs Inspector Todd, of Vancouver, who says that a vessel carries a large number of Chinese to Portland from Vancouver, it being a regular business.

A dispatch from Washington says: "President Cleveland will open the World's Fair on May 1st. He has definitely decided to do this, and will send his acceptance to Chicago in a day or two."

A destructive fire has been raging in the suburbs of Manila, Philippine Islands. Four thousand houses were swept away by the flames, and it is feared that some lives were lost. Many persons are known to have been injured while fighting the fire or endeavoring to save their property.

The Treasury Department daily receives letters announcing the arrival of articles of inestimable value, from an antique point of view, from the courts of Europe and Asia, destined for exhibition at the World's Fair. These articles, under a special law of Congress, are admitted under certain restrictions duty free.

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

Royal Baking Powder ABSOLUTELY PURE

MARRIED.

SISSON—POTTEE.—At the residence of Jerome N. Potter, Esq., March 28, 1893, by the Rev. J. B. Clarke, Mr. James Leon Sisson, of Almond, N. Y., and Miss Ella Dorcas Potter, of Alfred, N. Y.

PECKHAM—MERRISS.—In Ashaway, R. I., March 30, 1893, by Rev. Horace Stillman, Mr. William E. Peckham and Miss Nellie D. Merriss, both of Niantic, R. I.

PECKHAM—HARRIS.—In Ashaway, R. I., March 25, 1893, by Rev. Horace Stillman, Mr. Charles D. Peckham, of Westerly, and Ida May Harris, of Ashaway.

PALMITER—COON.—At the home of the bride's parents, Mr. and Mrs. O. L. Coon, near the village of Albion, Wis., by the pastor, E. A. Witter, March 18, 1893, Mr. Fred Erwin Palmiter and Miss Winnie Rena Coon, both of Albion.

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.

CORRECTION.—In the notice of the death of Mrs. Dell C. Rose, in our issue of March 23d, the text of Scripture selected by sister Rose for the occasion of her funeral should read John 14:1-3, instead of John 4:1-3.

STILLMAN.—In Little Genesee, N. Y., March 28, 1893, Lora Belle, infant daughter of Fred E. and Susie E. Stillman.

Although lent of the Lord for only a few days, the little one was held close to the hearts of parents and brothers and sisters. In this, to them, new experience, they are willing to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." G. W. B.

BASS.—In Leonardsville, N. Y., March 6, 1893, Alice, daughter of the late Henry E. and Anna M. Bass.

Alice was born in the town of Plainfield, N. Y., April 20, 1879, being thus nearly 14 years of age. Two or three years ago she fell upon the ice, striking her head severely, but seeming to recover entirely from the effects of the fall. Last summer, however, symptoms of congestion, which developed into softening of the brain, appeared, and she gradually failed until the earth life came to a peaceful end. She was an unusually intelligent and attractive little girl, and made hosts of friends who did all that could be done in assisting the devoted brother and sister to make her long sickness as pleasant as possible. Even though so young hers was a Christian experience beautiful to behold. From the first she gave up all hope of recovery, but never relaxed for a moment the spirit of patience and cheerfulness. She fully believed that God knew best, and while loth to leave her mother was anxious to go on to the better world. In the absence of the pastor the funeral services were conducted by the Rev. Clayton Burdick, of the Second Brookfield Church, he preaching a beautiful and appropriate sermon from the text, "She is not dead, but sleepeth." J. A. P.

COWEE.—At Troy, N. Y., March 22, 1893, Ray Farwell Cowee, son of Arthur and Hattie Greene Cowee, in the 4th year of his age.

He was a bright little boy, loved by all who knew him. He was ill but a few weeks, with tubercular meningitis. The funeral was at 164 First St., Troy, on the 25th inst., the pastor of the Berlin Church officiating, assisted by the Rev. Dr. Haynes, of Troy. W. C. W.

BURDICK.—In Hopkinton, R. I., March 22, 1893, Mr. Clarke Burdick, aged 80 years and 8 months.

Mr. Burdick leaves a wife and seventeen children. He was not a professor of religion. He experienced religion about 50 years ago, but neglected baptism. This neglect of following Christ in this Christian ordinance was a source of deep regret in his last sickness, but when the hour of his departure came he passed peacefully away, trusting in Jesus. H. S.

FURROW.—In Welton, Iowa, March 26, 1893, Mrs. Mary H. Furrow, relict of Jessie Furrow, aged 62 years, 9 months, and 25 days.

Sister Furrow was born in Clark county, Ohio, and when quite young was baptized by Rev. L. A. Davis, and united with the Stokes Seventh-day Baptist Church. Some years later she united with the church at Long Branch, Neb., and later in life with the Garwin Church, of which she remained a faithful member till death. July 24, 1843, she was married to Jessie Furrow, who died at Garwin, May, 7, 1888. To them were born twelve children, ten of whom are still living. Funeral services were conducted in the Welton church by the writer, assisted by Bro. F. E. Peterson. E. H. S.

MAXSON.—At Albion, Wis., March 27, 1893, Mrs. Sophia M. Maxson, wife of John P. Maxson.

Mrs. Maxson was born in Albion, May 15, 1860. Married, Aug. 23, 1888. A little more than a year ago her only child was buried. Funeral services at the church, March 29th. Text, Heb. 8:20. E. A. W.

BURDICK.—Near Coloma, Wis., March 17, 1893, of pneumonia, Mrs. Sophronia Truman Burdick, widow of the late Thomas L. Burdick, in the 67th year of her age.

Mrs. Burdick experienced religion in early life, and was a member of the Seventh-day Baptist Church at Coloma at the time of her death. She was noted for her generous disposition, her genial nature and her almost idolatrous love for her family, for whose sad bereavement and total orphanage the whole community join in one bond of sympathy. E. D. R.

COON.—In Tucson, Arizona, Feb. 21, 1893, James K. P. Coon, son of Elijah and Prudence C. Coon.

The deceased was born in West Edmeston, Otsego Co., N. Y., Sept. 24, 1844. At the age of 17, at Friendship, N. Y., he enlisted in Company C., 85th New York Volunteer Infantry, for three years. While in the service of his country disease fastened itself upon him, which has slowly but surely done its work. At the time of his death he was on his way to California in pursuit of health, his home being in Merrill, Wis., where a wife and two daughters are left to grieve the absence of their loved one. W.

BURDICK.—Walter Burdick, son of Martin V. and Caroline Burdick, was born in McHenry Valley in the town of Almond, N. Y., Sept. 8, 1872, and died at the home of his sister in Victor, California, Feb. 25, 1893, of consumption caused by la grippe, aged 21 years, 5 months and 19 days.

He went to California last April in search of health. Walter was a good boy and honored and loved by all who knew him. A father, mother, one brother, two sisters and a large circle of friends mourn his departure.

SAUNDERS—Suddenly, at Hewitt Springs, Miss., March 23, 1893, of a complication of diseases, ending in dropsy of the heart, Dea. Wm. Saunders, in his 74th year.

His boy-hood home was in Berlin, N. Y. When about sixteen years old he professed faith in Christ and was baptized by Eld. Wm. Satterlee. At the age of twenty-three he was married to Miss Naomi Randolph, of the same place. In 1856 they moved west and united with the West Hallock Church. In 1882 they united with the Farina Church, remaining till 1888, when they moved South, and joined the little church at Hewitt Springs, Miss., of which the deceased was a consistent and worthy member at the time of his death. Funeral services were held at the house, March 28th, conducted by the writer. The remains were then taken to Hammond, La., for interment. Bro. Saunders leaves a devoted wife and five faithful children, four sons and one daughter, who have the full sympathy of their many friends. G. W. L.

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