

The Sabbath Recorder.

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

Vol. XLIX. No. 15.
Whole Number 2512

FIFTH-DAY, APRIL 13, 1893.

Terms:
\$2 00 in Advance.

For the SABBATH RECORDER.

FAITH.

BY LUELLA D. STILLMAN.

I read a truer poem one day,
Than I had heard before,
In a slender, palefaced daisy,
That grew beside my door;
A little child with merry laugh,
And happy, careless bound,
Trode upon the tiny blossom,
And crushed it to the ground.

Ah me! thought I, this poor blossom,
Trembles so sore with pain,
Your frail, sweet life is quite ended,
You'll never rise again;
But He, who to the wayside flower,
Color and form had lent,
Breathed life into its buried leaves,
And slowly back it bent.

Then with many a weak endeavor,
It stood erect upon the sod,
And with a faith that was sublime
It raised its pure, white face to God.
This is the tender lesson then,
I learned of such a daisy sweet;
We may sometimes be crushed, broken,
Beneath the tread of careless feet.

But may we never sore complain,
Nor murmur at the chastening rod;
But, like the frail white daisy bruised,
By faith lift up our eyes to God.

JESUS AND THE LAW.

A. K. ROGERS.

During the early history of the church there was one question which far over-shadowed all others in importance, the question of the attitude which Christians were to take with reference to the Old Testament and the Old Testament law. We know how in Paul's time this gave rise to a struggle which very nearly rent the church in two, and how Paul's great principle, that Christ is the end of the law for all that believe, and that henceforth for the Christian the outward law does not exist, but only the constraining love of Christ implanted in the soul as a new and freely acting inward force, how this principle only reached its final triumph slowly and in the face of great opposition. But while Paul's attitude towards the law is evident enough, that which Jesus bore and which, as Christians, it is much more important that we should understand, is not quite so obvious. It is true, indeed, that we do not always recognize the problem, for in its general terms the answer seems plain enough. Jesus never spoke of the law except with the greatest reverence; he certainly saw in the Old Testament the revelation of God, and on it his own spiritual life had been nourished; he revered the temple and Jewish institutions, he recognized in sacrifice one means of rendering worship to God, he commended the doing of the lesser matters of the law.

This, indeed, is plain; but when we go on to say that Jesus made the Old Testament and the law of eternal validity, and gave it unrestricted authority in the religious life, this may or may not be true according to what we mean by it. Taken strictly, as a Jew would have understood them, these words would mean that every detail of the law was binding and would simply amount to a condemnation of ourselves, for none of us are obeying the law as such; the great majority of its requirements we are dis-

regarding every day. However, though we might find it hard to give our reasons for it, none of us suppose that this is what Jesus meant, and what he did mean it is not difficult to discover when we examine his own words. The value which Jesus expressly sets upon the Old Testament, the law and prophets, is its value as a revelation of the great principles of righteousness. It is not as though he set off certain commandments as moral and the rest as ceremonial, and taught the first were binding while the second were to be repealed. There is not the slightest intimation of any such a dissection of the law in the whole New Testament, and it is utterly repugnant to Jewish ways of thinking, to which the law was the law, a complete and undivisible whole. But the distinction which Jesus does recognize is that between the divine principles in the mind of God which runs through the law, and lie back of it, and the law as a code of rules which tries to be an expression in some degree of these principles. So it is upon the ethical principle that Jesus with unerring instinct seizes, for him the law can be summed up in a single phrase, love to God, and love to man; the doing unto others as we would have them do unto us. And so in the Sermon on the Mount, he goes from one Old Testament command to another, and back of the expression he grasps and brings to light the eternal truth which underlies it and gives to it all its validity.

But with all this there still remains the question as to what was Jesus' attitude towards that aspect of the law which to the Jews was the important one, the law as a legal code. For, of course, distinguishing between the principle itself, and the expression of the principle in the law, he might still have looked upon the law as a perfect expression of this principle, and so as the perfect standard for the citizens of his new kingdom. Did, then, Jesus regard the law as a perfect expression of God's will, or did he mean to introduce a principle by which even the law was to be judged and so allow the imperfect and unessential features of it to drop away? To some perhaps it may be enough to say that as Paul taught the abrogation of the law as a legal code for the Christian, so Jesus must have done the same, but this is too easy a way out of the difficulty to be altogether safe. It is hardly legitimate, even in the Bible, to argue that because one man holds a certain view a different man must do the same, and indeed it seems quite clear that in Jesus' words there appears no trace of Paul's peculiar point of view of the law as done away by Jesus' death, and however closely their conclusions agree that they reached these conclusions by altogether different paths. But while, unless it be in one very doubtful passage, Jesus does not declare directly his position towards the Jewish conception of the law as a legal and ceremonial code, yet he does give us every now and then a hint from which we may gather what his position really was, and a few of these hints it may be well to consider.

And, in the first place, it can hardly be that Jesus looked upon the law as a complete expression of divine truth, because he himself goes on to show wherein it is incomplete. He, himself, he recognizes, is the bearer of new truth, new wine that cannot be put into old bottles, before which all that has gone before is so far inferior that the least in the new kingdom is greater than the greatest in the old, greater even than Moses who gave the law. He has come to fulfill the law, to fill out its incompleteness and give it a profounder meaning. So the law forbade murder and adultery, good indeed so far as it went, and resting on a true principle, but how meagre in the application of that principle when compared with the application which Jesus would make. And not only was the law imperfect and incomplete and needing to be carried further; it sometimes must be directly opposed. So the law permits retaliation, Jesus forbids it; the law grants divorce, Jesus says that divorce is not to be granted,—the authority, the perfect straightforwardness with which Jesus speaks, shows that to him the law was not something sacred in itself, but only for the truth which it tried, and not always perfectly, to embody; and that he was possessed of a principle before which even the law itself must bow.

And very significant also is the silence of Jesus. Jesus never requires ceremonial duties, he never so much as speaks of circumcision, but even where he has occasion to speak directly of the requirements of his kingdom he bases these squarely upon righteousness and righteousness alone. If when the Pharisees were insisting upon ceremonial scrupulousness Jesus passes this wholly by, and declares that his demands are in an entirely different realm, it hardly can have been thought inadvertance; it must have been because any other demands he intended definitely to reject.

And there are one or two incidents which show this even more clearly. There is the controversy with the Pharisees about Sabbath observance. It is true that in the first place this is directed against rabbinical additions to the law, but it also applies just as directly to the conception of Sabbath observance which appears here and there in the Old Testament itself; and that Jesus saw this reference is quite probable when we notice that in the illustration which he gives, the illustration of the shewbread, the act which he justifies is a direct violation of a Mosaic law, which therefore in Jesus' view might be disregarded in case of need without offense to God. And clearer still is the dispute about unclean hands. Here Jesus lays down a principle, the principle that nothing from without can defile a man, which when once it is carried out does away not only with the Pharisaic system of washing, but with the Mosaic distinction between clean and unclean foods as well. And the second Evangelist sees this when he adds, "This he said, making all meats clean."

Briefly then Jesus' position towards the law

seems to have been this, though there are indeed some difficulties which we have disregarded. Jesus looks upon the law as the revelation of God and as such of eternal validity. But to the law we must be careful to give his own definition. To him it means the great spiritual principles which underlie it, it is summed up in the two commandments. Thou shalt love the Lord thy God, and thy neighbor as thyself. But the Old Testament is not a perfect expression of these principles even at its best, so that Jesus finds it necessary to get beneath the expression to that which lies behind it, and in doing this, sometimes to show that the expression is in positive contradiction to the principle. But, then, there is much in the Old Testament, the ceremonial requirements, which do not rest upon ethical truth at all, and these Jesus for the most part simply ignores. But by ignoring them, and by introducing principles which are inconsistent with them, he shows that they are not binding upon the citizens of his new kingdom and so leaves them to fall away of themselves as soon as men come fully to realize what the nature of the new kingdom is.

A CITIZEN'S DUTY.

BY HENRY M. MAXSON.

New Jersey has just placed in her statutes three most flagrant racing laws, passed by the most venal legislature in her history. In the neighboring State of New York the liquor interests have for some time received such favorable legislation that there is but little left for them to ask.

In New York City the heroic self-sacrifice of a Parkhurst in his efforts to spur the police to the performance of its sworn duty serves only to secure police persecution for those that contribute to the support of his society, and the police give the pool-rooms unlimited freedom for months, protesting that they cannot be closed under the present law, but close them up tight in a day when the "boss" has bought a race track and it is for his pecuniary interest that they shall be closed.

In our whole country, it is impossible to find a State legislature, or the government of a large city where public interests are not subordinated to party interests, or still worse to the private interests of the individual members of the governing body. In some cases the evil has become so flagrant that bills are introduced for the sole purpose of inducing people who would be injured by their passage to pay the introducer not to push them, and large corporations pay princely salaries to lobbyists to stay on the ground and watch their interests. And yet, every one of these governments is "of the people, for the people, by the people;" at least, in name.

Is it credible that the present legislature of New Jersey represents the character of the large majority of its citizens? Or that even in a city with so great a reputation for wickedness as New York, the majority of the citizens are such as to approve of the travesty of a government that holds that city in its clutches?

If, then, the majority of the people are not devoted to evil and the encouragement of dishonesty and crime, but, on the contrary, are moral and well disposed, how is it that governments elected by these people are made up of such bad representatives?

Partly because the good people allow themselves to be divided by questions that have no relation to State and city governments, but more because they allow the men who are in politics

for the spoils to control the nominating and content themselves with voting for the man who is least objectionable, or even simply voting for their party nominee regardless of his character, as if they trusted that somehow a kind providence would step in and save them from the logical results of their folly, by making thorns produce grapes and thistles produce figs.

In view of the increasing corruption in our governing bodies, it seems the duty not only of every patriot but of every Christian to become a politician, and apply himself to reforming the evil. I know it is the fashion for the moral, self-respecting citizen to condemn politics as dirty business and wash his hands of them; but what makes politics bad if it be not that the good citizens hold aloof from their management and obediently endorse, by their votes, the work that the other class lay out for them?

Since the primary, or caucus, is the initial step in an election it is the first point of attack in a reform. Indeed, it is in the primary that the professional politician does his most effective work. Through neglect, or lack of interest, the primary is attended by a very small fraction of the voters. I have again and again attended primaries in Massachusetts where it was difficult to get enough voters to transact business. Since the work of the primary is done by a very small part of the voters a vote there has ten times as much weight as a vote at the polls in deciding the character of the council or the legislature, and a comparatively small body of men, determined on right nominations, can, in very many cases, control the action of the primary. Even when they cannot control, their presence and their vote will tend to modify its action.

I believe, therefore, that upon everyone who can qualify himself to vote there rests a religious obligation, not only to qualify and vote, but still more, to attend the primary and see that men are nominated for whom he can vote with a good conscience. If God made each man his brother's keeper, then, as long as State legislatures and city governments have power to legislate for or against evils that strew his path with pitfalls, so long there rests upon every Christian a duty to attend the primary which decides the character of these governing bodies, as strong as the duty to attend church.

Next to a neglect of the primary by the best citizens, the most prominent cause of the present evil is the readiness with which high minded men will vote for a man for whose character they have no respect, simply because he is nominated by the party with which they vote in national elections. It is true that State legislatures elect the senators, and this fact is proving such a block in the way of good State government that many who love their State as well as their country are praying for the day when senators will be elected by the voters direct, so that questions of tariff, currency and other national issues shall not enter into the selection of local governments. Really, aside from the senatorial question, how would it concern the people of New York if every man in this legislature believed in the freest of free trade? True, it does affect them now, but that is not because of their belief in that doctrine, but because a swarm of self-seekers who follow politics for gain have used the party platform to draw enough good men to their side to enable them to control the government, not to carry out national aims, but to win the spoils for themselves and their followers. Is it not

true that with the senatorial question removed and honest men elected, who would reject that bane of all good government, "to the victors belong the spoils," who would use their office as a trust not as an opportunity for personal or party gain, it would not concern the people in the least what the legislators thought on national questions? Until intelligent men unite in refusing to make a man's views on the tariff the chief qualification in selecting a candidate for city or State offices, self-seeking men will continue to play upon their blind fidelity to party to secure for themselves opportunities for advancing their personal interests at the expense of the interests of the people. The second point, therefore, for him who would aid in purifying politics is the acceptance for himself, and the urging upon others of this principle,—the first requisite in a good candidate for local or State office is a personal integrity that shall cause him to decide all questions according to right, and the demands of public interest, regardless even of party interest if these seem to conflict, and that will prevent his condemning a public official or favoring a change simply because of the party affiliation of the man who holds the office. That such a principle is both practicable and desirable in local affairs is shown by the occasional spasms of reform that now and then sweep away for a term or two the venal governments of some of our large cities.

A third point seems to be the advocacy of some reform of the primary itself; possibly by taking it under State control and extending to it provisions similar to those of the ballot reform, so that each citizen may participate in the selection of candidates without incurring persecution, or ostracism, or having to brave a rabble as is now so frequently the case in the larger cities.

That such a reform will call out the voters much more largely to participate in the nomination is shown by the experience of the city of Cleveland, where out of 15,000 Republicans, 12,000 voted. This means nomination by the people, not by a machine or a clique, for the professional politician stands aghast at the thought of having to manipulate the whole body of voters in order to carry out his plans, and this fact stands in the way of its general adoption, for the politician does not wish to see his occupation gone, and he will not yield his power until compelled to by the general, persistent demand of the large body of citizens who really wish a city and State government conducted on honest business principles.

The rumseller, the race track, the swindler and the men who are in politics for money work shoulder to shoulder, giving time and money to accomplish their ends, and they succeed in carrying them in defiance of the protests of the moral public of a whole State. Until men who have morality, sobriety and public interest at heart unite with similar unity of purpose and earnestness in carrying out reforms, we can hope for but little permanent improvement in our governing bodies. The first step is for each citizen to perform a citizen's duty.

MR. MOODY says: "Almost every preacher who can't preach goes to writing in religious papers, telling other preachers how they ought to preach." Of course. It is ever so. It is so much easier to tell other people how to do things than to do them. People who do not edit papers always know best how papers should be edited. People who have no children always know best how children ought to be reared.—*Western Recorder.*

"THE MORE CONSCIENTIOUS, THE MORE DANGEROUS."

This was true in the days of persecution, and history seems likely to repeat itself. The following article taken from a Kansas paper, "hits the nail squarely on the head," and is so fully in accord with my own thoughts in the case, that I venture to ask the readers of the RECORDER to read it with me. It is the reply of one Congressman to a minister of the gospel of the loving Christ, who has joined the movement to flood Congress with letters, urging that body to force men by legislation, to obey the gentle precepts of the gospel of peace, as they interpret them. I prefer to erase the name of the parson and give you the letter entire:

Dear Sir;—I have yours of the 20th inst., regarding Sunday closing of the World's Fair. It is not usual for members to reply to such letters, for they come in such numbers—from both sides of the controversy—that it is impossible. But, I have disposed of the mail that has come to me in the House this afternoon, and must sit here to vote on the bill now under discussion, and will occupy the time in answering your letter. It is much like hundreds of others received. You say that you "want your representative on record as opposed to any violation of the explicit command of God."

You are asking a good deal of me to fill such a bill. Do you do it? Do you know any one who does? But who is to say what are "the explicit commands of God?" Who among the contending sects is authorized to pronounce the law for others? The history of the world shows that for centuries the people of one religious sect burned the people of other sects at the stake in public, for the sole reason that they differed in opinion as to what were "the explicit commands of God." The reformer who broke away from "religious bigotry," as soon as he acquired the power, burned those who differed from him in religious belief.

They tell us the Puritans came to this country to "escape religious persecution," and to "worship God according to the dictates of their own consciences." But they tortured those whose consciences did not dictate in the same line with theirs.

It seems to be taken for granted that the days of religious persecution, when men were thrown into prison and cruelly treated because of their religion are long past. Would to God they were. We are especially fond of boasting that under the American flag civil and religious liberty is guaranteed to all citizens. The boast is a lie, the evangelical churches of Arkansas and Tennessee have made it a lie. The shameless persecutions, engineered by these churches, of Christians in those States whose only offense was in obeying the command of Jesus Christ as they conscientiously believe, in keeping the Sabbath-day—the seventh day—causing them to be thrown into prison, their homes and property confiscated, is a disgrace and an outrage on the dearest right of the American citizen and shames the annals of the Dark Ages of religious persecution.

Thanks to the patriots who founded and those who preserved the Republic. I am enabled to live in a State where no church can cause persons to be thrown into prison and cruelly treated because of a difference in religious belief or observance—the State of California that repealed its Sunday law.

Before entering upon my duties as Congressman I took an oath to support the Constitution of the United States. That Constitution declares that Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.

In my opinion every member of Congress who voted for the Sunday-closing of the World's Fair did so in direct unquestionable violation of his oath. It was at the command of religious organizations and for religious purposes only. If any American citizen's religion impels him to work the six days beginning with Monday and to observe Sunday as a holy day he has that right under the Constitution. And if another citizen's religion impels him to work six

days, beginning with Sunday, the first day of the week, and to observe Saturday, the seventh day—the Sabbath of Christ—as a holy day, he has that right under the Constitution to select his own day, whatever day it may be, and to work the other days. And Congress is prohibited by the supreme law of the land from interfering between these citizens making laws establishing the religion of the one and prohibiting the religion of the other. Yet this is unquestionably what Congress attempted to do in its World's Fair Sunday legislation.

In all the history of the world the blackest pages—the saddest—are those whereon is recorded the cruelties, the horrible murders, committed by those who spread and enforce their religion by the sword. Those who in these days seek to enforce their religion upon others by employing the sheriff's posse are just as cruel and infinitely meaner than those who used the sword.

Cannot the evangelical churches see that their very existence depends upon the absolute liberty of the citizen in all matters of religion, upon the utter absence of religious legislation, of laws regulating and establishing religion? Can they not see the danger they invite by letting down the Constitutional bars and demanding that the nation enter upon a system of religious legislation?

Do they not realize that just as surely as they let down these bars and open the gates the "mother church" will make the laws and they will not be in accord with evangelical doctrines?

Are they blind to the signs of the times, deaf to the public, bold avowals of the managers of "mother church?"

The preservation of civil and religious liberty in this country depends wholly upon the absence of religious legislation.

I believe the best citizen of the United States—the best man in the world—is the real Christian whose religion has taken all the cruelty out of his heart and filled it with love of his fellow man, that has taken all the devilishness out of his disposition; who, rejoicing in his freedom to worship God according to the dictates of his own conscience, freely accords to others the freedom he enjoys, who, if he cannot persuade others by reason and argument to believe as he does, never thinks of employing the sword, the sheriff's club or the prison, to compel them; and the worst man—the most dangerous man—is, and always has been, the religious light who would force religion upon others by the sheriff's club and the prison's discipline, and the more conscientious he is the more dangerous he is.

As for me, I shall keep my oath, as I interpret it by the ordinary meaning of the English words used in the Constitution, and shall strive to keep up the bars, and the gates closed against the religious legislation demanded by mistaken churchmen and forbidden by the Constitution of the United States. Very truly yours,
W. W. BOWERS.

If those "religious lights," who are "seeking to enforce their religion upon others, by employing the sheriff's posse," and policemen's club, could only meet with a few more such Congressmen, perhaps they might be induced to let the cudgel of the law, and torture of the prisons return to the Dark Ages where they belong, and try for a change the loving sword of the Spirit, as a power of God to win men. The letter shows that the wicked Congressmen have not all been persuaded to violate their sacred oath to support the Constitution, by the importunate pleadings of the righteous ministry, who hope thus to induce sinners to love the Lord, and respect his truth. The country needs more legislators who foresee the danger of establishing and enforcing religion by law.

THEO. L. GARDINER.

SALEM, W. Va., April, 1893.

LEARN to say no! and it will be of more use to you than to be able to read Latin.

HISTORICAL & BIOGRAPHICAL.

THE ORIGIN OF THE "SABBATH OUTLOOK."

The recent death of C. D. Potter, M. D., has called anew the attention of our people to his valuable labors on *The Sabbath Outlook*. Undoubtedly this periodical has disseminated our views upon the Bible Sabbath more widely and more effectively than any other publication ever issued from our press. Upon it Dr. Potter was the Junior Editor from the beginning, eleven years since; Rev. A. H. Lewis, D. D., being the Senior Editor. It is the purpose of this article, not to describe the work performed on the *Outlook* during this time, but to notice the movements and the ideas in which it originated. These are found in the plans and efforts mainly of the editors themselves. Each of them passed through independent and different processes of training and reflection in preparing themselves to engage in the enterprise, and to induce the Executive Board of the American Sabbath Tract Society to undertake its management.

Dr. Potter became connected with it in the following manner, only the principal and more immediate means being described: In 1880 the Seventh-day Baptist Central Association appointed him to write an essay, to be read at its next Annual Session, on the subject, "Relations between our Missionary, Tract, and Sabbath Reform Work; and Our Duty in Regard to Each of Them." He soon began an investigation of this subject; and while it was enlisting his thoughts in that year, he spent a few weeks in Chicago, where he saw more open disregard and profanation of Sunday as a sacred rest day than he had ever seen before. There in the Reading Rooms of the Young Men's Christian Association, he had access to newspapers published in all quarters of our country, and was convinced that Sunday holidayism was fast on the increase in our land; and that no earthly power could arrest it, the time finally coming when there would be no Sunday Sabbath. He then realized most deeply the duty of the Seventh-day denomination to do at once what they could to re-establish the God-ordained Sabbath in the place of the Pagan Sunday. He was so impressed with the need of this work, that he said to himself, "I will do what I can myself." At the time he had little hope or expectation, that our people would see the subject in the same light that he saw it, and could be aroused to take part in so great an undertaking. Something must be done speedily, even if it was not very striking or impressive.

In those days he was blessed by the Lord with a fair income from his business. He said to his wife, who greatly encouraged the project: "I will start a monthly paper devoted to the advocacy of the true Sabbath; and I expect to edit it myself, and to send copies of it to about 25,000 ministers of the different churches in the United States." He thought that he could say all that needed to be said on the question in about twelve numbers. He opened correspondence with N. O. Moore, of Chicago, then a recent convert to the Sabbath, who was publishing in that city a paper entitled *The Sabbath Chronicle*, with the view of ascertaining definitely the cost of issuing each number of it monthly. He had some thoughts of making that paper the basis of his publication, but finally concluded not to pursue that course. He decided in his own mind to expend at least \$5,000 in the effort, but he expected to run the

paper not much longer than one year. He believed that he could better reach the Sunday observer by such a medium than by mere tracts, even well distributed.

After further considering the matter for some months, he decided to interest his brother, Charles Potter, of Plainfield, N. J., in the movement, and to persuade him to share equally with himself the expenses incurred, but not to assume any of the responsibility of editing and publishing the work. At once his brother replied to his letter, giving him "some little encouragement." This took place early in 1881. In April of that year, another communication was sent to his brother on the same subject. In response the latter informed him that he intended to take a trip to Europe the following summer, and invited him to join his company. The doctor says, "I consented to go, as I thought we together would have a good opportunity to study Sunday-keeping abroad, and on our return we could consult as to the best method of starting the project." Well, before reaching America, they had agreed to prosecute the work jointly, to spend in it \$10,000 or more, and by themselves to manage it, having no connection with the Executive Board of the Tract Society, then located at Leonardsville, N. Y.

On arriving at New York, he learned that in his absence this Board has been located by the Society at Plainfield, N. J., being composed largely of new members. A vacancy by resignation having occurred in the Board, he was solicited to fill it by Geo. H. Babcock, of Plainfield, to whom he related at the time the plans which he and his brother had formed on their voyage home from Europe. Having accepted the offered position, and reflecting fully upon the situation, he resolved to lay, with the consent of his brother, the whole scheme before this Board, and to request them to take the charge of the enterprise. He believed that thus other persons of large means in the denomination, like George H. Babcock, and even many persons of less means, could be induced to contribute liberally to the work; provided they should see the necessity of engaging in it as he and his brother saw it. With this idea in mind, he wrote to Dea. Isaac D. Titsworth, the President of the Board, and to Rev. A. H. Lewis, D. D., a prominent member of it, unfolding to them completely his plan and the steps thus far taken to put it into operation. At the next meeting of the Board, his brother Charles, who was a member, presented the subject to the other members, who, after careful deliberation, approved of it, concluded to begin the publication and to accept the means promised to support it, and appointed Dr. Lewis and Dr. Potter the editors, the former engaging to supply the major part of the written matter. The first number of this periodical appeared in April, 1882.

Dr. Lewis had planned and struggled for some time to take part in such an effort, and he was, therefore, not only ready but enthusiastic in giving his hearty support to this new venture, and in pushing it forward with unflinching zeal. As far back as in 1858, he had determined to make Sabbath Reform his life-work. In conversation with the writer of this article upon the best measures to be then employed for promoting the cause of the Seventh-day Baptists, he was told that the writer was satisfied that valuable historical materials bearing upon the question of the Sabbath could be found in the inscriptions of the Catacombs of Rome, and in other Christian remains, such as unstudied or lost documents belonging to the first

three centuries of the present era. In fact, the best defense of our position on the Sabbath as against the claims of Sunday from a historical stand-point, could be found in the beliefs and practices of Christians during that period. The writer said that he had often wished these materials could be worked up and brought out by some one; and as for himself, he thought he could not get the time to make the proper careful investigation. Dr. Lewis says, "I was then debating in my mind the question of making the ministry as a Seventh-day Baptist my future calling; and at that moment I determined in a somewhat indefinite way, that I would, if possible, undertake that special work." This was the beginning of his interesting and fruitful labors since in the advancement of the claims of the Sabbath. The purpose was nourished while he pursued his studies afterwards at Milton and Alfred.

By 1864, when he was pastor of the church at Westerly, R. I., he began a systematic and thorough examination of the historical features of the Sabbath since Christ. Through the kindness of Thos. B. Stillman, he was able to consult works on the subject found in the extensive libraries of New York City, and to purchase valuable books for his own library. He was encouraged also by Mr. Stillman to write a standard history of the Sabbath, which the latter promised should be published, if necessary, at his own expense, and which he failed to accomplish only on account of his unexpected and lamented death before the work could be completed. In studying the best methods of prosecuting the cause of the Sabbath, Dr. Lewis came early to the conclusion that the people who are now observers of the day could be reached most effectively through a paper devoted almost wholly to a discussion of the subject, and issued regularly every week or month. He accordingly in 1868 began consultation with Rev. Geo. B. Utter, the editor of the SABBATH RECORDER, then published at Westerly, in reference to the purchase of the paper, and using it in the manner above indicated. Soon afterwards he was employed as a lecturing agent by our Sabbath Tract Society, and visited different parts of our country. His experience in this field deepened his conviction that his addresses to the people must be more strongly supported by the printed page. He says: "I saw that it was impossible to carry forward our work to great advantage by the spoken word. I found that large sums of money would be necessary if we obtained a hearing in any representative locality; and that we were not certain of obtaining such a hearing before representative men who control thought in religious circles, even when we had presented the truth at any such locality. I realized that the making of a few converts in towns and cities by lecturing, however valuable to the cause they might be, was not the way to compel attention to the great truths underlying the Sabbath question."

With these convictions resting upon his head, he joined in the movement to transfer the denominational paper to the Tract Society, to be owned and conducted by it. About this time, the failure of his health gave a temporary check and almost a fatal blow to his hopes and plans in working further in the field of Sabbath Reform. With his gradual recovery by 1876, when he closed his pastorate with the Shiloh Church, he had both more strength and opportunity to pursue his chosen work. By 1870 he had issued his first book, entitled "The Sabbath and Sunday," which embraced his in-

vestigations up to that time into the history of these two days, and the reasons given for observing each of them as a Sabbath by portions of the Christian Church. He also, in a quiet way, began to form some possible plan for reaching widely the thoughtful public through a periodical or paper devoted almost exclusively to a treatment of the subject. He said little or nothing about the matter, as no practical opening presented itself in this direction until the scheme projected by Dr. Potter was suggested to him. He had found that there was quite a general feeling among the leaders of our people, that some more vigorous and determined effort should be made on their part to place their Sabbath views before other Christian denominations of this country. Dr. Lewis says, "I was more than rejoiced to find that others had formulated a plan so fully in accord with my wishes, and so likely to succeed from the promised financial support." At this time, in 1882, he had been serving two years as pastor of the Plainfield Church, N. J., and was therefore in position to engage immediately and directly in the work.

Both editors, on comparing their opinions, found that they were in exact agreement as to the character of the periodical, and as to the measures to be used to secure its publication and distribution. They decided to make it their underlying purpose to scatter the Sabbath truth along the highways of religious thought, where other influences than their own would unite to spread this truth, and to compel attention to it. Dr. Lewis writes: "By this time, my convictions were strengthened on every hand, that our mission as a denomination was not so much to build a few churches, nor primarily to gather converts into the churches already organized; but rather to remain, if need be, with little or no denominational growth for years, while we should strain every nerve to awaken the religious world to a consciousness of its responsibility in respect to the Sabbath of the Lord, and to a discovery of the vital importance of this question as related to Christianity as a whole, and not to ourselves as a denomination." In most points, this course differed radically from the policy which our people had previously pursued, but the editors trusted to the results of the experiment to justify its wisdom, and did not think best at first to defend openly their theory, or to antagonize by written or spoken words the views of others among us on this subject.

As to the character of the publication, it was settled at the beginning, that whatever phases of a subject should be treated in it, these phases should be discussed exhaustively; and that information upon them should be derived only from original sources, and these sources should be the fundamental and indisputable ones. Two principal lines should be followed, the exegetical and the historical. As the exegetical had been more carefully searched and publicly treated by our people and others in the Christian world, the editors decided to make the field of historical research in all its phases as bearing on the Sabbath much the more prominent one, and with reference to all outlying questions which related to the main subject at issue. With this plan in view, they resolved to pursue it for years, with all the time and strength which could be spared from their other employments, and not to stop until compelled to do so by failure of means or by complete exploration of the field.

LIFE, like the water in the sea, freshens only when it ascends towards heaven.

MISSIONS.

NOTICE.

After April 20th please address the Missionary Secretary at Alfred Centre, N. Y., until further notice.

FROM D. H. DAVIS.

YOKOHAMA, Japan, March 5, 1893.

My Dear Brother;—I rejoice at the opportunity afforded me to send you the intelligence of our safe arrival on the peaceful shores of this island empire. Our steamer cast anchor at about 4 30 P. M. Friday, March 3d.

We went on shore by means of a small Japanese boat called a "Sampan." The sun was just about going down as we landed. There was but little delay at the customs, as we only had hand baggage. Our heavy pieces were to be transferred directly from the steamship China, to the steamship Kobe Maru, which is to sail for Shanghai next Tuesday, March 7th, and is due in Shanghai on the 14th. We were very much pleased in receiving, just before we left the China, letters from Miss Susie Burdick, Dr. Swinney and our esteemed friend Mrs. Dalziel, who as you may remember accompanied us as far as London, on our return to America.

We were glad to learn of the recovery of Mrs. Randolph from her recent severe illness. We shall rejoice when we have completed the whole journey and are again settled down to regular mission work, in which we anticipate increased pleasure. We greatly desire the rich blessing of God to rest graciously on all our efforts.

For the want of time and various reasons I do not deem it best for me to attempt a detailed description of our journey. As we left St. Louis for the South there were many things new and attractive. The first that engaged my attention was the railroad accommodations for the travel of the negroes. The customs in the South require that they ride in a separate coach, and in Texas it is against the law, as you know, for the negroes to ride in the same coach with the whites.

All though Southern Mississippi, Louisiana and Texas, the moss-draped forests were a peculiar feature of interest. In some sections every bough and twig seemed to be adorned in such wild fantastic profusion, that one might think that fairy hands had been displaying their art upon nature. Old gnarled trees seemed to be transformed into objects of beauty by the lavish drapery bestowed upon them.

In certain localities vast pine forests added their grandeur to the scenery. Aside from the warm balmy atmosphere which is found, even in mid winter in the South, nature has many other charms to offer.

Our stop in New Orleans was only for a few hours, but this was long enough to give us some new ideas of the character of this old Spanish city. Perhaps there is no other city in the United States that impresses one as being foreign as does this. The style of architecture, the manner of paving the streets, the strange dray carts, the harnesses upon the mule teams, the darky drivers, the general appearance of citizens, the Spanish and French conversation heard in the streets and shops, all seemed so unlike America that we felt almost as though we were already in a foreign land.

We are told that some of the most thrilling events in history had their birth in this old city of the South, but we had not the time or the disposition to enter into historic research on this occasion.

Twenty-four hours brought us to San Antonio, where we stopped for a night's rest and also that we might take the Sunset Express the next morning. San Antonio is also an old Spanish town. On the day of our arrival there the weather was disagreeably cold and rainy, but we were assured that it has a most delightful climate and is boomed as being one of nature's best sanitariums in the South. It is in many respects picturesque in appearance.

We enquired of our landlord as to the points of interest and were told that the noted, and I suppose to many the sacred, shrine, Alamo, located in the center of the city, was the most important point of interest the place afforded.

In 1698 a few Franciscan monks, to escape French encroachments, removed their home from, I suppose, San Antonio in New Mexico on the Rio Grand, to this place. After a time they were strengthened by immigration from the Canary Islands and other parts. In the region round about various missions were established. "The Alamo partook of both a religious and a defensive character and constituted a formidable fortress against the invasions of the Indians, and it was at this place that the defense was made by Travis, Borne, Evans and Davy Crockett, with one hundred and forty-four men, against Santa Anna, with fifteen hundred picked soldiers from the Mexican Army, who being goaded on from shell behind, at last scaled the walls and butchered the starving besieged." It is said that "four hundred and twelve prisoners on Palm Sunday morning were brought out in single file and shot down like dogs." The epitaph that records this bloody event is "Thermopylae had its messenger of defeat, the Alamo had none." We had only time to take an external survey of these historic buildings.

Fifty-seven hours travel, from San Antonio, brings us, at 5 P. M. Friday, to Lost Angeles, Cal., where we had arranged to spend the Sabbath with our friends, Mr. and Mrs. Lorenzo Thomas, whom we found awaiting us at the station and with whom we spent a very pleasant Sabbath. Los Angeles, as one might suppose from the name, was a Spanish settlement. The idea was suggested to my mind that the name might mean the Lost Angels. Doubtless there are beings there, though not angels, whose feet have been turned aside from the heavenly way. I learned that the name means "the angels." The place was styled the abode of the queen of the angels, and is so called because it is a veritable paradise, an ideal place of beautiful scenery, combined with a healthful climate and the luxuries of life. It is in the midst of the finest gardens, vineyards and orange groves to be found in Southern California. It is thought by some that it is destined to become the social metropolis of the Pacific coast, and to all outward appearance it will not be many years before it will gain this distinction. We were just in the season of oranges, and there appeared to be a bountiful crop.

It seems to me that the Sabbath-keepers in this section ought to be encouraged as much as possible to hold up the truth of God, both for their own spiritual growth and enjoyment and that through them a religious interest, which is in harmony with the teaching of God's holy Word, might be built up in this great social center. May those few there be very zealous in the promulgation and vindication of the truth, that this desirable end may be speedily attained.

A little more than twenty-four hours from this point brought us to Oakland, Cal., where for a day and a half we enjoyed a very pleasant

visit with Mrs. Fryer and family. My own time was chiefly occupied in perfecting arrangements relative to our voyage.

Tuesday, Feb. 14th, at 3 P. M., the moorings of our steamer, "the China," were cast off and we were soon speeding down the harbor toward the Golden Gate. A little more than five days of pleasant and peaceful weather brought us 2,080 miles from San Francisco to the Sandwich, or as they are now more frequently called, the Hawaiian Islands. I learn that there are thirteen of these islands, one having been recently annexed. Hawaii is the chief island, but Honolulu on the Oaha Island, in about latitude 20 degrees north, is the only place of any importance on these islands. The total population is 82,000, of which there are 50,000 natives who resemble and are said to be of Malay descent, 15,000 Chinese, 13,000 Japanese, 2,000 Americans, 1,000 English and 1,000 German.

The Rev. Mr. Damon, in charge of mission work for the Chinese at Honolulu, addressed a letter to all missionaries on board the "China," inviting them to call upon him, and as we landed met us at the docks and conducted us to his home. He was in telephonic communication with the whole town and rendered us much kind service in arranging for us all to see what we could of the place.

A Miss Judd, for many years a resident of the city, kindly offered her services and carriage to take us about, and through her we were able to search out the home of your friends, Mr. and Mrs. R. Jay Green. We only had time to make them a brief call, but were glad to do even this; had it been possible we should have been pleased to have accepted their cordial invitation to dinner that evening. Nature, with her gorgeous growth of trees and shrubs, has, as it seemed to us, done much to make their home lovely and beautiful. I wish I were an artist and could place before you a picture as it appeared to me, as we drove into the front yard. Skirting the outside of the driveway were numerous large palm trees planted in the shape of an elliptic, in appearance they were like grand colonnades steadily rising for some twenty feet where they all burst forth into a profuse leafy cornice. These trees are very striking in appearance to those not accustomed to see them; on account of the grandeur they well deserve the name Royal Palm. Here are also to be seen the banyan tree, the breadfruit, the date, and banana and the mango, all growing luxuriantly. We visited the Linalilo home for aged and infirm Hawaiians, the college for the education of both native and European young men and women, the grand new Congregational church, and the Royal Palace now under guard of foreign soldiers. The queen had retired to her own private dwelling.

The absorbing topic of conversation was "annexation." The citizens of the place seemed to be sanguine in the expectation that these islands would soon be a part of American possessions. At that time they were under a temporary provisional government, and everything was quiet and peaceable. It is difficult to predict how the matter will terminate.

As we approached the coast of Japan, many miles away in the dim distance, we could see mountain peaks rising up out of the sea. The hazy atmosphere rendered our view somewhat indistinct, and yet it gave a peculiar glory to the scene. The sacred mountain Fujiyama, with its snow-crowned summit, was an object of admiration. We sail up the bay for some forty miles when we reach the harbor which, nestled among these beautiful islands, gives us an espe-

cially picturesque view, peculiarly pleasing to those who have been on a long sea voyage. A little less than eleven days brought us to Yokohama, a distance of about 3,540 miles, making a total distance traveled from San Francisco to Yokohama of 5,620 miles. The whole voyage was unusually peaceful and pleasant. The Pacific was very pacific, and we are devoutly thankful to Him who hath quieted its winds and waves, and for the manifold blessings enjoyed on our way.

March 6th. To-day we have been visiting some of the places in town, seeing some of the beautiful things. The articles in one shop were simply exquisite. There were carved cabinets ranging from \$200 to \$3,000. I noticed a screen marked \$1,200. We were shown a gold lacquered vase, \$500 a pair. They said they had one article of the same material worth \$4,500. We were shown a photograph of an ivory eagle made at the fine art school at Tokio worth \$3,500. Gladstone purchased one of these and presented it to Queen Victoria. The Mikado of Japan also has one of these costly works of art.

This morning about nine o'clock we felt quite an earthquake; for a moment we all looked a little serious and felt rather queer. It seemed to me that a shock of electricity was passing through my body. There was quite a shaking and trembling of the house. People here are so accustomed to these quakings of the earth that they seem to think but little about them. During our stay in Yokohama we have found a very comfortable home with Miss Butten, who is keeping a missionary boarding-house. It is much cheaper and pleasanter than stopping at a hotel.

To-morrow we leave for Shanghai, and one week from to-morrow we hope to be safely landed and again join heart and hand with the workers awaiting us there.

We hope that the Lord is blessing and directing you and all our dear people at home in every good purpose and effort.

MISSIONARY SOCIETY.

Receipts in March, 1893.

Julie E. H. Flonsburgh, Waterbury, Conn.....	\$	78
Chicago Church, G. F.....	\$11	10
Plainfield " C. M.....	4	00
Plainfield " ".....	45	47
Shiloh " C. M.....	28	04
" " G. F.....	2	20
" " Tract Society.....	11	77
Mrs. Floyd Woodruff, East Granger, N. Y., G. F.....	11	15
" " M. M.....	5	00
Chas. T. Golding, Iowa City, Ia., C. M.....	5	00
Received from Treasurer of Woman's Board:		
Miss Bardick's Salary.....	32	25
General Fund.....	25	50
Home Missions.....	22	00
Medical Mission.....	10	40
Home in China.....	15	00
W. C. Bardick, Alfred Centre.....	50	00
First Brookfield Church.....	13	62
Young People of Milton Junction, for Salary of Bible Woman in Holland.....	25	00
Plainfield Sabbath-school, G. F.....	11	56
" " S. M. S.....	13	29
Walworth Sabbath-school, G. F.....	4	19
" " S. M. S.....	4	65
Topeka S. D. B. Missionary Society, G. F.....	2	50
" " Tract Society.....	2	50
Ladies' Sewing Society, Isanti Church, C. M.....	13	00
Nortonville Church.....	11	27
Independence Church.....	14	00
Mrs. Betsy Kingsbury.....	6	00
First Genesee Church.....	12	00
Wm. A. Langworthy, New York.....	50	00
Rev. A. W. Coon, Lincklaen Centre.....	1	25
Dr. J. H. Kellogg, Battle Creek, Mich., to support a bed in China Hospital.....	25	00
Pawcatuck Church.....	30	33
	\$525	42
Balance on hand, March 1st.....	999	16
	\$1,524	58
Payments in March.....	200	98
	\$1,323	60
Balance on hand March 31st.....		
E. & O. E.		

A. L. CHESTER, Treasurer.

WESTERLY, R. I., March 31, 1893.

LIFE, like the water in the sea, freshens only when it ascends towards heaven.

WOMAN'S WORK.

WOMAN'S WORK IN MISSIONS.*

Almost 1900 years have passed since the Saviour commanded, "Go ye into all the world and preach the gospel to every creature;" and as yet, of every three persons on the earth, two have never heard the name of Christ or seen a Bible. The demand for laborers is beyond anything ever dreamed of in the history of gospel preaching. Our field is a crowded globe, from every shore of which comes the wail of the dying. Of these, there are 250 millions of our sisters in heathen lands, with souls as immortal and precious as ours, who are sad, hopeless and degraded, because the good news which you have to give, which Jesus has bidden you proclaim, has not reached their ears. Familiar as you may be with their history, still you can hardly realize in your own pleasant homes, surrounded with dear friends, the fearful darkness in which they are groping, and what woman is without a knowledge of Jesus' love. Rude, unfurnished huts are their homes, without any of the conveniences we so much prize, no table, no chairs, no bed save a rude platform on which a mat is laid. The floor of these huts is simply the ground beaten hard, which it is the duty of the woman to smooth over daily with mud and water with the palms of her hands. She is not allowed to eat with her husband and sons. She is told she is in no respect an equal with her husband. She is his slave, to do his bidding and bear any punishment he may in anger give her. If she bears a son, for that she is respected, if a daughter, she has been cursed by the gods and deserves contempt, which is freely given her.

In China asylums are provided for sacred swine, but none for homeless women or helpless children, they are of no value. "Why do you wish to make Christians of our women?" said a Chinaman to a missionary. "To save their souls," was the reply. "But they have no souls," said he. "The women of China have no souls, you can't make Christians of them." "A woman is but an echo in the house and as an echo they pass lightly away." It is said, "The women of India never smile." In Ceylon a native was amazed that a missionary wished to teach the despised women to read. "Can you teach a horse to read?" said he. "No," replied the missionary. "Well, if an intelligent animal like a horse cannot learn to read, how do you think a woman can learn?"

The religions of the East agree in denying woman a soul. Hear the bitter words, "A woman is but a man's shoe." She knows this only too well, and helpless, hopeless, prayerless, looks at the heavens and thinks that the stars are souls and the milky way the paradise of souls, but her gods do not point that way. In all heathen countries woman is a degraded being, unloved, uncared for, and yet, dear sisters, she has the same nature, capable of loving, and longing for affection, the same yearning of soul for something better and higher that God has implanted in our hearts. She has a consciousness of guilt and that help must come from something outside of herself, and so in her ignorance she bows to idols of wood and stone. Deprived as she is of every joy and comfort in her home, the hopeless, desolate heart is more dreadful still, no wonder she prays to the gods

to make her future something better than being a woman. Their Hindoo custom forbids a respectable woman leaving her home, and even there she must not be seen by any man, except her husband and immediate relatives, so no missionary, unless a woman, could reach them, hence the necessity of sending women as missionaries that can go from house to house to tell the story of Jesus and his love to these enslaved and sorrowful ones. To gather into schools where a man would not be allowed to go.

The wives of our missionaries seeing this need have done all they could to reach these women, but they have the cares of their own family to attend to, and only a small number could they reach, but in their zeal and love for them, after earnest prayer, sent stirring appeals to their sisters in America. The appeals, which led directly to the organization of the Woman's Baptist Foreign Missionary Society were contained in letters written in 1869 and 1870 by Mrs. Carpenter, of Bassein, Burmah. These letters give a vivid picture of a missionary and his wife sinking under their heavy burdens, calling for help, but in vain, till health gave way and life seemed in danger.

In January, 1871, Mrs. Carpenter wrote: "We can see as yet no helper, our signal of distress has been raised; our cry for help repeated again and again; but thus far none respond. We are doing all we have strength for, but the wheels turn heavily; and we see the harvest perishing for lack of reapers; I am not sure that you yourselves have not a work to do for missions at home—the forming of woman's societies, I believe that is the true course."

The friends who received these appeals found on consulting other sisters in the churches, that the Lord was guiding their minds in the same direction and awakening similar convictions as to the duty of the women of America towards their Christian and heathen sisters in foreign lands, consequently, in February, 1871, eleven ladies of the Baptist Church in Newton Centre, Mass., met for the purpose of forming a Woman's Foreign Missionary Society. It is very interesting to trace the progress of this movement which led to the organization, on the 3d of April, 1871, of "The Woman's Baptist Foreign Missionary Society," with about two hundred members. When the news of this organization was received by the missionaries, their joy and gratitude was so great they appointed a day for special prayer and thanksgiving. And so great was the love and interest in the work at home that many of our noble sisters gave freely their time, means and almost incessant toil to promote its interests.

What have been the results from this small beginning? The desire planted by God in the heart of our Sister Carpenter to reach and save these millions of heathen women; her touching appeals taken up by eleven sisters in America; a society organized in such a manner that every woman who pays two cents a week into the treasury is a member of it. The first year's work may be summed up as follows: Missionaries supported, 6; circle organized, 141; money raised, \$9,172 63. The work has gone on with increasing strength and power, steadily growing during the years that have elapsed since the founding of this interest, until the 21st, or last, we supported 64 missionaries, 233 schools, 131 Bible women, money raised \$93,511 13. This is the parent society of the East, beside which, we have "The Society of the West," and of the Pacific slope. Although this glorious work originated with the Baptists, it has been taken

*An address delivered in the Seventh-day Baptist church of Farina, Ill., by Mrs. Rev. J. J. Townsend, and by a unanimous vote of the church, requested for publication in the RECORDER.

up by nearly all Christian denominations. I am rejoiced that Seventh-day Baptists are not behind in this good work; that you are supporting well-established schools, missions and hospitals in foreign lands. I have read with deep interest the record of your success, and most sincerely pray, that realizing the great need, you will consecrate yourselves to this service for the Master as never before.

This woman's work for woman was a grand and God-given thought and is blessed by him in its carrying out. It has been, and will continue to be, an inspiration to the women of our churches, which has resulted in carrying the glad tidings of salvation to thousands of women in heathen lands. We thank God that it ever came to us and that we have been deemed worthy to labor in this way for the enlargement of his kingdom. But as much as has been accomplished, "There remaineth yet very much land to be possessed."

Only a small proportion of professed Christian women give even \$1 per year to this blessed work, and why? Because they do not understand it. One night, in a crowded sleeping car, a baby cried most piteously. At length a harsh voice called out from a neighboring berth, "Won't that child's mother stop its noise, so the people in this car can get some sleep?" The baby ceased for a moment and then a man's voice answered: "The baby's mother is in her coffin in the baggage car, and I have been awake with the little one for three nights; I will do my best to keep her quiet." There was a sudden rush from the other berth and the rough voice, broken and tender, said, "I didn't understand, sir; I am so sorry! I wouldn't have said it for the world if I had understood! Let me take the baby and you get some rest;" and up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it until morning. As he carried the little one back to its father, he again apologized in the same words: "I hope you will excuse what I said; I didn't understand how it was." Ah! if they only understood! how many of our American sisters would seize these suffering, crying, feeble, missionary interests, as the strong man in the railway sleeper took the orphaned infant in his manly embrace, pacing up and down the aisle of the coach during the remaining night watches, so would our sisters unfold these interests in their love and go up and down the rugged, erring, sobbing, suffering ways of this sin-cursed world, singing to all, not only the lullaby of a Saviour's love, but the promise of a Saviour's pardon and a Saviour's support, ceasing not their gospel melodies until the dawn of spiritual day in the souls of many now in sorrow and in sin. Dear sisters, has God filled our lives so full that there is no time for the work he has commanded; or have we crowded it out, this better part, by our pride, selfishness and worldliness?

It is also deeply important to interest the children in this work; nowhere do we labor more successfully. During my husband's pastorate in Connecticut, a little girl nine years old came into one of our Woman's Meetings, where we had a most refreshing season of prayer, and the needs of the field were set forth, near the close of the meeting she left the room, and when she returned, she brought a little box which contained her pennies, *all she had*, and emptied the contents into my lap. "What is this for, Lillie?" I asked. With her eyes full of tears, she whispered, "Please send it to the poor heathen." Soon after she gave her heart to

Jesus, and is to-day a successful Christian teacher, and doing much to lead others to Christ.

Said a little boy in one of our mission bands, "How very near the heathen are to us now! A journey of only six weeks, and we could be carried into the very midst of heathenism, where are millions bowing to idols, who have never heard of the one true God! So near to Christian light and its untold blessings, and yet perishing in darkness; we must do more to help them." We most earnestly desire that each church should sustain a Woman's Mission Circle, and that each woman in the church and congregation, and each girl in the Sabbath-school shall be a member of it. Two cents a week constitutes a member; put aside that amount each week, *and as much more as possible*. Let a prayer go with it. How trifling our offerings compared with those made by the dear ones who leave home, friends, and all the blessings of a Christian land! Jesus left *all*. We profess to belong to him. What sacrifices are we willing to make for him? Oh! to think of the millions hungering for a crumb of the Bread of Life, and no one to bear it to them, while here at home, we take it in loaves to our friends, who, many of them, thrust it from them in disdain, and turn to their idols, not of wood and stone, but of gold, gluttony, pleasure, fashion, self.

Mrs. Whiting, who was for eleven years a missionary in Assam, in a letter to me says:

"I never shall forget my feelings, as I stood in a large heathen town, and said to myself, here are thousands and thousands of women in this place, who have never heard of Jesus, and I am the only one who can tell them the glad news. My heart yearned over these poor women, and I planned to have a tent pitched near the tank where they came for water, and sent a message through the town that I, 'a foreign woman,' would see all that would come to my tent the next afternoon, promising no man should come near us. A large group gathered, and as I told them the story of a Saviour's love, they listened with great eagerness, and one old woman, who sat in the middle of the group, throwing the scarf from off her gray head said, 'Mem Saib, look, my hair is all ripened, and I have not a tooth left in my head I am so old, yet I never heard such words before, they are good words, I shall never forget them, they enter my heart.' 'Yes, yes,' said many voices, 'they are good words.' 'Yes,' added a woman on the outside of the group, 'they are good words surely, but if they are *true*, why have we never heard them before?' 'Yes, yes,' said the group, 'Why have we never heard them before?' Tears filled my eyes, as I asked my heart why was this precious news made known to me, and these women never heard it till now? I could not answer them. Can you? Will you, dear sisters, answer the question? The answer has come home to me with great power of late, God opened the way for *all* nations to hear the glad tidings, he placed the gospel into the hands of some, and bade each one that heard the life-giving words to teach it to all nations. If all Christians had done their own duty in thus obeying the Saviour's commands, the heathen ages ago, would have all heard the gospel. Thus the responsibility rests upon Christians, who know the way and do not show it to the heathen. If we cannot ourselves go to tell them, we must help send those who can. Are we willing to meet these souls at the bar of God, and know that we have not helped one of them to Christ? Will not there be a fearful responsibility resting upon us, if many whom we might have

reached are lost? Some say the heathen are so far off. Not too far for our offerings to reach them, not so far but our influence in their behalf can be felt, not so distant but that our prayers to God for their salvation may bring rich blessing upon them. Under the combined pressure of all these motives, Christian women can scarcely help consecrating themselves anew to mission work, especially since we may add to them all the assurance of success. The truthfulness and omnipotence of God are pledged for the establishment of Christ's kingdom in all the earth. The final triumph is sure; it may be more speedy than we think. Can that final triumph be ours if we have taken no part in the struggle to secure it? God help us, that we may be less absorbed in our own little concerns, and have our hearts opened to take in the great world's needs. During a lady's recent visit to China she attended a praise meeting, held at the home of an aged sister who was too feeble to go to the chapel. Their meeting was conducted somewhat differently from ours, each one selected their favorite hymn which was sung, and each hymn followed by a brief prayer, or exhortation. The aged sister selected as her favorite, 'Oh, think of the home over there;' after it was sung she said to Mrs. B., 'Tell my sisters in America, I thank them for sending me the gospel, tell them all I thank them; had it not been for them I should never have heard of the beautiful home over there, which I shall so soon enter, and where I shall meet them, whom not having seen I love.'"

Dear sister, when we are called to enter "The home over there," God grant we may meet many whose faces we have never seen on earth, who were led to Jesus through our instrumentality.

CHINA CHRISTMAS BOX.

The time is at hand when we should prepare our gifts for the China box. Mrs. Wait and Mrs. Babcock will again act as Committee, and receive and forward the gifts, only making this stipulation, that everything shall be in by the 10th of June. This is a necessity, as they are out of the city through the summer and cannot receive later than the above date. The great success of this enterprise last year proves it can be done just as well then as at any time. Please remember the address is Mrs. P. J. B. Wait, M. D., 34th St. and 9th Avenue, New York.

WOMAN'S BOARD.

Receipts in March.

Ladies' Society, Hammond, La., Miss Burdick's Salary.....	\$ 5 00
Woman's Society, New York Church, Tract Society \$10, Missionary Society \$10, China Property \$15, Board Expenses \$7.....	40 00
Ladies' Aid Society, Nile, Board Expenses.....	1 00
Ladies' Benevolent Society, Walworth, Tract Society \$5 25, Missionary Society \$5, Miss Burdick's Salary \$5 25.....	15 50
Miss Susie M. Burdick, Shanghai, Tract Society \$14, Missionary Society \$14, Board Expenses \$2, Young People's Society \$2.....	32 00
Woman's Benevolent Society, Dodge Centre, Miss Burdick's Salary.....	5 00
Mrs. Emeline Crandall, Westery, Dispensary Fund.....	5 00
Ladies' Society, Welton, Tract Society \$3, Missionary Society \$3, Miss Burdick's Salary \$2.....	8 00
Ladies' Cor. Society of Minnesota (Alden), Miss Burdick's Salary.....	5 00
A Friend, Alfred Centre, Nurse Fund.....	2 00
Mrs. E. E. Brinkerhoff, Alfred Centre, Nurse Fund.....	2 00
Mrs. M. Armstrong, Marion, Nurse Fund.....	1 00
	\$121 50

E. & O. E.

MILTON, Wis., March 31, 1893.

NELLIE G. INGHAM, Treasurer.

WHAT CHRISTIAN ENDEAVOR IS.

What is Christian Endeavor for? It is to bring glory to God in the highest and on earth peace, good-will to men—that earliest definition of the gospel that sounded over this earth of ours the morning the star shone over the fields of Bethlehem. That is what Christian Endeavor is for—in the home, in the family, in the church, in the city, in the state, in the nation, in the world, until it shall lift up its voice in every quarter of this entire world of ours, singing praises to God and good-will to men everywhere.—Rev. George H. Wells, D. D.

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.

ALL communications designed for the editor of the SABBATH RECORDER, personal or otherwise, should be sent to him directly at Alfred Centre, after the 15th of this month.

THE responses to our call for extra RECORDERS have been very liberal. We desire to express not only our own thanks, but also those of the friends of Dr. Potter who desired these copies, to all who have thus responded.

THE *Preacher's Magazine* for April is on our table and is a very helpful number of that good journal. It is published by Wilber B. Ketchon, 2 Cooper Union, New York, at \$1 50 per year, single copies 15 cents. It contains brief sermons, outlines, paragraphs, homiletic suggestions and hints of value to preachers, teachers and Bible students.

THINK of this: "Many a professing Christian is an ice-chest in a prayer-meeting and a steam-chest in politics." We are apt to talk most of that about which we think most. But why should we be more deeply interested in politics than in religion? If, as a writer suggests, on the first page of the RECORDER of March 30th, "Christianity is the main issue before the people," it should be the delight of all Christians to bear frequent witness to the value of this living issue.

DEATH is as natural as life. We are born to die. "What is your life? It is even a vapor, that continueth for a little time and then vanisheth away." It is the Christian's great privilege as well as duty to make all his plans and purposes in life according to the well-known fact of life's fleeting nature. All business arrangements should be made with this fact in view. All of our affairs should be well picked up daily. Wills, for the proper disposal of our earthly effects, should be made, to-day, if not already done. Be wise, plan for *eternity*, and then you will be happier in *time*.

REAL gentility is a quality of mind and heart much to be admired and cultivated. There is a spurious article in common use, just as there is always an imitation of every good grace, a counterfeit of every valuable coin. Some people appear to be born to gentility; always courteous, polite, kind hearted. Others seem to inherit a tendency to abruptness, roughness of manners and speech, often giving offense, unintentional it may be, and yet unnecessary. Those who are really polite, in most instances have been taught to be so. The habit of courtesy has been cultivated and the result is, all concerned are made happier and better through this Christian grace; for a Christian grace it really is, and is scripturally enjoined: 1 Pet. 3:8, "Be courteous." It is beautiful, in young and old, to "Be kindly affectioned one to another with brotherly love; in honor preferring one

another" (Rom. 12:10); and is in sweet accord with the song of the heavenly host hovering over the Babe in the manger and saying, "Glory to God in the highest, and on earth peace, good-will toward men."

FEARFUL havoc has been made with life and property, within the past few weeks, by the cyclones of the West and South. Perhaps the most destructive one thus far this season was that of the 23d of March, which swept through portions of Indiana, Kentucky, Tennessee and Mississippi. The damage to property amounted to millions of dollars and numerous lives were lost. Many houses were blown down or swept entirely away. While these destructive agencies seem to be more frequent in the West and South, still we know of no part of the country that can claim exemption. The best possible preparation against such ravages of the elements is found in the recommendations of the gospel, a preparation of heart, an insurance which guarantees life eternal to all who hold a policy, "Be ye also ready," and then it matters little how soon or in what manner the call may come.

IT is none too early for all of our pastors and people to begin to think and plan for the coming Associations and Conference. The Associational gatherings will begin the last of next month. Taking all things into account, the coming anniversaries in our Associations, our schools, and our Conference will be more than ordinarily important. Several very marked changes have already taken place since the last General Conference; and other events which may now be dimly foreshadowed, together with those which are yet entirely beyond the pale of human vision, or even anticipation, will mark the coming season as one of special interest to our people as well as to the world in general. Let us all open our eyes to catch the first dawn of present and coming opportunities for greater denominational loyalty, warmer Christian sympathies, larger and more frequent deeds of Christian benevolence, and in all directions more faithful Christian service.

THE French working people have been mentioned as the most remarkable example of prudential savings, from small earnings, of any nation in the world. There the average skilled workman averages not more than \$400 per year. Unskilled labor earns an average of \$174 per year, or less than sixty cents per day. Yet in France there are 7,500,000 depositors in savings banks, with a total credit of more than \$700,000,000; it is claimed that these deposits are made mainly by the unskilled workmen and middle class wage-earners. In our country, with far greater facilities for self-support and accumulation of a competence the percentage of savings is very much less among the laboring men. Thousands of people live from year to year without laying aside a dollar for their families or as a provision for sickness or other emergencies. The earnings are spent from day to day on personal indulgences that are more than useless, or on extravagances of living that are unwise. All young men and young women should be encouraged and taught to be industrious, economic, but not parsimonious.

SEVERAL very important decisions have recently been rendered touching the question of capital and labor, or the rights of employers and those employed. These legal opinions are especially important as bearing on the question

of strikes on railroad lines and their usual boycotts. It has long been a source of great annoyance to common carriers, as well as to the traveling public, and often a source of absolute danger to life and property, that extensive strikes, on the part of employees, are thought to be necessary, and are admitted to be possible. It is also a matter of encouragement to find that these questions are being carefully considered by competent jurists, in their legal aspect. Judge Taft, of the United States Circuit Court; Judge Ricks, of the United States District Court of Northern Ohio, and Judge Billings, of the United States District Court of Louisiana, have each rendered decisions that greatly encourage railroad corporations and the general public, while the trade unionists and labor organizations are very much aggrieved. These judicial decisions are significant and doubtless point to some radical changes in the future of these troublesome disagreements. Judge Taft had issued an injunction restraining the chiefs of the Brotherhood of Locomotive Engineers, and of Locomotive Firemen, from issuing orders to the men to strike, and prohibiting the men from obeying such orders if issued. But during the recent strike in Ann Arbor, Michigan, when the Lake Shore Road ordered eight engineers and firemen to take out trains containing Ann Arbor freight they at once resigned. Judge Ricks, of Cleveland, was then sent for by the company. When he arrived at Detroit, where the trouble occurred, he, at once, had the men arrested for contempt of court in not obeying Judge Taft's order. Judge Ricks addressed the men as follows:

You are engaged in a service of a public character, and the public is not only interested in the manner in which you perform your duties while you continue in that service, but is quite as much interested in the time and circumstances under which you quit that employment. You can't always choose your own time and place for terminating the relations. If you were permitted to do so, you might quit your work at a time and place or under such circumstances which would involve irreparable damage to your employer, and jeopardize the lives of the traveling public. This court does not assume the power to compel you to continue your service to your employers against your will, but it does undertake to compel you to perform your whole duty while such relations continue, and does further claim, for the purposes of ascertaining whether its orders have been violated, the right to determine when your relation to your employer legally terminated and when your obligations to observe this order cease.

A few days latter, Judge Billings, of New Orleans, made a similar decision when the Workmen's Amalgamated Council tied up all the lines of transportation in that city. This, in his opinion, was an interference with inter-state commerce, and therefore rendered the strikers amenable to the law. This law provides that all common carriers shall "afford all proper, reasonable and equal facilities for the interchange of traffic between their respective lines, and for the receiving, forwarding and delivering of passengers and property to and from their several lines and those connecting therewith." Judge Billings says:

The combination setting out to secure and compel the employment of none but union men in a given business, as a means to effect the compulsion, finally enforced a discontinuance of labor in all kinds of business, including the business of transportation of goods and merchandise which were in transit through the city of New Orleans from State to State, and to and from foreign countries.

It is conceded that the labor organizations were at the outset lawful. But when lawful forces are put into unlawful channels, *i. e.*, when

lawful associations take on unlawful purposes and do unlawful acts, the associations themselves become unlawful. The evil, as well as the unlawfulness of the act of the defendant, consists in this, that until certain demands of theirs were complied with they sought to prevent, and did prevent, everybody from moving the commerce of the city. It was the successful effort of the combination of the defendants to intimidate and overawe others who were at work in conducting or carrying on the commerce of the country, in which the court finds their error and their violation of the statute.

The issue thus made by the courts must bring the whole question of strikes into the notice of our government and into its control, at least so far as to prevent serious conflicts which are so destructive to good order and public safety. Such control, or interference in the interests of common protection will not be one-sided. Our government will not take sides with corporations, as against the laboring men, except where the latter are clearly in the wrong in their ultimate acts,—as is usually the case in the end, though not always so intended in the beginning. Government interference will undoubtedly prevent arbitrary and unjust oppression by capital, and listen to any well-grounded complaints from laboring men. But it is to be hoped that the outcome will be in the interests of peace and good government. Private considerations should always be subordinate to the public good, and legislation is undoubtedly needed, to compel those engaged in service of a public character to recognize this fact, and this rule is binding alike upon employers and the employed.

[From L. C. Randolph.]

—THE mission of the gospel of Jesus Christ is to save men,—not from punishment, but from the sin which brings punishment. It is designed to save men not simply for the world to come, but now and here; not simply on the Sabbath, but every day in the week; not simply in the relations toward God, but in all the human relations of social, business and political life. It is the duty of a Christian to apply the Bible to human life, which includes in its catalogue, among other things—*politics*.

The people who object now to the application of the gospel to politics are chiefly those who are corrupting politics to enrich themselves and don't want to be disturbed. An apology is not needed in our day for a political sermon in which moral principles are wisely presented. Such a sermon is popularly and properly styled "practical" and "timely." If there are any who honestly doubt whether preaching and politics have points at which they should touch, let them remember the example of the grand, rugged prophets of the Bible whose range of subjects included, not only personal consecration to God, but the oppression of the poor by the rich, the anointing of kings, the declaration of war and the manumission of slaves. Wherever political leaders, political aims, and political methods are corrupt, they poison the life of the community, and no Christian man, be he preacher or layman, can be indifferent.

The government of our cities is one of the grave problems of our time. While the cities are becoming great centers of business, culture, social reform and religious organization, they are also becoming moral plague spots on the face of the earth. Their administration of law is notoriously bad, while their percentage of population is rapidly growing, and they are fast gaining great political prestige and power. Half a dozen different States might be named whose political policies are dictated by the

great cities within their borders. The vote of New York City and Chicago determined the outcome of the last presidential election.

As the cities become greater in size and richer in wealth, the prizes offered to unscrupulous politicians become correspondingly larger. So it happens that we usually find the leading cities under the control of a completely organized party machine, popularly called the "gang." The "gang" nominate the candidates and dictate the policy of their party. If their candidates are elected, the gang get the offices and the patronage—on terms which are agreed upon in advance. The members of the gang do not claim to be working in the interests of their candidate for their health, or out of patriotism, but for revenue. They expect to get value received in some form for their services. The motto which binds them together is: "You look out for me and I will look out for you—and the city look out for itself." Public office means to them not responsibility but opportunity. It means not a duty to be done but a plum to be plucked.

There are several reasons why "gang" rule is a calamity to any city. It means gross injustice to the citizens. Suppose \$1,000,000 is to be expended in cleaning the streets of the city and the job is given to unscrupulous men to reward them for their political service. Suppose (and it is by no means an unreasonable supposition) that one-half of that money sticks to the pockets of these politicians. Injustice is done the people in two ways. First, the tax payers are cheated. They do not get what they have paid for. One-half of the money is stolen. In the second place, only one-half of the employment which should be furnished to the laboring men who need it is so furnished. The tax payers on the one hand and the laborers on the other are robbed, and the public health is menaced by the neglect of work which urgently needs to be done.

Another reason why such a city administration is a public calamity is that it poisons the morals of a community by exalting trickery and dishonesty. I am afraid we don't realize the force of this influence. If the city government falls to the control of a ring of unscrupulous men, and remains there, that fact is a standing premium on dishonesty. Young men who are ambitious to rise to positions of eminence or to gain a competence find that the way to reach the goal is not by being honest and industrious and capable—not by serving the public good. These methods may win sometimes in the long run; but the short cut to the success they covet is through a political "pull." It is no matter how they get it, so they get it. The young men coming upon the stage of action see saloon-keepers, gamblers and thieves, and their friends, in positions of power and trust. They see them grow rich. They see honest men shoved contemptuously aside. Is it strange if they come to the conclusion that the adage, "Honesty is the best policy," may have done very well for olden times, but that it is not in force now? It appears to them that the honest man, although he may have the brightest rewards offered him in the future world, "isn't in it" in this world. Now, of course, this judgment would be superficial, but it has enough plausibility to rob many a young man of his moral standards. One of the surest ways of debauching the integrity of a community is by putting unscrupulous men in offices of trust and responsibility.

Again, to keep the "gang" in power means to give full sway to the proprietors of all kinds

of evil devices. But some one says, "It don't make any difference who the city officers are. Gambling, licentiousness and drunkenness will run their course in the great cosmopolitan centers anyway. With one man as mayor, the entrance to the gambling dens will be by the front door, with a 'reform' mayor, the entrance will be by the back door. It makes no difference." Well, it seems to make a great difference to the gamblers themselves. It does make a difference whether they stumble in the dark, or whether they flaunt their enticements openly and boldly. No one believes that it is possible to entirely stamp out gambling. But we can outlaw it, we can prevent open temptations to engage in it, and we can reduce it to the minimum by electing the right kind of officers. There is a great deal of thieving going on but a small part of which is punished. It can't be stopped. But we don't propose for this reason to let the thieves in at the front door. It makes a difference to us who administers the laws, if it makes a difference to the gamblers and dive-keepers, and whenever we find the law-breakers all banded together on one side the suspicion must arise in the mind of the honest citizen that it is time for him to get on the other side and work for good government.

Thoughts like these have been in the mind of the Western Editor during the municipal campaign which has just closed in Chicago. It has been an exceedingly interesting campaign, and in view of the issues involved and the fierce glare of publicity in which Chicago now stands, perhaps we may be allowed to outline briefly the situation. The regular Democratic nominee for the mayoralty was Carter Harrison, who had already filled the office four terms some years before. What seemed to be the better element of the party revolted at the choice of the convention, and declared the methods by which he was nominated to be dishonest and disgraceful. This element united with the Republican party to support a citizen's "Reform" ticket. They appealed for, and their candidates promised, a business administration if elected. The citizens' candidate for the mayoralty, Samuel Allerton, announced that he was under obligations to none and that he had made absolutely no pledges of patronage. He would make appointments on the ground of merit solely, and jealously guard the public morals.

Many reasons have been assigned for the decisive victory which Mr. Harrison scored; but the chief one seems to be that public sentiment is not yet up to the plane of civil service reform. The high ground which the citizens' candidate took was the very thing which defeated him. For lack of promises of patronage, plenty of party workers either sulked in their tents or worked for the opposing candidates. The head of the citizen's ticket was approached many times during the campaign by interested parties, and if their representations were true, he might have been mayor by simply promising a few offices on the one hand, and "immunity" to certain law-breakers on the other.

TRACT SOCIETY.

Receipts in March.

Church, Adams Centre.....	\$ 22 21
Plainfield, \$45 47, \$28 08.....	73 50
Shiloh.....	13 40
Dodge Centre.....	3 50
Leonardsville.....	13 62
Nortonville.....	11 27
Westerly.....	30 33
Little Genesee.....	12 00
Sabbath-school, Plainfield.....	19 05
Walworth.....	6 68
L. D. Bardick, Alfred Centre.....	1 35
Employees Publishing House, Alfred Centre.....	5 00
D. H. Bardick, Leslie, N. Y., "Chicago Office".....	5 00
A Friend.....	1 00
Mrs. T. H. Spencer, Suffield, Conn.....	2 00
A. L. W. Stillman, Westerly.....	2 50
Interest, Note, B. G. Stillman, two years.....	6 60
William A. Langworthy, New York City.....	50 00
George H. Babcock, Plainfield.....	150 00
Woman's Executive Board, \$79 50, \$28 58.....	108 08
G. E. Greene, Hope Valley.....	3 00
J. F. Hubbard, Plainfield.....	25 00
Collection, Quarterly Meeting, Berlin, Wis.....	2 92
Rev. H. D. Clarke, Dodge Centre.....	5 00
J. G. Bardick, Agent, Reform Library, New York Office.....	67 97
Tract Depository.....	2 25

\$343 28

E. & O. E.

J. F. HUBBARD, Treasurer.

YOUNG PEOPLE'S WORK.

A NEW PLAN.

We are indebted to O. S. Rogers, of Alfred Centre, for the idea of the following suggestion: In a letter he says, "Young people naturally feel a little delicate about sending their own writings for publication." And again, "Have some one at each of these places whose duty it should be to gather up such papers and send them to you. This might be some one appointed for this special purpose, or the corresponding secretary," etc.

We consider the plan a good one, and adopt it. The corresponding secretary of each society is hereby authorized to act as a local agent for us. We select these officers (1) because as a rule they are kept in the office from term to term and there will be less change, and (2) because they are generally the busiest persons in the society, and we have found that if we wish a thing done well and promptly we are surest of success in asking a busy person. The duties of these local agents will be about as follows: (1) They shall be on the lookout for short, pithy, thoughtful, original compositions by the young people of their society. (2) They shall take the trouble to ask for a copy of such articles and send it to us. (3) They shall feel under obligation to stimulate a greater interest in reading the RECORDER. (4) They shall be ready to receive subscriptions to the RECORDER at any time. Their pay in money shall be the same as ours—the privilege of paying their own postage.

Let every corresponding secretary who reads this please send at once a postal card with their name and address on the back to Edwin Shaw, Milton, Wis.

WE have received in all only five lists of names with a sum total of seventy-seven. We want a thousand names before the first of June. If you are hesitating to secure a list in your society because you fear that we are not able to pay the promised reward, you might secure the list and send it to us with a note stating that you did not care for the money. That would suit us quite as well. What we want is readers.

Please notice the article this week by (Mrs. Burdick) Endeavorer, entitled "Give Them Away."

HAVE you read the offer on this page of the RECORDER of March 16th?

GIVE THEM AWAY.

Yes, make your friends a present every week or month. "Christmas, New Year's, weddings and birthdays are a sufficient drain on any purse," I hear my dear reader remarking. True, but these presents require little time, less labor, and very little money.

Tokens, ever so small, bring a realization of remembrance; the use or beauty of the gift touches a responsive chord in our hearts; and we go on with the routine of life's duties refreshed and strengthened.

Every one who reads these columns has a gift worthy the time and trouble it takes for presentation. I mean the SABBATH RECORDER. How many homes within our knowledge, where our paper is not taken! In conversation with a member of one of our pastorless churches not long ago, she said, "One of our laymen reads a

sermon or an article from the RECORDER to our congregation." I remarked that I should think they would read the RECORDER at home. "Oh," she replied, "there are only three or four families who take it." Indeed, this good layman was trying to create an interest for the good things of the paper, among his brethren; but a half hour is entirely too short a time to read and digest all that we ought to from its columns.

Read your paper carefully, then send it to some home where it ought to go, even though it be a week old, and let it be enjoyed a second time. This method may not fill the treasury very fast, but it may prove a time of seed-sowing and the treasury will reap the harvest.

Many of us have the *Golden Rule*. New societies are being organized all the time, and how gratefully will the poorer members receive our journals to aid them in their work.

The ladies have the *Union Singal*, *Ladies' Home Journal*, and many other interesting pages on housekeeping, training the young, nursing, etc., that will come to the wife and mother in the humble cottage as a gleam of sunshine.

The children have the *Sabbath Visitor* and *Youth's Companion*; longingly they wait for the week to roll round so they can get a new copy, and eagerly they scan its pages, or are as still as mice while mamma reads to them.

A picture comes to me now of a mother, tired and worn from the day's duties, but yielding to the clamor of young voices, "Mamma read to us in the *Companion*." She sits and reads aloud to a little girl on her knee, boy number one on the floor at her feet, number two sitting on the edge of his chair nearest the paper, number three peeping over her shoulder to see the pictures, and number four, an odd genius, resting his knees on a chair and his elbows on the table.

Many such children there are not favored as these were, whose bodies are barely supported with food and clothing by dint of hard labor on the part of the father, while their minds are starved and stunted. Juniors, read your papers carefully, fold them nicely and send them as sweet messengers into such homes as these.

"Oh," you say, "This is all very well for some perhaps, but I cut scraps from my papers, or preserve them whole." Yes, preserves are good, but fresh fruit is better; your preserves will be put away on the shelf and you will have so much wholesome, healthful, fresh fruit that you will scarcely ever blow the dust off your preserves.

To many of our readers I am sure this practice of giving is nothing new. I remember seeing a dear, kind lady, well known to many of us, starting out from an intellectual center for a drive. Under the seat her companion stowed several rolls of papers, and as they drove merrily away, I thought, "not even an afternoon pleasure trip is taken but that she has the welfare of others in view." She had been a teacher and knew something of the dearth of good reading matter in many homes.

May many more join the ranks in this kind of systematic giving. Daily, yes hourly, are we receiving great gifts from our heavenly Benefactor. Then cannot we, in his name, and by his example, give good gifts to our fellows? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

ENDEAVORER.

638 E. 56th St., CHICAGO, Ill.

A MAN can be as dishonest in thoughts as he can be in financial transactions.

OUR MIRROR.

PRESIDENT'S LETTER.

The series of meetings which were being held at the time I wrote my last letter closed Tuesday evening, March 28th. During the meetings, which lasted nearly two weeks, eighteen services were held, two of them at Stokes, the others at Jackson Centre. We are not able to tell how much good has been done, but several are ready, or nearly so, for baptism, and over twenty testified by rising that they had, during these meetings, either consecrated or reconsecrated themselves to God. On Monday Mrs. C. S. Bullock, of Pique, a city about twenty miles from Jackson, having seen in the RECORDER a notice of our meetings, came on the stage and was at the evening meeting. Mrs. Bullock is a lone Sabbath-keeper, not having met with our people before for two years. With her she brought a letter from the Seventh-day Baptist Church of Daytona, Fla., recommending her to membership in any of our churches. She was received in church membership at the Tuesday night meeting and given the right hand of fellowship. After this service nearly all of the large congregation came and gave her a warm hand of welcome. (I noticed two things she prizes very highly, the RECORDER and also a church home.) Mrs. Bullock worships with the First-day Baptists in Pique. She has scattered many Sabbath tracts and some bombs in their camp, and is very anxious that one of our strongest men might come there and hold up the Sabbath truth.

The quartet went to Stokes on Sabbath afternoon and held a service there that evening, according to previous notice. They had a crowded house, and good interest was manifested. They remained and held a Sunday night service with increased interest; before the meetings closed some ten had asked for prayers that they might find Christ. The people plead for more meetings, and requested them to come again in the summer, if not before. We did hope to be able to carry on meetings at this point and also at Jackson, but storms, bad roads, colds, and this being new work to us, made it more than we dare undertake. We think that if a few weeks' meetings could be held there now a great many would be led to accept Christ, and doubtless some embrace the Sabbath, as there are those now thinking of this question. I am more confirmed in the belief that in this kind of work, plans we make, how long we stay, and where to work, are of little use, but when the Holy Spirit comes in a special measure to a locality, spring's work and other interests will give away. I wish we could have remained here a few weeks longer. The Student Quartet must return to school, having spent their two weeks' vacation here in this work. The good people here have shown their approval by liberally contributing to its support. Pray for this people especially, until their pastor is settled among them.

E. B. SAUNDERS.

—THE West Hallock Christian Endeavor Society was organized April 7, 1885, through the efforts of the pastor, Rev. G. M. Cottrell. It was organized with thirteen active and fourteen associate members, and has retained a membership of twenty-five and over ever since, most of whom are now active members. A Missionary Committee was recently appointed, with the view of doing local home missionary work. Our President is at present conducting a question box, which adds interest to our meetings.

We were somewhat disappointed in not being able to be on hand with one of the first lists of the twenty pledged names, as readers of the Young People's page, as mentioned in a recent issue of the RECORDER. Owing to the clause in the pledge relating to age, about one-half of our active members are barred from signing it. We are glad of the fact, nevertheless, that most of them are readers of that page, and that they are first-class Endeavorers, even if some of them have silver threads among the gold.

—ONE of the most profitable calls which the quartet made while working at Jackson Centre, was on a family where the mother has been an invalid for twenty-five years, and for the past fifteen years entirely helpless, while her mind is as clear and active as ever. She makes no complaint, though denied so much, while others murmur who are denied nothing. The love of Christ in the heart makes this difference. We thought as we sang and prayed with this family that if some of the people who refuse to hear the gospel could only change places for a time with this afflicted sister they would come to realize how precious the love of Christ may be. This visit is a reminder of a Sabbath afternoon which three or four young men recently devoted to calling on a number of aged and shut-in people, and singing for them, with the result of cheering them and brightening the Sabbath greatly. Is not here an opportunity for many of our young people to please the Master in a similar way? A little thought for the pleasure of others might open to us many ways of carrying cheer in his name to those about us.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

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 2: 31-10.
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 IV.—JOB'S CONFESSION AND RESTORATION.

For Sabbath-day, April 22, 1893.

SCRIPTURE LESSON.—Job 42: 1-10.

GOLDEN TEXT.—Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.—James 5: 11.

INTRODUCTION.—The discussion between Job and his friends has ended. It has resulted in throwing great light upon the problem before them. Elihu now takes up the question and shows that God *does* send trials as discipline, and to lead men up to God and a higher life. There appears a summing up of three lines of argument. He concludes with an eloquent description of a storm, and shows God to be feared because of his wonderful works. His wisdom is unsearchable. Then God himself speaks to Job, convincing him of ignorance, and humbleth him, and shows him the way to victory in life's battle. With light from nature and revelation, Job makes his confession, not that, however, which his friends demanded, and God restores him to his former position of greatness and prosperity, even bestowing a double measure of blessing.

EXPLANATORY NOTES.—v. 2. "Thou canst do everything." This is Job's reply to God's previous description of his creations and representation of his various attributes. This answer of Job is more than a mere acknowledgement of God's mighty power; it is the result of an experience and discipline that enlightens his char-

acter and leads to obedience and trust. "No thought . . . withholden." "No purpose of thine can be restrained." v. 3. "Who . . . hideth counsel?" Quoting God's question in 33: 2. Who, uttering what he does not understand, makes obscure the providence of God, or plans of the Almighty? I, Job, am guilty, having "uttered that I understood not." It was beyond my comprehension. We live amid mysteries insolvable as Job did, but a wise God controls and knows them all. As a child walks amid dangers and understands not the road before him, but walks confidently at his father's side and holding his father's hand, so may we rest content to keep near the heavenly Father, who knoweth the way and the whys and wherefores. v. 4. "Hear, I beseech thee." Again repeating words of the Lord. I have heard and confess I cannot properly judge the divine action or tell of any better way than the way of Providence. v. 5. "I heard . . . hearing of the ear." I judged too much by hearsay, by man's profound sayings, and thought I knew thee well, but now "mine eye seeth thee." I know thee by a discipline and experience worth more than the revelations of man. The most illiterate and humble man may, by personal experience, know more of God than a profound scholar. v. 6. "I abhor myself." I feel ignorant and helpless, all my boasted knowledge is base ignorance in comparison with God's wisdom and greatness. Alas for Job, if he could only have lived in modern times and been a "higher critic!" "And repent in . . . ashes." Job truly saw clearer visions of God in his love, power, and goodness, and this is what leads to repentance. See Rom. 2: 4. v. 7. The poem is ended and the rest of the book is simple prose. "My wrath." Righteous indignation over human folly and presumption. "Ye have not spoken . . . right." That is, your words have not put God in a true light. A part cannot be the whole. One truth is not the whole truth. Because God may punish sin or permit its results, is no reason for saying that *all* affliction is punishment for sin, or that Job's sufferings were the results of his wickedness. "My servant Job." How precious such a relation. It gave Job great comfort to be owned as a servant of the most high God. Job was not altogether right. He erred in some things, but he was right in opposing the theory of his friends; in showing Satan that his service for the Lord was not merely for rewards; in showing repentance when God reproved him. v. 8. "Offer a burnt offering." They had to all appearances been proud and self-righteous, and now needed atonement. Such an offering was in itself a confession of sin and prayer for pardon. It was humiliating but needful. "Job shall pray for you." We need the prayers of those whom we have misrepresented or accused wrongfully. "Him will I accept." He is humble and believing and obedient. Prayers from such God accepts. v. 9. "Did as the Lord commanded." Whether cheerfully and truly repentant is not revealed. God only knows. But of Job we know, for "the Lord accepted Job." *שָׂא נָסָא*, literally to *lift up*. The Lord testified his approval of Job. v. 10. "Turned the captivity of Job." He was, as it were, exiled from home, family, friends, and God himself. In the previous lesson he longed to find God, now he beholds him and is owned by him, his captivity is turned. Satan no longer holds him by divine permission. "When he prayed for his friends." Noble man, for to truly pray for another is to freely forgive all wrongs. God forgives the forgiving. "The Lord gave Job twice as much." Better health, more property, more friends, a double blessing in his family (perhaps a converted wife), and more than all a ripper, richer knowledge and experience. All this not mere reward but blessings freely bestowed.

LEADING THOUGHT.—The goodness of God leads to repentance, and faith and repentance bring divine approval.

SUGGESTED THOUGHTS.—Men, like Job, feel that they are as good as others who reprove them, but when they measure themselves by the divine standard they feel unworthy and as those needing pardon. Praying for others brings blessing to ourselves. Comforting others comforts ourselves. The church working for the salvation of the heathen grows and is spiritually blessed. It is well to look beyond present suffering to the "glory set before" us. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Even a cross may be the reward of righteousness. God's love may be momentarily hidden, and yet he loves. If discipline works righteousness after blessings will continue its growth. Let sorrowing hearts be comforted amid the mysteries that surround them. Faith holds fast to God though in the dark and he is not seen.

"Jesus, Saviour, pilot me,
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treach'rous shoal;
Chart and compass come from Thee;
Jesus, Saviour, pilot me."

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning April 18th.)

PRAYING FOR FRIENDS.—Job 42: 8-10, Phil. 1: 4-10.

Prayer occupies an important place in the life of the believer. We are told to come boldly unto the throne of grace. Our usefulness depends thereon. If we would be forgiven we must, like Job, forgive and pray for those who misrepresent or injure us. If men can rise above the injuries done them by enemies, and pray for those that despitely use them, how much more shall they pray for their friends and intercede for their pardon and well being. But this does not stand in the way of prayer first for one's self, for power to serve the interests of others depends upon personal attainment, therefore to seek first personal blessing and grace is, truly, intercession in behalf of our friends. We have an example of this in the prayer of Jesus, first for himself, second for his disciples who were then about him, and lastly for believers generally. John 17. Prayer for himself and his immediate followers was necessary to an enlargement of the number of believers in him and the advancement of the cause of truth. Those who come to believe in Christ and be obedient to his will are led to the exercise of obedient faith through the words and prayers and efforts of those who already serve him. Prayer for friends and enemies aids our own growth in grace, gives us more love and sympathy for mankind thus leading us to the fulfilling of all the law. "Always in every prayer of mine for you all making request with joy." How Paul earnestly prayed that the fruits of his labor might have fellowship in the gospel and the good work begun in their hearts might continue until the day of Jesus Christ. How constantly and earnestly should Christian Endeavorers pray for each other with the same request and also for their pastors and God's blessing upon his work among them. Young believers, you are your pastor's prayer book, see to it that he does not lose it.

SCRIPTURE REFERENCES.

1. Jesus' prayer for his friends. John 17th.
2. Elisha's prayer for his servant. 2 Kings 6: 15-17.
3. Moses intercedeth for his friends. Num. 14: 11-19.
4. See also Rom. 1: 8, 9, 1 Cor. 1: 4-8, Col. 1: 3, 1 Thess. 1: 2, 3, Philemon 4.

PRAYING FOR FRIENDS.

—**SYMPATHY** and prayer may not remove all the burden of another but it wonderfully helps to bear the load. How helpful a teacher may become, in fact any one, by expressing sympathy with another heart upon which sorrow presses. The occasion frequently comes for this, for how often a scholar is absent because of some trouble or sickness. We know a teacher who is greatly beloved by her scholars and much of this hold upon their hearts comes of visiting them whenever they are sick, and giving them cheerful encouragement, also in expressing interest in their secular affairs.

—"LEAD me in a plain path." That is a very reasonable prayer, for God is more willing to show us that path than we are to travel it. I think no one will dispute that. But plain is the path we are often obliged to take contrary to our desire, and often that is the answer to our prayer. If we are as a rule walking according to our wish we may well stop to consider whether or not we have submitted to the divine will, or mistaken the divine leading. A "plain path" is not usually the easy one we wish. It may lead us over mountains of difficulty, over barren rocks. It is plain but not down grade, with flowers on either side. "Lead me, O Lord." Yes, God takes us at our word and puts a fence across our favorite road, and then we murmur and distrust God. Is it not because the real prayer was after all "Lord make my path very easy and according to my wish"? The true prayer is submissive and taking into account the possibility of having some very hard, disagreeable work to do. This throws responsibility upon God, and in assuming to direct us

he stands ready to impart all needed grace and strength.

—THE rambling thoughts of the Corresponding Editor for two or three weeks may be attributed to the burden of breaking up, moving to a new field, parting with dear friends and passing somewhat through the experience of Paul as recorded in Acts 20 : 36, 37, 38; 21 : 12, 13. However, he does not expect to be bound at Dodge Centre and delivered over to the council, but to win new friends while retaining the old and having, consequently, more prayers for his success and usefulness. God bless the Independence Church, Sabbath-school, Endeavor Society and community. We shall feel like Paul in Phil. 1 : 4-10.

SPIRITUALITY OF THE CHURCH.*

BY THE REV. GEO. W. HILLS.

Topic.—In what ways can a pastor best promote the spirituality of his church?

In the time allotted me, but very little can be said on this topic of grave importance. We can touch but a few of the many points and these in but very brief outline.

I. The first great point before us is this: The pastor must himself be possessed of a full, deep spirituality of soul, or it will be a work beyond the possibility of his reach. The pastor's life is far more eloquent than his sermons can be, and will emphasize his sermons if rightly lived. "A stream cannot rise above its fountain," neither can a pastor raise his flock above himself. He must live near to his God, also near to his people, and be on the best of terms with both. If, as it sometimes occurs, he cannot be on the best of terms with both, he should cling to the friendship and fellowship of the Lord regardless of all things else, for the true pastor is primarily working in the service of the Lord; secondarily in the service of his church. The highest interests of the Lord's service are also the highest interests of his church.

II. The pastor must lead his church in spiritual things; and in turn he must be led by the Holy Spirit.

1. He must not allow himself to be dictated or intimidated in these matters by any officious critic, fault-finder, or malcontent, although he may possess both the power and the disposition to work him injury. Compromises with such individuals will prove only disastrous, and lower the gospel standard to the caprices of those who prize their own prejudices more highly than the welfare of the church of God. The pastor must live above fear and the influence of threats. Whatever the consequences may be, he must do only as God directs; this rule will not admit of compromises with anything that produces in the least degree a lowering of God's standard of right. He must keep his conscience pure, which can be done only by the strictest faithfulness to God's will and teachings, and the most implicit trust in his grace, regardless of the consequences which must be left alone with God. If he is required to serve his Lord through suffering—his Lord suffered before him and for him.

2. The pastor must not attempt, on the other hand, to "lord it over God's heritage," but must lead his people in love. Not love for their good opinions, but for their good spirituality. In this he will at times be misunderstood and misjudged, and possibly misused; but he needs remember that Jesus whom he serves was also

misunderstood, and not always treated with Christian courtesy.

3. In order to lead upward he must stand in the front rank of aggressive work in all the lines of Christian activity that tends to raise humanity higher, and plant the standard of the morals of society on the eternal principals of right. In short, *he must be a reformer*. He must stand, and live abreast of the needs—not simply the opinions—of the times, and lead his people—not be pushed by them—up to the adoption of true moral standards of life and thought.

A non-committal pastor, or a time-server, or one who "blows hot at one time and cold at another," on vital questions, is a sore affliction to any church, and a hindrance to the cause of Christ in general. His influence is harmful in every way. The highest interests of the church of Christ, and Christ the Head of the church, demand positive, aggressive pastors. They also demand a positive, aggressive laity, who have clear cut opinions, and the courage of their convictions.

III. The pastor must mingle freely with his people. He must avoid all ministerial airs in dress and manners which may suggest a caste distinction between himself and his people. The interests of the younger portion of the flock must be especially near to his heart. The boys and girls, the young men and young women, as well as the older members must feel that in their pastor they have a true, helpful friend.

Pastoral work brings him in personal contact with the individual members of his church. This is the pastor's stronghold. His people's interests must be his. Their joys must be his; their sorrows as well. Their sufferings he must share. This must not be in an outward appearance and profession only, but it must come from the fullness of a deep sympathetic nature—it must all be real. He cannot get nearer to his people than through these avenues, and he can do this only by possessing a deep, abiding love for humanity. Not alone for certain individuals because they may be loveable, but for the people because they need to be raised higher, and he has an inner longing to assist them in their struggles to rise higher, although attended by sorrow and disappointments in their upward endeavor. This is a possession of only those who can look upon the race somewhat as Christ did; not viewing and loving humanity alone for what it was, but for what it was capable of becoming.

Christ saw humanity in its sorrows, struggles and sufferings, deprived (by exercise of its own choices) of the rich heritage of love and blessing God is so ready to bestow, and was moved by what he saw to become "the way, the truth, and the life," for their return to God. The pastor's duty here is grave indeed; for in his work, he not only molds opinions, and directs thought, but molds and shapes the very life of his people, and he can mold it in no higher type than his own Christian ideal.

IV. One of the important parts of the successful pastor's work is his ability and tact in generalship, *i. e.*, possessing the faculty of putting his people to work. The church that expects its pastor to do all of the church work demands of him what he cannot possibly do, and it is not his duty to even attempt it. There is work enough for all; young and old, the weak and the strong. His church possesses much power, and possibility; and the pastor who can call out and utilize the greatest amount of this power and bring his people to the farthest

reach of their possibility under divine direction, has done the most to raise the spiritual standard in his church. His people will thereby grow in grace and power and much will be accomplished in carrying the gospel to other hearts.

Many otherwise successful pastors fail here, by attempting to do their own part, and also the part their people ought to perform in church work, and shattered, nervous, physical wrecks is the result of such a course. All the forces of the church should be marshalled under the pastor, and by him led against the powers of darkness, superstition and sin, as a successful general leads his forces against their common foe.

V. The pastor who would lead his church up to higher spiritual planes of life and activity *must not grow old*. His hair may become bleached by the frosts of many years of faithful toil. The plow-share of care and anxiety in the service, may make long, deep furrows down his cheek, and across his brow; his step may grow less firm than in his earlier pilgrimage, because of the weight of responsibility he has carried, yet his heart must be kept warm, sympathetic and young, by free, deep, and continuous draughts from heaven's "fountain of perpetual youth." When he becomes spiritually old, and the fountains of spiritual life cease their flow, and his ways of thought and life become fossilized and prosy, his race as a spiritual leader is soon run. The demands in this particular are becoming constantly more rigid.

VI. In his public ministrations the pastor must strive to bring his people as nearly into the presence of God as possible. Ritualistic formalities may, possibly, entertain some congregations, but we must strive to do more than entertain.

To instruct in divine love, to benefit the soul, to strengthen the faith, to quicken the conscience, to encourage the weary and heavy laden, and to make his life better, and lift the soul into the divine presence is the high aim in preaching. Cold intellectualism and dry logic does not convert or satisfy the soul that is throbbing with power and possibility. A message of life, on fire from God on high, bubbling over as the overflow of a fountain, from a sympathetic, consecrated heart is what the world and the church is in perishing need of to-day. Nothing short of this meets the demands. Many churches are dying for need of such food. There is a great super-abundance of intellectualism and display of scholarship, but it is a sad mistake to suppose this will fulfill the commission of our Lord to "go ye into all the world and preach the gospel." It is *gospel*, not scholarship, entertainment, intellectualism, that the pastor is to feed the hungry souls of his people.

Nor will the spiritually-minded pastor preach mere conservatism—he cannot—it is a contradiction of spirituality, mere conservatism kills Christians and churches; it freezes the strangers from our church portals, and on it our boys and girls cannot thrive, and yet we wonder why our churches grow no more rapidly. But, on the other hand, the aggressive church, led by an aggressive, spiritually-minded pastor will grow and rise higher in the scale of Christian life and activity, and "point the world the way of the cross." The commission is to "go . . . preach." Conservatism alone has never yet been known to bring about a reform or a revival, or plant a church, or found a college, or carry the gospel to "regions beyond." It aids in holding what an aggressive movement

*Paper read before the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin, at Milton, Feb. 24, 1893, and requested, by vote of the Conference, for publication in the SABBATH RECORDER.

has gained, but if entrusted to its care alone, it will soon lose even that, and all is lost.

The mission of the church is to do aggressive work, and the pastor who fails to lead his church in such work is a failure. The world is in need, too, of plain, simple preaching. A straightforward presentation of the Word of God in such a way as to *persuade* the people to do the best they know. A cold heart cannot accomplish this work, and warm and invigorate the church. The pastor must have a soul full of the spirit of God, and the consciousness of the commission to bear the *living* message to lost souls. He must forget himself, and whether he was ever in college; he must forget his rhetoric and elocution, and all attempts at eloquence, remembering that the most powerful eloquence is the eloquence of the heart, when our heart touches the needs of another heart and sets vibrating a responsive, sympathetic chord. He must look upon his hearers as judgment bound beings, with souls more valuable than their opinions of him, seeing Christ, "the way, the truth, and the life," inviting them to "come," and just beyond, the bar of God and the day of accounts, where both pastor and people must soon appear; and away in the distance beyond this he must remember the great boundless eternity awaiting all.

In his preaching he needs be so direct and plain that he will be understood. A sermon that is susceptible of half a dozen interpretations is a flat failure. It hits nothing. It accomplishes nothing. The masses, in fact all, admire and respect direct, frank, plainness. The pastor must never be personal, singling out individuals at whom to direct his fire, but must preach at, and upon principles and practices, meeting in a practical way the needs of his people, and dangers that threaten them. Far too many pastors are exceedingly zealous in pouring fire upon Sodom and brimstone upon Gomorrah, but handle modern sins with gloved hands, or roll them over with a cane.

VII. We need to mention the prayer-meeting in this connection. In the prayer-meeting we find the expression of the true strength of the church. Many suppose the strength of the church is shown by the number of names upon the church roll; others measure it by the attendance at the Sabbath morning service. It is in neither. It is found in that holy place where the faithful ones meet God in prayer—the prayer-meeting. And the success of the prayer-meeting depends largely upon the leadership of the pastor. It is not to be a debating society, nor a place in which to bring discordant elements, but where we may come face to face with God, and receive a renewal of spiritual vitality and power.

The pastor should lead his people as near to God in the prayer-meeting as possible, causing them to feel it to be a holy place. This he cannot do by reading the longest chapter in the Bible, preaching a sermon upon it, and then adding a long *prayer of words*, consuming the most of the time. A short passage, of a few well chosen verses, containing a clear point or two for the evening's meditation, a few practical, clear-cut remarks, a short, fervent prayer from the heart, with everything prompt, short, and to the point, leaving the most of the time for his people, is far better. He needs to cause all to feel at home and at ease in the meeting, making it, as far as possible, resemble a social circle of friends collected to sing, and pray, and talk over their mutual Christian interests. The old fashioned way, where everything is cold and stiff, and formal, where the children and

young people, if present at all, were expected "to be seen and not heard," is a thing of the past. He should encourage all, men, women, and children, to be faithful witnesses for Christ; for Christ died for them all, and it is the duty of each to acknowledge God in prayer-meeting, and in life, for they will be required to stand before him in judgment, each for himself by-and-by. Then in summing up the whole matter, we would say that the pastor can, in our judgment, best promote the spirituality of his church by:

1. Living close to God.
2. By also living close to his people.
3. By directing all the lines of church work in spiritual channels.
4. By putting all the forces of his church into active service.
5. By frankly and fearlessly contending for the right.
6. By being an aggressive leader, believing the best there is for humanity is not yet attained, but in faith striving toward it.
7. By keeping himself and his church out of the narrow, degenerating ruts so harmful to church life.
8. By guarding the prayer-meeting as carefully as if it were the apple of his eye.

HOME NEWS.

Minnesota.

DODGE CENTRE.—Many RECORDER readers said to us before we left the Empire State, "We hope you will write often." With the editor's consent we will write as briefly as possible that which will be of general interest to readers of the Home News department.

We left Independence—God bless its warm hearted people—March 19th. Spent two and one-half days in Chicago viewing "the sights," one week in Milton, occupying the desk for Bro. Dunn on the Sabbath, and arrived at Dodge Centre, Thursday, the 30th, at midnight. At the transfer, before reaching the station, a delegation from the Y. P. S. C. E., with others older, boarded the train and accompanied us to the station, giving us hearty welcome. This was most cheering to us as we were thinking of the young and elderly people who bade us adieu at Andover Station with tears, and "God bless you" on their lips. We were kindly entertained by Deacon Ellis and made to feel that we had fallen into good hands.

Sabbath evening was the regular covenant meeting, attended by a large number for such a service.

Sabbath morning, at 10 o'clock, began the installation services, which lasted nearly two and one-half hours, with the church crowded with interested worshipers. The choir, led by organ and two horns, sang inspiring hymns and anthems. The usual preliminary services were conducted by the retiring pastor, S. R. Wheeler, assisted by Pastor Crofoot, of the New Auburn Church, after which Bro. Wheeler delivered an interesting and most profitable sermon from the text, "Preach the Word." Bro. Crofoot gave the charge to the new pastor and to the church. Bro. Wheeler offered prayer, and then we followed with remarks *intended* to be appropriate for the occasion.

In the afternoon another inspiring service was held for the purpose of ordaining a new deacon, an account of which will be furnished by the clerk of the church and council.

On First-day, beginning at 11 o'clock and lasting until 5 P. M., was held a reception for

the incoming pastor and a farewell for Pastor Wheeler. The ladies furnished a grand "picnic dinner." The young people sang to guitar accompaniment by Willis Langworthy, and Miss Florence Clarke rendered an instrumental selection, speeches were made by H. D. Clarke, S. R. Wheeler, E. A. Sanford, and prayer was offered by A. G. Crofoot. It was an enjoyable occasion expressive of warm attachment to Bro. Wheeler, who has indeed been a faithful pastor, and a hearty welcome to myself and family. Notwithstanding the two long services the day before, this one was with a crowded house.

Our goods have arrived from the East, but owing to the serious breaking of a limb by the lady occupying the parsonage we will not be able to move in for weeks yet, but the church has arranged for our temporary stay in another house, and the young ladies of the Endeavor Society have put it in as "good shape" as possible. Thus we begin the new pastorate. Remembering with gratitude the kindness of those we have left and cheered with the greeting here received, we enter upon our labors with much hope.

One more item worth recording, and one which is occasion for gratitude to God and rejoicing, is the victory here this week for no license. The license element was determined and made a desperate fight, but many wives and mothers and friends of good order were devoutly praying while temperance voters were casting ballots. Now let the citizens and officers enforce the law.

Next Sabbath, April 8th, we deliver our introductory sermon. Brother Crofoot did us much good by his presence and earnest words. Will the friends of this church and its pastor pray for the blessing of God upon these new relations and the growth of Christ's kingdom in Minnesota?
H. D. CLARKE.

APRIL 5, 1893.

OUR DENOMINATIONAL EXHIBIT.

A meeting was held in the parlors of the Washingtonian Home, Chicago, March 29, 1893, for the purpose of making some definite arrangements in regard the Seventh-day Baptist denominational exhibit at the World's Fair.

Two of the three members of the committee appointed by the Conference were present, Ira J. Ordway and Pres. W. C. Whitford, also P. A. Burdick and son, Joseph Titsworth, Prof. C. E. Crandall, W. H. Ingham, Prof. Charles Post, Charles Stillman and L. C. Randolph. Mr. Ordway stated that the Seventh-day Baptists and United Brethren were to share equally in a space of 15x20 feet in the gallery of the building of Manufactures and Liberal Arts. He briefly rehearsed the partial arrangements which the committee had made and asked for suggestions. General remarks were made by all present, it being the common sentiment that the exhibit should be distinctively denominational, unique and attractive.

After a general discussion as to who should superintend the arrangement of the exhibit and who should have charge of it during the summer, it was unanimously voted to appoint F. E. Peterson to have charge of putting the booth in readiness, Mr. Ordway being empowered to arrange with him in regard to salary, expenses and other details. Prof. Kenyon, Mrs. Allen and Prof. Post were appointed to select articles from Alfred for the exhibit.

The question of the care of the exhibit during the season was quite fully discussed, but no definite action was taken.

Voted that the minutes of the meeting be furnished to the SABBATH RECORDER and requested for publication.

On motion, meeting adjourned.

L. C. RANDOLPH, Sec.

TEMPERANCE.

ANTI-TOBACCO CRUSADE.—Both Houses of the Washington Legislature have passed a bill making it unlawful in that State to manufacture, buy, sell or give away, or to have in one's possession, cigarettes or cigarette papers.

COUNT TOLSTOI, the Russian philanthropist, distinctly mentions drunkenness as one of the three things which led to the recent famine. The other two things are impotence and despair. The Russian correspondent of the *New York Times*, and others who have investigated the famine districts, bear testimony to the same facts. The terrible vodka, the Russian drink, was at the bottom of a large part of the misery.

A CONVERTED anarchist's confession is as follows: "I was an anarchist because I loved beer. I loved beer because I was an anarchist. My wife loved me and ours, but I loved my anarchy and beer. She went to work to support my beer and my anarchy. I abused the capitalists for making me poor. Finally, I abused my wife. . . . I became a Salvationist, and stopped abusing my wife, and the capitalist who didn't care for my abuse and stopped drinking beer."

THE saloon is the breeding-place of anarchy and arson. The correspondent of the *New York Sun* at Buffalo, describing the Polish quarter in that city, says: "Here those patrons who are affluent enough to buy more than one round of beer or whisky, the latter at five cents per glass, sit through the evening and play euchre or karak, a game peculiar to the Polaks, for one cent points. It was in one of these rear rooms that the plot for burning the Lehigh coal trestle at Cheektowaga was overheard by one of the very officials, through whose efforts the Sixty-fifth regiment was ordered to the trestle, reaching it before the strikers who were in the plot got there, and thus saving a building worth one hundred thousand dollars."

RUINED BY WINE.—Sauntering leisurely along the street, a well-dressed young lady passed me. She gave a peculiar call. It was answered by one about her own size and age. The two girls seated themselves on the edge of the porch and at once began an animated chit-chat and so loud as to be distinctly heard rods off. This is a part of what I was almost compelled to hear:

"Yes, we played cards with the gentlemen and drank a good deal of wine, and perhaps said and did things that we ought not to, but the folks needn't make such an awful fuss about it."

"Sh—!" warned her companion. "If my mother were to hear what you say it would be the last of my going out of this house after dark."

So long as men with rotten hearts are on the lookout for victims, and such careless ones present themselves as these girls apparently were, recruits will continue to swell the army of the "lost."

"We played cards and drank wine;" when did they begin this habit of wine drinking, I wonder? Once when my field of labor in this gospel temperance work was in one of the interior towns of the Middle States, I met on the principal avenue a young woman, a former pupil in the Sunday-school in a distant village. A moment's conversation showed me how the cruel vulture had done its ghoulish work. The spirit of the good Samaritan moved me. I prayed that I might be able to turn her wayward feet. The purity of blessed childhood's days and scenes, associations, sweet and sacred, hallowed memories, early playmates—all, all were presented in the brilliant color of hope and trust. A mist filled her eyes.

"Come, I'll take you home. In less than a day we will be there. How glad your parents will be to see you! Surely you do not forget the love of father and mother, and you do want to see them again, don't you, Mary?"

Straightening herself up to her full height, her face white, her form rigid and strained, in a voice whose tone conveyed hate, mingled with utter despair, she answered: "Yes, I do remember them. They taught me to drink wine at the family board. I was told to drink it like a lady. Easily and quickly enough I learned to like it. I tried to drink it 'like a lady.' Under its influence the bottle drained, brain reeled; the world was torn from under my feet, the sky became all brass. To-day I am eating the ashes of the apples of the Dead Sea. There is nothing left worth living for. I can't fight against the odds much longer. Every hand pushes me nearer the bottom, then comes the end. Some day I must stand at the bar of God, and I tell you I shall be a true witness against those who taught me to 'drink wine like a lady.'"

Father, mother, what answer? For there will come a time when that question will be asked, and *must* be answered.—*E. T. Scott, in Union Signal.*

EDUCATION.

—COLBY UNIVERSITY, Waterville, Maine, was founded in 1818.

PROFESSOR HENRY DBUMMOND will deliver the Lowell lectures in Boston this year. His subject is "The Evolution of Man."

—CHILDREN in India have to learn the multiplication table up to forty times forty; and this is further complicated by the introduction of fractional parts.

—THE Constitution of the United States has been published in New York in the Hebrew language, with explanatory notes in Hebrew.

—A GERMAN theological student, wrestling with the English language, rendered a text as follows: "The ghost is willing, but the meat is feeble."

—YOUNG ladies are now employed in the spectro-photographic department of the Paris Observatory. It has been found that they are gifted with keener visual power in regard to minute objects than men.

—THE students in Beloit College have adopted a proposition to raise \$5,000 to equip a gymnasium, provided a suitable building can be secured.

—TELEPHONE operators in Belgium are required to pass an examination in French, German, English and Flemish, and to be able to draw a map of Europe.

—A PROFESSOR in the University of Vienna has introduced a new chapter in a book of his, discussing what he calls "political insanity." This is a very prevalent complaint, and many subjects of it may be found in this country.

—AMONG the notable gatherings that will assemble at Chicago this year will be a meeting of the Woman's Dental Association of the United States. This association was organized a year ago by the women dentists of Philadelphia and now includes members in all the larger cities of the country. The number of women practicing dentistry in the United States is about 200, the most of whom have entered the profession within the last ten years. Their success in this line of work has been so marked that it is not improbable that another decade will see their example followed by large numbers of their sex.

—QUEEN VICTORIA is going to send a number of paintings, "done with her own hands," to the Chicago Fair, some of which will come from the walls of the private dining-room of Windsor Castle. The pictures will include a water color of her Indian secretary, one of her favorite dog, and some Balmoral sketches. She will also send a satchel which she worked, also "with her own hands," from a piece of crape. Princess Louise and Princess Beatrice will also send pictures, while Princess Christian will send some specimens of needle-work, in this case "executed with the most consummate skill and ingenuity."

SPECIAL NOTICES.

THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott Churches will hold its next session with the Lincklaen Church, April 28-30, 1893. The following programme has been prepared:

SABBATH EVE.

7.30 P. M. Sermon by O. S. Mills, followed by a service of prayer and conference.

SABBATH-DAY.

11 A. M. Sermon by L. R. Swinney.
2 P. M. Sermon by B. F. Rogers.
7.30 P. M. Christian Endeavor meeting.

SUNDAY.

10.30 A. M. Annual business meeting.
11 A. M. Sermon by B. F. Rogers.
7.30 P. M. Sermon by L. R. Swinney, followed by a closing conference.

It is hoped that each church will be well represented.

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.

CONTENTS.

Faith—Poetry; Jesus and the Law. 225
 A Citizen's Duty. 226
 "The More Conscientious the More Dangerous" 227
 HISTORICAL AND BIOGRAPHICAL:—The Origin of the "Sabbath Outlook." 227
 MISSIONS:—Notice; From D. H. Davis; Missionary Society—Receipts. 229
 WOMAN'S WORK:—Woman's Work in Missions; China Christmas Box; Woman's Board—Receipts; What Christian Endeavor is. 230
 EDITORIALS:—Paragraphs. 232
 From L. C. Randolph; Tract Society—Receipts 231
 YOUNG PEOPLE'S WORK:—A New Plan; Paragraphs; Give them Away; Our Mirror—President's Letter; Paragraphs. 234
 SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs. 235
 Spirituality of the Church. 236
 HOME NEWS:—Dodge Centre, Minn. 237
 Our Denominational Exhibit. 237
 TEMPERANCE. 238
 EDUCATION. 238
 SPECIAL NOTICES. 238
 BUSINESS DIRECTORY. 239
 CATALOGUE OF PUBLICATIONS. 239
 CONDENSED NEWS. 240
 MARRIAGES AND DEATHS. 240

CONDENSED NEWS.

Seventy deaths have been recorded at L'Orient, near Brest, France, in the past fortnight from a mild form of cholera.

A severe earthquake was felt in many parts of Servia, April 8th. The village of Veliki Popovitch was tumbled into ruins and several inhabitants were killed. Deaths in wrecked houses are reported from other villages in the kingdom.

Thomas H. Brown, the centenarian of Fulton county, died at his home near Fish House, April 4th, of pneumonia, after a few days' illness. He was 102 years old.

Mail advices at Panama confirm the triumph of the revolutionists in Honduras. Fighting continues among nomadic bands, but the encounters are unimportant. Gen. Bonilla is in power and is supported now by many of ex-President Leiva's former adherents.

It is reported that an uprising has taken place in San Domingo against President Heuraux. The insurrection is said to be under the leadership of General Gonzales, and the rebels style themselves anti-annexationists, meaning that they are opposed to the annexation of San Domingo to the United States, which they charge President Heuraux with attempting to bring about.

Hawaiian Consul General Pratt has been notified by the provisional government at the Hawaiian Islands that until further notice no foreign vessel will be allowed to change her flag and registry to Hawaii. The order is evidently intended to shut out a number of foreign built vessels whose owners would like to be placed in position to have their property come into the United States with the Hawaiian Islands if annexation ever takes place.

MARRIED.

KING-GROTEVAANT.—In Hornellsville, N. Y., at the residence of the bride's mother, 60 Genesee St., April 5, 1893, by the Rev. J. B. Clarke, Mr. William B. King, of Alfred Centre, and Miss Adaline A. Grotevaant, of Hornellsville.

MEEKER-GASKILL.—In Dunellen, N. J., at the home of the bride's parents, March 15, 1893, by the Rev. L. E. Livermore, Mr. Charles A. Meeker, of New Market, N. J., and Miss Harriette L. Gaskill.

CHURCH-BITGOOD.—In Rockville, R. I., April 2, 1893, by the Rev. A. McLearn, Mr. George W. Church and Miss Abby A. Bitgood, both of Hope Valley, R. I.

LANGWORTHY-SAXTON.—At the home of the bride's parents, Mr. and Mrs. Ray Saxton, Dodge Centre, Minn., April 1, 1893, by the Rev. S. R. Wheeler, Lewis Langworthy and Jessie Saxton.

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.

WILCOX.—In Nile, N. Y., March 29, 1893, Caleb Wilcox, aged 72 years lacking 9 days.

Brother Wilcox was born in Williamstown, Vt., April 2, 1821. He was the youngest and last surviving of 11 children. When about 16 years of age he

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

Royal Baking Powder ABSOLUTELY PURE

came to Hartsville, N. Y., and in 1847 was there married to Clarinda Truman, who in 1855 died, leaving two little children, a son and daughter. The latter still survives, the former died when 15 years of age. In 1856 he was again married to Mrs. Sally Gillette, who still survives. Soon after this they moved to the town of Wirt, Allegany Co., where they lived till a few years ago, when they moved to Nile. Many years ago Brother Wilcox confessed Christ by baptism and became a member of the Richburg Seventh-day Baptist Church, where his membership was at the time of his death. His death was a great shock to the whole community, as he was sick less than 24 hours. The wife left him sleeping sweetly in the morning as she went noiselessly about her work, but toward noon, thinking he was sleeping a long while, cautiously approached his bedside and found him cold in death. Funeral sermon from James 4: 14, and Matt. 24: 44. M. B. K., Jr.

BARRETT.—In Hopewell, N. J., March 20, 1893, Jesse P. Barrett, in the 72d year of his age.

A large number of relatives and friends attended the funeral services at the Shiloh church, Sabbath afternoon, April 1st. I. L. C.

KEMPTON.—In Stelton, N. J., March 25, 1893, Mrs. Margaret Kempton, aged 93 years.

This aged colored woman was once a slave in the State of New Jersey. For many years she has been a faithful member of the Seventh-day Baptist Church at New Market, and was familiarly known as "Aunt Peggy." Her exact age is not known, some being quite positive, from the recollections of the oldest people, that she must be more than 100 years old. But others say she was born in 1800. L. E. L.

DUNN.—In Dunellen, N. J., March 20, 1893, Miss Mary Dunn, aged 75 years.

Miss Dunn was once a member of the Piscataway Seventh-day Baptist Church (New Market), but upon the organization of the Plainfield Church in 1838, she became one of its constituent members, in which church she remained until death. Funeral services were held in the New Market church, March 31st, and burial in the New Market Cemetery. L. E. L.

BROOKS.—In Waterford, Conn., March 30, 1893, of heart disease, Miss Florence L. Brooks, aged 17 years, 4 months and 9 days.

Florence was the sixth daughter of Ezekiel and Malvina Brooks. While yet in childhood she gave evidences of a Christian experience. Her entire life has been one of most remarkable sweetness and purity of character. On the 5th day of last November she publicly professed Christ in baptism at the hands of the writer, and became a faithful member of the Waterford Church. She had been in poor health for a number of weeks before the death of her sister Jennie, which occurred March 7th. Since that time she failed rapidly until death relieved her of her sufferings. Her funeral was held at the church, Sabbath-day, April 1st, just three weeks after the funeral of her sister Jennie. A double grief thus rests upon the bereaved family in being so soon called to mourn another of its dear ones. Many friends share in the great sorrow as we humbly bow to our Father's will. Why he gathers some of his children as flowers, in the beauty and bloom of youth, and leaves others to be gathered in the ripe fruitage of many years, we shall know better by and by, when we see the beauty and perfection of his completed kingdom. B. C. D.

BROWN.—At the home of her sister, near Potter Hill, R. I., Ann Elizabeth Welk, wife of Geo. N. Brown, born Oct. 13, 1836, died April 1, 1893. Burial at Lockport, N. Y.

She had been a great sufferer for a long time. At "rest" with Christ. A. E. M.

SPOER.—At his home in Westerly, R. I., April 2, 1893, of apoplexy, Charles Spicer, in the 72d year of his age.

Mr. Spicer was born in the town of Hopkinton, R. I., Aug. 3, 1821. He was the son of Joseph and Content Potter Spicer, being the oldest but one of eleven children. He lived in Hopkinton till 1858, when he removed to Westerly, where he lived till the time of his death. Oct. 30, 1841, he married Sarah Ann Davis, of Hopkinton, who bore him four children. At an early age he gave his heart to Christ and united with the Second Hopkinton Seventh-day Baptist Church, of which he remained a member till 1864, when he became a member of the Pawcatuck Seventh-day Baptist Church, of which he was a member at his death. For a number of years he was a teacher in the Sabbath-school and was always a devoted and loyal member of the church. As a Christian he was ever conscientious,

charitable, and peace-loving. His faith was calm and serene. Seldom was there a man so esteemed by all who knew him. Mr. Spicer leaves six surviving brothers, a wife, and three daughters. "Mark the perfect man, and behold the upright; for the end of that man is peace." Funeral services were held at his late residence in Westerly, R. I., April 5, 1893, conducted by his pastor, Interment in River Bend Cemetery, Westerly, R. I. W. C. D.

VAN HORN.—At the home of her sister, Mrs. N. G. Clement, on Mira Creek, Neb., on Sunday, March 26th, Mrs. Meleta A. Van Horn, aged 24 years.

Mr. and Mrs. Van Horn came here from Iowa several months ago on account of the failing health of the latter, who failed to receive any permanent benefit. Funeral services were held at the Baptist church at this place, on Monday, conducted by the Rev. J. W. Morton, who preached from the text, "I am the resurrection and the life." The bereaved husband and relatives have the deepest sympathy of their many friends in their great affliction. Interment took place in the North Loup Cemetery. E. W. B.

GOWAN.—In North Loup, Neb., Monday morning, March 27, 1893, Mrs. Kate F. Gowan, wife of W. E. Gowan, aged about 24 years.

It is not often that we are called upon to chronicle a death more sad than this. Mrs. Gowan was much beloved by a large circle of acquaintances, besides her own immediate family. She was, till recently, living in the enjoyment of a happy home, and surrounded with all that seems necessary to ensure earthly happiness. She was the idol of a fond husband and the mother of two sweet infant boys. She was possessed of youth, a happy temperament, and a fair prospect of long life. But He who knows what is best for his creatures was pleased to bring upon her a disease of the throat and bronchial organs that baffled the skill of her physicians. From the first attack, about two months ago, there were grave doubts of her recovery; but it was only some ten days before her death that her family gave up hope. She suffered much, but was most patient and quite resigned to the will of our heavenly Father. The funeral on Tuesday was largely attended. Sermon by her pastor, based on the 4th verse of the 23d Psalm, which was one of her favorite passages. The bereaved husband and the motherless little ones have the sincere sympathy of the entire community. J. W. M.

Scientific American Agency for PATENTS. CAVEATS, TRADE MARKS, DESIGN PATENTS, COPYRIGHTS, etc. For information and free Handbook write to MUNN & CO., 361 BROADWAY, NEW YORK. Oldest bureau for securing patents in America. Every patent taken out by us is brought before the public by a notice given free of charge in the Scientific American. Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, \$3.00 a year; \$1.50 six months. Address MUNN & CO., PUBLISHERS, 361 Broadway, New York City.

150 AMERICAN WATCH. \$1.50 will now buy a reliable AMERICAN WATCH in strong GOLD PLATED Dust-Proof Case. Will not vary a minute in 30 days; is as durable as any watch made. FULLY GUARANTEED. (Publishers of this paper will tell you we are reliable.) It has AMERICAN patent lever MOVEMENT, Patent Escapement and Regulator, Eastern Patent, 240 beats to minute; No key required to wind and set; weight 4 oz.; exactly like cut; Post-paid for \$1.50, 3 for \$4.50, 12 for \$15.00, by express. Mention paper and we will include handsome gold plated CHAIN & CHARM. AGENTS & Storekeepers send for TERMS. Catalogue of 1000 new articles FREE. ROBERT H. INGERSOLL & BRO., 65 CORTLANDT ST., NEW YORK CITY.

Do Your Own PRINTING. Card Press \$3. Size for circulars or small newspaper \$22. Saves you money and makes money printing for neighbors. Full printed instructions. Send stamp for catalogue of presses, type, cards, &c., to the factory. KELSEY & CO., Meriden, Connecticut.

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

Business Course ALFRED CENTRE, N. Y. Full course of instruction in Penmanship, Book-Keeping, Shorthand and Type Writing. For further particulars, inquire of Alfred Stillman.

MAGIC LANTERNS. And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. U. S. A profitable business for a man with a small capital. Also Lanterns for Home Amusements. 235 page Catalogue free. McALLISTER, Mfg. Optician, 49 Nassau St., N. Y.

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

SABBATH RECORDER PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY —AT— ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted. ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."