

The Sabbath Recorder.

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

Vol. XLIX. No. 3.
Whole Number 2500 }

FIFTH-DAY, JANUARY 19, 1893.

Terms:
\$2 00 in Advance.

WE MAKE OUR OWN FUTURE.

BY THE REV. THEO. L. GARDINER.

Bro. Geo. H. Utter tells us in the RECORDER of Jan. 5th, that no one but ourselves can make the record upon the "New leaf" God has given; that the page cannot be left blank, and that whatever record we make must stand. He also intimates that they will be likely to fail, who do not recognize the worth of little things in every day duties, in making up this record. These are important truths, and if all were alive to them there would be fewer failures to record when life's "New leaves" are all written. We are all anxious to make better record in the coming year, and we cherish the hope that the future is to bring us something great and good, while we forget that *Anno Domini*—1893—is as certainly a part of our great future as any year will ever be in all the ages to come. How many there are who are dreaming of greatness and goodness in future days, while they sit idly waiting for a favorable future to bring these boons to them. An empty present, will bring an empty future. No man can drift aimlessly into better positions. The currents in life's sea do not flow toward greatness and goodness. Whoever succeeds in these lines must row against wind and tide, and reach his destiny by intelligent, persevering toil.

Almost every one cherishes the hope that there are better days to come; and that a few years hence will find them in higher positions than they now occupy, with better surroundings, larger incomes and greater influence. Young men are hoping for lucrative positions in business, or responsible places of trust in office or in some profession. Young women have visions of an ideal home in the coming days, which they hope to grace, and of which they will be the light and joy. We all look hopefully forward, and build our future castles, wherein we expect to find life more exalted, and the realization of our high ideals. Men dream of the days to come wherein they may be able to overcome appetite and throw off the chains of habit. This is all very good as far as it goes. Cherish high ideals, and let them always be still ahead of you. But he makes a sad mistake, who idly dreams of a good time coming, and forgets that he shall be busy now putting the good into the coming time.

This sort of future worship too often neutralizes the present, and leaves it all empty and barren. The present is the important day. The future will be only the sum of life's to-days. Thus to-morrow will find you exactly where to-day has lifted you, and the future will contain no good for you, my friend, unless you are busy to-day putting the good into that future.

Do you ask yourselves to-day, "How can I realize my hopes for the year to come, and make such record as my God and my conscience can approve?" We answer, in view of what is said above, *be faithful in each present duty.* We must learn to do the next thing. Many fail by looking too far ahead for their

next duty. The student who sought the counsel of his pastor regarding his life work, was making this mistake. He was yet in his first college year, with some six years of student life before him. Yet he was in a sad state of perplexity as to whether he should enter on Foreign Mission work or a home pastorate. This anxiety was absorbing his attention, and robbing him of his standing in classes. In striving to settle the question of duties five or six years ahead, he was neglecting the next things; and with these neglected, he could never become either missionary or pastor. The girl who is growing enthusiastic over her some day becoming a missionary to the heathen, while she cannot do the present duty of faithful work in mother's kitchen without snarls and wry faces, and while she refuses to minister unto the poor in her own town, or to teach the class in her own Sabbath-school, is making the same mistake. And the chances are that she will never be fitted for the position for which she longs. When Saul of Tarsus, smitten and convicted, asked what the Lord would have him do, he was shown only the next step: "arise and go into the city." This was his present duty. In fact, no other duty could advance him. Having performed this faithfully he was shown the next step. Indeed, his faithful doing of that present duty showed his fitness to go higher. Had he overlooked this in his desire to become the missionary to the Gentiles, I do not believe God would have made him a "chosen vessel" unto him, for his great life work. The boy on the farm, or in the shop, who dreams to-day of some fine position that is suited to his liking, and meanwhile shirks his present duties, proving unfaithful in his present work, will never become worthy of a higher position, until he learns well this lesson. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

Again, he is most likely to realize his hopes who is faithful to improve present *opportunities.* I remember a boy who was twenty-five years assisting his father in the shop. They were unable to send him to college, but the boy seemed determined to make the most of the opportunities that came. By his side in the shop you would find his book or paper, and just the moment he could get liberty, you would find him experimenting upon some principle in philosophy, or, strolling into the woods with a book in hand, he would study the habits of birds about which he had been reading. Thus for years did he improve the *present opportunities* that came to him; just such as are coming daily to every young man, whether on farm or in village, and he had his reward. He had an excellent standing as a professor in a college for several years. He made his future by fidelity to present duties and opportunities. So must you all if you ever have any worthy future.

Day by day you will write the record, and the result is sure to follow.

SALEM, W. VA., Jan. 7, 1893.

EVANGELIZATION.

BY THE REV. O. U. WHITFORD.

No. 3.

THE FIELD.

The field is the whole world. It may be divided into the Foreign Field and the Home Field, and into any other fields, yet it is but the one field. It is as long and as wide, as near and as far reaching, as are Christ's love and his atonement. It embraces all men, Jew or Gentile, black or white, rich or poor, bond or free, high or low. God in his work of salvation, is no respecter of persons. Christ tasted death for every man, that any man and every man who will repent of sin and accept him as his Saviour and abide in him, shall be saved. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Look unto me, and be ye saved, *all the ends of the earth.*" The commission and injunction of our Saviour to his disciples as co-workers with him in the glorious work of saving lost men, are just as extensive as Christ's saving love and redeeming grace. "Go ye into all the world, and preach the gospel to every creature." That means, Christian brother or sister, that if there is an unsaved person in your home, father or mother, husband or wife, son or daughter, brother or sister, or servant, there is a field of saving work for you. If there are neighbors and neighbors' children who are in the broad road that leads to death, there is a field for the Christian men and women of that neighborhood for earnest and faithful evangelistic effort. Are there communities in our land where irreligion and worldliness, scepticism and infidelity, vice and wickedness prevail, where the young and the old alike are going down to eternal death? There is a needy field for evangelization. Are there in the weekly congregation any who are without saving hope in Jesus? There is a field for personal effort in the work of salvation, on the part of the pastor and the church members. Are there masses of people in our cities, where the corruption and the degradation of sin, where immorality, vice and crime are found in their most fearful and revolting forms, where sin is *exceeding sinful*, who are in the gall of bitterness and in the bonds of death? There, Christian churches and Christian denominations, is a field for redemptive work and human elevation, needy and great enough for your fondest effort, highest ambition, best resources, as can be found in the wide, wide world. Are there pagan lands under the thralldom of idolatry with its heathen worship, revolting rites and ceremonies, with its moral darkness and human degradation, where man is low, and woman in the lowest social and moral condition? There is a field for the preaching of the gospel, and the spread of the saving and elevating power of the "Jesus religion," worthy of the best labors of Christian peoples. There is no spot on this earth so intelligent, refined and elevated; so ignorant, rude and degraded,

but needs alike the cleansing and saving power of the blood of Jesus.

Not only Darkest England and the Dark Continent, but dark Asia, and even dark America need the penetrating, enlightening and saving rays of Christianity. It is estimated that there are 1,400,000,000 of people on the earth, and of that number only 400,000,000 are nominal Christians. God only knows how many of them are real Christians. What relation do these Christians hold to the billion who have not the saving power of Christ? "Ye are the salt of the earth." "Ye are the light of the world." What is their duty and responsibility? To work with God, Christ, and the Holy Spirit to evangelize them. There are in our own fair land probably 70,000,000 of people. How many of them are professed Christians? According to the best statistics only one-third—one out of every three persons. It is stated that of the young men in our land, who are the hope of the home, the State, and the church, that only twenty-five out of every one hundred are Christians. Some writer has stated that there are as many young men, from various causes, in our jails, State prisons, and State institutions of kindred nature, as there are in our churches. It is estimated that only fifty per cent of our young women are Christians. There are about two thousand villages out on the prairies, the mountain sides, and in the mining regions, all up and down the great West, South-west and North-west, where the gospel is seldom heard. There are probably as many rural places where they are destitute of gospel preaching.

Again, look at the thousands upon thousands in our cities that never hear the gospel. Think of the influx every year of thousands upon thousands into our country, who are irreligious, sceptical, wicked and vicious. Not all are bad; many are good; but the most are foreign and dangerous to our political and religious institutions. They are against us, not with us and for us. If the Christian people of our land do not Christianize and Americanize these incoming thousands, what will be the result? They will foreignize us, if they have not already, and ultimately unchristianize and demoralize us. With atheism, irreligion, intemperance, communism, no-Sabbathism prevailing, what will become of religion, government, law, home and property? What a field for evangelization in our own land! What a work for evangelical churches, Christian denominations, missionary societies, Young Men's Christian Associations, Christian Endeavor Societies, and all Christian workers to do to evangelize the world, and even our own home land! Good evangelistic work is being done at home and abroad; but it seems to me that Christian people are not half awake to the dangers and the needs. What open doors and what golden opportunities for evangelization! The greatest obstacle to the advancement of Christianity is not lack of men or means, but the cold indifference of Christian people and Christian churches. There is too much selfishness and love of ease in the ministry and in the laity. They seem to only desire to care for and build up their own parish, and neglect the perishing masses outside. Too many of the Lord's army are in the hospital, brought there by worldliness and carnal gratification. May God quicken, heal, and arouse his people! May God roll upon his people a great burden of souls, and arouse them to greater zeal, greater enthusiasm, to more earnest, active and consecrated service in the great work of evangelization.

It is not so much what we do as the way in which we do it, that gives importance to our life work.

SUNDAY OPENING OF THE FAIR.

AT WASHINGTON.

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

The public hearing before the House Committee on the Columbian Exposition began at 10 A. M. on Tuesday, January 10th. Few of the members of the Committee were present. The time 10 to 12 A. M. was given to the friends of opening. Mr. Van Cleve, clerk of the city of Chicago, read the memorial prepared by the Chicago council. It asked that the gates to the Fair grounds be kept open on Sunday; that the Exposition buildings be left open for inspection of exhibits, and that full opportunities for the holding of religious services by believers in all creeds be given. Mayor Washburne, of Chicago, then addressed the committee in support of the memorial. The act creating the Fair declared that it was to be a national and international one. Therefore, the question was whether the Government would keep its faith with all the nations of the world. He held that under the preamble creating the Exhibition, Congress must so legislate as to benefit the majority of those for whom it was created. It was to be an Exposition for all the people of every race and creed, the Mohammedan and Hindoo, who know nothing of our religion; the Jew, who observes another day; the people of Europe, who regard Sunday as a day of recreation, and the people who know no religion. There was also a constitutional question involved. If the gates were to be closed on the ground urged by those persons who insisted on Sunday closing as showing that this country recognized the Christian religion as the religion of the land, it would not be justified by the principles of our Constitution.

Alderman Madden, on behalf of the people of Chicago, asked that the Fair be opened on Sunday so that they might be better able to entertain their visitors, and that the social, moral, and educational interests of all the people might be promoted.

Alderman Sexton insisted that the people of Chicago were entirely unselfish in asking Sunday opening, and said that if they were merely grasping for the almighty dollar they would favor Sunday closing, for all the people who want to live near Jackson Park that they might be near the Exposition would be driven to the city on Sunday to seek for a means of spending the day.

The strongest points made by the Chicago delegation were:

(a) It is the *World's Fair*. It should not be governed by local interests or national peculiarities, and most of all it should not be closed on the one day of general leisure, when an overcrowded city will necessarily be filled with allurements to vice;—a city in which but a small part of the people could possibly gain entrance to the churches if they desired to.

(b) That the Fair was for the "people"—the common people—of the United States, millions of whom were wage-earners, who could not lose the wages, and incur the expense of attending the Fair if it should be closed on Sunday. Special stress was laid upon the fact that many hundreds of thousands of people living within one night's ride of Chicago, could see the Fair if it was open on Sunday but not otherwise. These two points were vehemently urged. The unconstitutionality of the "religious restriction," was well presented by Mayor Washburne.

President Gompers, of the American Federation of Labor, appeared in pursuance of the instructions of that organization, and urged Sunday opening. He remembered how, though

he lived in New York, he had been unable to attend the Centennial Exposition in Philadelphia, because it was not open on Sunday. He urged the opening in behalf of working men at length and with many well-chosen arguments. He scored the *Mail and Express* scheme for cheap trains for workingmen, as a "Patent process for shipping laboring men like cattle," and declared that if given a fair chance they would go like men, paying their own way, otherwise they would not go.

Rev. A. T. Jones, Seventh-day Adventist, followed Mr. Gompers. He attempted to discuss the unconstitutionality of the present law, on religious grounds. His unfortunate manner soon created a prejudice against his effort which was described by one of the evening newspapers as follows:

He then read with comments, long Chicago newspaper reports concerning the capture by Seventh-day Adventists of one of four protesting mass-meetings called by the other side. Chairman Durborow sharply called him to order and directed him to get to the point. Fortunately 12 o'clock arrived and the meeting, which was beginning to develop into a burlesque, adjourned for the day.

The time of Wednesday, Jan. 11th, was given to the advocates of Sunday closing, Elliott F. Shepard having charge of the arrangements. Mr. Shepard opened the pleading by an appeal for the recognition and observance of Sunday on religious grounds, making the usual assumption that the fourth commandment requires men to keep Sunday holy.

Rev. Dr. Ramsdell, of Washington, argued that the opening on Sunday would entail a loss of \$500,000,000 through extra expenses, and loss of patronage; it would tend to create serfdom among laboring men; if the Fair is closed people will throng the churches, Chicago will be uplifted and a great "revival of religion" will follow.

Joseph Cook, of Boston, argued that laboring men must not create their own slavery by favoring Sunday opening; that Congress must not yield to the demands of "Chicago gin-mills" by permitting the Fair to be opened; that some exhibits will be "covered," and so visitors will pay for "half a show," on Sunday; that Congress is insulted by the requests for opening; that Christianity lives or dies with the "Christian Sabbath."

Dr. Mott, President of the New Jersey Sabbath Association, declared that New Jersey would not have arranged for any exhibit if the people had supposed that the gates would be open on Sunday.

Dr. Fernley, of the Philadelphia Sabbath Association, declared that no new reasons for opening had been presented since the law was passed, and that Congress could not "go back on its own action."

Dr. Brooks, of Brooklyn, N. Y., presented a memorial from the General Synod of the (Dutch) Reformed Church against Sunday opening. It denounced Chicagoans severely for bad faith and inconsistency.

W. F. Crafts, editor of the *Christian Statesman*, had secured various grants of time from other speakers, and claimed twenty-four minutes instead of ten. He began by claiming to ignore all "religious considerations," and to ask nothing but "civil" legislation. He labored to show that all considerations in favor of opening now offered, had been considered and rejected by Congress. He was especially severe on the people of Chicago, accusing them of betraying trusts, of low and unworthy motives, etc.

Rev. Dr. Hunter, of Pennsylvania, claimed to speak for one and one-half millions of

"Christian Endeavorers," who desire the closing of the Fair.

Rev. Dr. Hamlin, of Washington, spoke for the Presbyterian clergymen of that city, for "Christian Endeavorers," and for "working men," urging that in opening the Fair on Sunday Congress would destroy present safeguards around the rights of working men. He seemed to criticise severely Mr. Gompers, who spoke yesterday.

Rev. Mr. —, President of the Cumberland Valley Sabbath Association, reported that the people he represented were fiercely opposed to Sunday opening. He assumed to know the methods of Jehovah, and warned the committee that the fourth commandment was not yet repealed, and that it was dangerous to open the Fair on Sunday because of God's coming judgments.

Rev. Dr. Christy, missionary from Asia Minor, declared that the world considered this to be a "Christian nation," and that great evil would ensue if Christianity did not secure Sunday closing.

Mr. Coffin, of Iowa, spoke as a "farmer," as President of the Iowa Sabbath Association, and as a railroad man, against Sunday opening. He claimed to speak for "300,000 population," represented by the "Confederation of Locomotive Engineers."

Rev. Dr. Lieper spoke for United Presbyterian Churches of Philadelphia and Pennsylvania Sabbath Association. He scored the Chicago delegation and warned the Committee of God's impending judgments if the Fair should be opened.

The N. W. C. T. U. was represented by a paper from Mrs. Bateham, Superintendent of "Sabbath Reform Work," and a mass meeting at Smyrna, Del., sent resolutions denouncing Chicago and all others who favor Sunday opening.

These various speakers, in defense of the present law, although ostensibly pleading for a "civil Sabbath only," presented their reasons and pictured the results *pro* and *con* in the strongest religious light possible. So far as fundamental principles were concerned it was a "field day" for the National Reform, God in the Constitution movement. If the United States Congress sustains the position taken by these men, and follows it up, the government will become a theocracy, in so far as conflicting religious denominations can unite to make one. A pamphlet in favor of the "Constitutionality of Sunday Laws as affecting the Columbian Exposition, by Judge S. B. Davis, of Terre Haute, Ind.," was circulated through the congregation. To-morrow, Thursday, 12th, the time is to be divided between the friends and the opposers of closing.

(Concluded next week.)

RENAN AND INGERSOLL.

BY REV. W. D. MCKINNEY.

The coffin of Ernest Renan has become the pulpit of Robert Ingersoll. From this ghastly elevation he preaches, through the *North American Review*, the anti-gospel of infidelity. Renan is the text, but Christianity the object of attack. In doing this work, the rhetorical archer gathers the ancient arrows from his old lectures, and re-shoots them with all gravity. Just as if they had not been used a hundred times before, and five hundred times been fully answered. How the witty Frenchman would have laughed his quiet laugh at the vulgar efforts of the Western lawyer. He would have said, "Do save me from my American friend, even after I am dead."

M. Renan, if not a great man, was certainly a

remarkable one. He has left his mark on the literature of the Second French Empire. He was the outcome of its spirit in letters and religion. He was polished, imaginative, sentimental and sensual. His principal learning consisted of Hebrew roots dried in the sunshine of Palestine, and forced in the hot-houses of Paris. From these modern Jewish plants he gathered the myths of the "Life of Jesus." This work brought him fame and fortune. It was read all over the continent, and became the novel of free-thinkers. Readers, who knew not the gospels, were enchanted by its glowing style, and witty innuendoes. Jesus was to Renan a well meaning enthusiast. His followers were foolish fanatics. The gospels were simply imaginative forgeries of facts. All was well meant, but there was really no truth in the miraculous birth, atoning death, and final resurrection of Jesus. This is the point where Ingersoll and Renan meet. Here the polished professor, and the flippant lecturer agree. Let us look at some of his statements and a few of his arguments.

He says, "Jesus was mistaken as regards the end of the world." For proof of this, he quotes the words, "Take therefore no thought for the morrow," and spoils them in the quotation. Now any one by simply looking at the passage in its connection will see that Jesus is making no reference to the end of the world, but is teaching his followers to trust in God for the supply of their temporal wants. The mistake in this case is altogether on the side of Ingersoll.

Another objection is, "Jesus was not perfect, because he said there was a sin against the Holy Ghost that could not be forgiven. This sin he did not define; therefore he could not be perfect." If this arrogant objector would condescend to look at Mark 3:29, 30, he would find the definition given. When he does so, we hope he will be so perfect in honesty as to acknowledge his gross mistake.

We now come to the great argument of his lectures and article. The gospels are not true, because "there can only be *one true* account of any occurrence, or of any number of occurrences." This argument put into regular syllogistic trim will stand as follows: "There can be only one true account of any occurrence; there are several accounts of the gospel occurrences; therefore they are not true." Any person can see, at a glance, that the major premise of this syllogism is false as a proposition. There can be several true accounts given of an occurrence. Look at the histories of the Civil War. See the different lives of Washington. Because there are different accounts in these instances, are they all false except one? Every sound lawyer knows that different witnesses can truthfully describe the same event in different language. It depends altogether on the point of view. The evangelists saw the life of Jesus from different points of observation. They described the occurrences as they saw them, and so have given them in the four-fold life of the Lord. Difference of description is not necessarily contradiction.

Renan admits the gospels to be of the first century. This is too much for Ingersoll; indeed, it is fatal to his assumptions. He therefore tries to break the force of Renan's testimony by calling in question his sincerity. These are his words: "He was willing to soothe the prejudices of his times, by taking the ground that they dated from the first century." We leave Ingersoll to settle this charge with the memory of Renan. The "Article" finishes with an exhibition of the purest platitude on this theme, "Christians for many centuries have persecuted the Jews." Mr. Ingersoll knows very well that true Christians have never persecuted the Jews. There is no shadow of excuse for this statement, because he can distinguish, when he wishes, between Christians and papists just as Voltaire could. The papacy has persecuted both Jews and Christians, and would do so to-day, if it had the power. True Christians have never done so; they never will. The followers of Jesus are the friends of the Jews. We would like to know where the Sunday-school is, in which the "flame of this prejudice is fanned and fed." It exists only in the

distorted fancy of Robert Ingersoll. He has a genius for imagining his facts, and borrowing his arguments. He is like the man who sold cheap brooms; he stole the broom and borrowed the handles.

Ingersoll in this "Article" lays a wreath of rhetorical flowers on the tomb of Ernest Renan. They are already faded and withered. They will soon be swept into the oblivion which covers the writings of Celsus, Voltaire, and Paine. Renan may live for some time in French literature on account of his beautiful style; but Ingersoll is dead already on account of his want of truth in statement, and lack of logical conclusion in argument. — *Christian Secretary*.

CHURCH MUSIC.

Music in the house of God is a very much neglected and misunderstood art. Many devout and pious people have no idea of Christian worship beyond the delivery of an able and eloquent sermon in the pulpit. The hymns, the chants, the responses all go for nothing. Everything is incidental until the sermon begins, everything lost after it closes. The clergyman, unfortunately, often shares this low idea of the services of the sanctuary. He reads the hymns in a careless, slipshod manner. He appears utterly indifferent when the choir or congregation are singing, fumbles his notices, turns the pages of his manuscript, or lounges in an ungentlemanly way until the sermon time, and he stands out as the Christian orator. Thus by the pulpit and the pew the worship is robbed of its beauty and solemnity, and its impressiveness and influence on the worshipers are destroyed.

Sometimes the musical services are regarded as artistic performances to please those who have no religious convictions, and worth paying for only because they bring some careless ones to church. But if the musical part of the service is not worship it is profanation. If it is a part brought in simply to please worldly ears, it must be abhorrent to God. No true idea of the musical service is obtained when this opinion prevails. The first thing then is to establish music as a part in the grand worship of God. The sermon is instruction. It is the address of a man to his fellows. His opinions are presented, his views of truth adorned with all the eloquence at his command. To call much that goes for preaching worship is travesty. But the song is worship. The hymns and the psalms are addresses to Deity. The real worship of the Sabbath service is in the singing and the praying. The sermon is the appendage; the musical service is, or ought to be, the worship. We have reversed the order of thought on the subject.

When music is regarded as worship, the importance of having the best that can be procured, is obvious. The sermon consults, to some extent, the tastes of the people who sit in the pews. The songs of praise are for the ears of him who has angels for his celestial worshipers. The musical spirit of the present generation, while it has brought out many beautiful melodies, and given us the sweet strains of Sankey, Bliss, Lowry, Stebbins and many others, has to some extent lowered the musical tone, and corrupted real musical taste. Hymns of little meaning and much repetition, often as senseless as they are unpoetical, are set to jigs that trip along like the pattering feet of children, as pretty and as meaningless. They are easily learned, very pretty when first sung, but are wanting in the character and dignity of church music. For occasional use they are well enough, but not for the ordinary services of the sanctuary. Good musical compositions are often thrust aside because it is difficult to learn them. They are discarded because they require musical taste to acquire them and appreciate them. It would be as wise to dispense with the higher mathematical branches in school and college, because they are hard to acquire, and keep the pupils on simple addition and multiplication. Their music is no more valuable than their mathematics. The trips and jigs may do now and then, but the higher style of music should be pushed to the front. Congregations as well as

choirs should be taught to sing. Readers of music should be as numerous as readers of the Bible. The idea that as soon as a revival begins, the regular hymnal of the church is to be put aside, and cheap, trashy doggerel introduced is absurd, if not positively wicked. The church should cultivate the musical taste, train the congregation in the art of sacred song and educate the people up to the best forms of musical composition. The music-school should no more be neglected than the Bible-school.

The difference between church music and concert music should not be overlooked. Concert crowds do not want church music, nor do Christian congregations want distinctively concert music. The church will always have a style of its own. The sacred associations of the sanctuary, the hallowed influences of the Sabbath-day must give tone and character to church music. Church music in the concert-room and opera music in the house of God are alike inappropriate, and to substitute one for the other would be inharmonious. As a sermon will differ essentially from a stump speech, so will the music of the sanctuary differ from the operatic performances of the public hall. As the church will always retain distinctive features of its own so must it have a style of music of its own. As the sermon will be of a peculiar style of oratory, and the architecture will follow the general idea of churchliness, so the service of song will have the idea of worship inherent in it, and will retain its own character and individuality.

Dr. Robinson in his "Laudes Domini" has doubtless gone to an extreme in the choice of music from the better class of English and German composers, while some of our hymn-book makers have taken the other extreme—the worst extreme. Our worship will be sweeter, purer, better when the church comes to understand better the power of the higher styles of sacred song.—*Christian Inquirer*.

A GREAT ART SCHOOL.

One feature of the Columbian Exposition which has not received the attention which its merit deserves, is the decoration of the buildings now nearly finished. Many of these magnificent structures have been adorned with sculpture; elaborate mural paintings have been placed upon some, while almost all are marked by a profusion of ornamentation in the form of carving or conventional ornament of some character. What will be most noticeable next year, however, will be the work of the sculptors. It will prove to be a veritable education in art.

Few persons have any conception of the lavishness with which the buildings and grounds of the Exposition are beautified with sculpture. It has been estimated by competent authorities that if the various groups of statuary, the monuments and the architectural sculpture were to be put into some permanent form, not two millions of dollars would cover the outlay. Let it not be supposed because most of this work is temporary that therefore it is unmarked by beauty and genius. While most of it is composed of only common plaster and jute laid upon frame-work of wood or iron, it has been executed by men of marked ability. Up to that point where it is turned into some permanent substance, such as marble or bronze, the work has been done with all the painstaking that would characterize sculptures intended for posterity. The artist has first made his small sketch in clay, then his larger model, having reference in this to the living figure when possible, and from the latter has built up his plaster figure either life-size, heroic or colossal, as the case may be. So far, then, as effectiveness is concerned, that which has been wrought by the sculptors is as truly worthy of the world's admiration as if it had been carved in enduring marble, in which form, indeed, in appearance it now seems to be.

The Administration Building is most profusely decorated with statuary. At least thirty-six important groups and single figures will be found upon the ornamented facades of this, the triumphal-arch building of the Fair. On either side of the four entrances are great groups typifying the four elements. On one side the element as uncontrolled by man, on the other as subdued and made to minister to man's power and hap-

piness. For instance, at the eastern entrance are the two groups, each over thirty feet high, emblematic of water. In one old Neptune rises on the crest of a wave, and with out-stretched hand attempts to rule the sea, while a daughter of Nereus, half woman and half fish, drags beneath the combing wave a Triton. In the complementary group a young man, oar in hand, stands in a boat guiding it over the angry billows, while another has caught the daughter of Nereus in a net and is despoiling her of pearls and sea-treasures. Not a little thought and study of mythology has brought to their present interesting state these element groups.

High upon that portion of the great pile where from the square pavilions of the main building rises the octagonal dome, 220 feet high, are winged female figures, each seated, each holding forth a wreath, and surrounded by objects indicating the attributes which the groups represent. Justice has the scales and a sword, Commerce bales of goods, and so through the list. Silhouetted against the sky, breaking the severity of the union of straight and curving lines and square corners, they are especially effective.

These figures may be taken as examples of the others, and the Administration Building as exemplifying the figures upon the other structures. While in this case there is a greater abundance of sculptural work, in the others there is evidence of like forethought, adaptation of means to ends, artistic worth and ingenuity. In the cases of the Agricultural, the Fine Arts, the Transportation and the Horticultural buildings, sculptors have added their work to that of architects to bring before the nations America's highest conception of architecture.

Aside from the sculpture on the buildings there are other monuments within the grounds at Jackson Park which will be admired and studied when the Exposition opens. Among these what is most worthy of attention both by reason of its size and its worth, is the colossal statue of "Republic." This great figure stands upon a pedestal placed in the eastern end of the great basin and rises eighty feet in the air. So well proportioned are its lines, so admirably has the artist worked out his plans, that few persons can comprehend at a glance its immensity. It represents a female figure draped in classic garments standing with uplifted arms, holding a globe surmounted by an eagle in one hand, and a staff topped by a liberty cap in the other, the emblems of power and freedom. The dignity of the monument, the union of the modern and the classical, the combination of sternness and beauty, render the "Republic" a signally successful accomplishment of a task hitherto unattempted in our country.

The electric fountain in front of the Administration Building suggests the progress of the nation. Columbia sits in state in a boat propelled by eight female figures which stand for the arts and industries, while fame is at the bow and time at the helm. Outriders on sea-horses plunge and splash in the waters ahead of the craft.

On the bridges there are representations of American animals done to life, and other groups and figures may be discovered in various eligible places. One of the most striking things is the quadriga—a four-horse chariot—in which stands a typical discoverer. This splendid sculpture occupies the place of honor on the Peristyle. This latter is the unique structure, composed principally of forty-eight columns, one for each state, which has been built at the Lake Michigan end of the great basin.

With the possible objection that there is to be seen what many think is a too liberal display of undraped human figures, little exception can be taken to the sculpture as a whole. The great bulk of it is good from the artistic point of view and must prove of real and lasting benefit to the aesthetic tendencies of the country. It is, and will continue to be, long after the buildings and sculptural adornments have ceased to be, a school of art.

THE golden beam of truth and the silken cords of love, twisted together, will draw men on with a sweet violence whether they will or not.

THE PECULIAR PEOPLE OF THE SOUTH-WESTERN ASSOCIATION.

The RECORDER of the 22d of December gives the proceedings of the Association named above which was recently held at Hammond, La., and I feel like writing a few thoughts on the fifth resolution, as adopted by the Association, confining what I may write especially to the thought that Seventh-day Baptists should "strive to be a peculiar people." God's people have always been "peculiar" from the time that there were inhabitants enough on the earth to manifest any difference in opinion and practice, until the present time. This is in harmony with the declaration of the Apostle Peter in his Epistle to those who believed in Christ in several localities in Asia Minor, to whom he writes as follows: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," "that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." The Apostle Paul also, in writing to Titus, makes this assertion in speaking of Jesus: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The first example of this peculiarity that I shall mention is that of Enoch, respecting whom it is said, "And Enoch walked with God: and he was not for God took him." This means that he was a very good man, by being in harmony with God, therefore being like God in his moral nature and character as far as it was possible for a human being to be like God. For "how can two walk together except they be agreed"? He was peculiar in his life—he was peculiar in his death, or rather in his translation from this world to the unseen world of brightness and glory; for only one other human being was ever removed from earth in that way.

His life must have been very different from that of those who lived in that age, for it was not long before the race of man became so wicked and corrupt that God saw fit to send the mighty flood of water upon them, and thus sweep them from the face of the earth with an overwhelming destruction. For one hundred and twenty years previous to this sad event, there lived a man who was called a "preacher of righteousness," and who must have been a very godly man, or God would not have preserved him and all his household, while he destroyed every other human being. His course of conduct was so different from that of those around him that it gave him this characteristic of peculiarity, for which the people of God were distinguished.

Then there was Abraham, who was so peculiar as to believe every word that God said to him, and when God told him to leave his kindred and his native country,—to forsake his father's house, and go to a distant land and live among strangers, he obeyed without any hesitation and became an inhabitant of a distant land, thus isolating himself from all his former friendships and associations, taking up his abode amidst those with whom he had no sympathy, for he was surrounded by an idolatrous people while he was a worshiper of the true God, for it is said of him, that as soon as he made a location for a home "he built an altar to the Lord," and set up the worship of the invisible God. For this no doubt he was held as very "peculiar" in the estimation of those who witnessed his conduct. And then, what a peculiar act it was for such a man as he, to make the attempt to slay his only son as a sacrifice to God. Such an obedient disposition is not very common,

but it is one of the "peculiar" traits which characterize the people of God. Such was his confiding faith in God, and his willingness to obey him, that it was counted to him for righteousness, and he obtained the distinguished title of "the friend of God."

The next example of peculiarity to which I refer, is that of Moses, who was so peculiar that he refused to be called the son of the daughter of a powerful ruler over a great kingdom, but he chose rather "to suffer affliction with the people of God" than to enjoy all the pleasure and honor which his position in a royal family would have conferred upon him; but he "esteemed the reproach of Christ greater riches than all the treasures of Egypt." If he had remained in the king's household he might have had the honor of sitting on the throne of one of the most powerful kingdoms of antiquity, and of wearing a crown on his royal brow. But he looked at things through the eye-glass of a faith which brought future and eternal realities to his view, and he very wisely preferred a heavenly diadem to an earthly one. This was a very different course from what multitudes would have pursued, and in this respect he was very "peculiar."

J. T. HAMILTON.

KANSAS CITY, Mo.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., January 13, 1893.

Ex-Secretary Blaine continues very low, notwithstanding the respite of a few weeks and his partial improvement. His physical breaking has been a gradual one extending over several years and this fact leaves but little hope that he can rally.

President Harrison is very quiet. Grief for the loss of his wife and the dangerous sickness of one of the children of the White House which has excluded visitors, and the unexpected political defeat of last November, all combined, tend to make him a lonely and reticent man.

Government clerks here in Washington number about 17,000, of whom 6,000 are females, and 10,000 are within the civil service rules. Women first entered the departmental service since the war, and they now number more than a third of the whole. A few draw salaries of from \$1,000 to \$1,800, though the great majority receive less than \$600. A niece of ex-President Pierce is in one of the departments, and the widow of General Pickett, of Gettysburg fame, and other like ex-Confederate Democrats from the South. Women were first introduced to count money. They proved quicker and more accurate than men. Why not have female bank tellers?

The Census inquiry into the causes of mortgaging homes developed a variety of information which will be tabulated, digested and expounded. In the meantime here are a few specimens: "To get married on." "To settle with a girl without getting married." "The Prohibitory tariff—it kills the farmer." "The contraction of currency." "The original mortgage, \$400, was given to pay up a bill for whisky consumed by me at 25 cents a drink." "To pay Holeseal Grocers Bills the Pleas has been sould at ockshin seal some time a Gow. I got nothing out of it." "I am _____'s wife. He borrowed the money to help live and improve. It was all he could do by his managing to pay tax and interest but I paid all but \$300 of the mortgage. I have little sympathy for farmers and grumblers, and if they would stop going to town so much, running in debt for things they

could do without, quit chewing tobacco, drinking and idling so much time away, I believe there need be but few mortgages in South-western — at any rate." There's a little political economy for you.

CAPITAL.

SABBATH REFORM.

CORRESPONDENCE FROM LONE SABBATH-KEEPERS.

The following, gleaned from the correspondence of Bro. J. G. Burdick, will show something of the way the work is going on, and will be read with interest:

"I have distributed two thousand pages of tracts and traveled thirty-five miles on foot. Have four preaching places. Three have embraced the Sabbath, and others are seriously studying the subject. I get no pay for my work but trust in the Lord to carry me through. The Lord be with you and all those that keep the commandments of God in the faith of Jesus Christ."

A brother in Kentucky who had been a member of the Baptist Church for about forty-five years, a little more than one year ago united with the Seventh-day Baptist Church at Shepherdsville, in that State. In a brief account of his experience, written to a Christian brother, he says: "I had read a great many tracts from Seventh-day Baptist and Seventh-day Adventist writers; but I had never given the subject serious thought until Bro. Johnson, of Illinois, came here two years ago and preached on the subject. I cannot tell why I was so impressed with his preaching, for he produced nothing new from what I had read, unless it was that sometime before I had resolved that I would live a better Christian than I had before, and had been praying that God would lead me into light and truth. It came to me in this way; 'What can I say when I come to the judgment if I have been transgressing one of God's commands?' I felt that I could not answer. I resolved that I would keep the commandments of God though he slay me; and I said in my heart as did David, Depart from me, ye evil doers, for I will keep the commandments of my God. I praise his holy name to-day and forever shall praise him, that he led me into the light and truth for I have never had any doubts as to my calling and election since I have embraced his holy Sabbath. And now the foremost thought of my life and the burden of my soul is, What can I do for the Lord since he has done so much for me. Though perhaps he has committed to my care only one talent, I pray that he will guide me in the use of that.

WORK FOR THE SABBATH.

The writer, with his wife and some three or four Sabbath converts and keepers, having banded themselves together for Sabbath-school purposes, upon the true Sabbath day, with a little missionary work have enlisted several others to join them in the study of the regular Sabbath-school lesson upon the God-given Sabbath. This fact, with the missionary labors of the Seventh-day Adventist missionaries, has been the means of arousing the indignation of several other church denominations. Consequently a ministerial association for the city (Ogden) was called for the purpose of discussing the Sabbath question. The leaders in this movement invited those who had become

interested upon the Bible Sabbath, to attend. One of our number seeing the notice in the daily papers, and thinking the same to be for the public, went to hear the arguments. Upon arrival she found it was not for the public, therefore she excused herself and was about to retire, when one of the four ministers present invited her to stay, which she did. The arguments produced were of the same old type, founded upon assumptions, traditions of men, and popularity. The usual confusion and contradiction in argument prevailed. One said the seventh part of time is all that is required, another the keeping of the Sabbath is spiritual; that, as one of the doctors said, "Wednesday is just as good as any day if it was kept in the Sabbath spirit." The same speaker said he was in favor of dropping the term "Sabbath," and calling it the Lord's-day exclusively. Another urged the keeping of Sunday in honor of the resurrection; another that the Sabbath was made for the Jews, and, finally, that the Sabbath law was done away at the cross, with all others, and that we had no more to do with them than as though they had never been written. This last argument annuls all others, for if the law was done away where is the binding force of anything? There could be no force in any of the arguments save the one for keeping Sunday in honor of the resurrection, and that is purely assumption, for there is not one word in the Bible in support of such a theory.

There are thousands of people in the world who are puzzled about the discrepancy, or the want of harmony between the practices of the church and the Word of God, and only for the zeal of the ecclesiastical heads to quiet the anxiety of such, there would be very many more Sabbath-keepers than there are to-day. The dearth of the true power of God among the masses is only the outgrowth of the stand they take against God's Word and truth,—the very position they occupy places the lie over God's Word. At the close of the meeting mentioned above the Sabbath-keeper in attendance arose to go, and one of the speakers came to her and asked her how she liked the arguments. She told him that she heard nothing new. "Well," said another, "didn't we give you a good talk? Doesn't it look reasonable?" She replied, "My Bible tells me that the Sabbath was made for man, that Christ and the apostles kept the Sabbath according to the commandment, and the Revelator says, 'Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city. And if any man shall take away from the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' I am a Seventh-day Baptist, and I keep the commandments my Bible teaches."

Thus we find the popular masses are clinging to every conceivable straw to support them in their errors. It is a serious thing to fight against the pure word of God. God grant that we may all be consistent and act well our part according to that word.

J. B. GOWEN.

OGDEN, Utah.

If we would do much good in the world, we must be willing to do good in little things, little acts, one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first thing we can, and then the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.

MISSIONS.

A COMMUNICATION published in a recent number of the RECORDER relating to the work of Brethren S. H. Babcock and Geo. W. Hills in North Carolina, was written in behalf of both and should have been printed under the names of both.

WE recently spent a Sabbath with the Second Hopkinton Church, where Evangelist White had been laboring a few weeks. Six young persons offered themselves for baptism that day, and as many more are expected to follow; while about an equal number of First-day people have professed conversion. The church members also have been blessed, and we trust they are ready for new service.

MR. AND MRS. D. H. DAVIS and children left Plainfield, N. J., January 11, 1893, to visit Pres. T. L. Gardiner, Salem, W. Va., brother of Mrs. Davis; a brother and the parents of Mr. Davis, in Brookfield, Mo.; and a sister of Mrs. Davis, in Hammond, La. From New Orleans they go to San Francisco by the Southern Pacific Ry., expecting to sail for Yokohama, Feb. 14th, in the steamship "China." From San Francisco to Yokohama, stopping at Honolulu, the trip is about seventeen days; thence to Shanghai about a week.

THE American Baptist Home Mission Society has recently established a new office, that of Field Secretary. This advance step has been taken in recognition of the great, pressing and peculiar work that Baptists have to do toward the evangelization of America. The executive officers of this Society now consist of a corresponding secretary and an assistant, a field secretary, eight district secretaries and superintendents, and nineteen general missionaries who are a sort of State or district superintendents. Our Baptist brethren have done a grand work in the world on behalf of believer's baptism and a regenerate church membership, although the beginnings were small. We hold to a little more of the truth, even, than they do, and the same divine Providence that has been leading and blessing them, now calls us to a great, pressing and peculiar work on behalf of the law and Sabbath of the Lord. May Seventh-day Baptists make haste to enlarge their plans for future growth, for our opportunity is as grand as our missions and our work.

THE Missionary Secretary spent a recent Sabbath and Sunday at Plainfield, N. J., for the purpose of speaking to the people Sabbath-day, attending a monthly meeting of the Tract Board on First-day, and a final conference with Mr. and Mrs. D. H. Davis before their return to China. On First-day night an informal farewell reception was given to the missionaries, in the church, which proved to be a very interesting and inspiring meeting. Besides appropriate singing, including "God be with you till we meet again," the exercises were as follows: reading of Acts 1:1-14; prayer by Deacon J. D. Spicer; opening remarks by the Missionary Secretary; paper by Mrs. Davis; remarks by pastor A. H. Lewis, Mr. D. E. Titworth, superintendent of the Sabbath-school, Mr. Frank Clawson, president of the Endeavor Society, and by Mr. Davis; prayer by pastor Lewis, earnestly commending the missionaries and

their work to the protection and guidance of heaven; all closing with hearty hand-shaking with Mr. and Mrs. Davis, and the fervent good-by and God-speed you. It was an occasion to be remembered, one whose spiritual and helpful influences will long abide. We deeply regret that arrangements for the meeting were not made in time to have invited the New Market friends to come and share in the evening's privilege and blessing.

ATTENTION, PLEASE.

The missionary Secretary desires again to call the attention of our missionaries to the request of the Missionary Board that you act, as opportunity comes, as a kind of agent for the Tract Board, in the way of obtaining subscriptions for papers and periodicals, selling books and distributing tracts. All needed information and help will be sent you from the RECORDER office.

FRICITION.

In evidence of existing friction between the Tract and Missionary Boards we wish to present the following proofs: 1. The missionary Secretary returned from Plainfield, N. J., with a check of one member of the Tract Board for \$500 for missions, and the promise of another member of \$100 a month with which to send laborers on to the Southern Home Mission fields. 2. When, in the Tract Board Meeting, one of the members said, with emphasis, that the work of the two Boards was *one*, his words were received with applause. 3. At the same meeting Mr. Davis, our missionary to China, was asked what the Tract Board could do, in its line, to aid him in his work, and help and co-operation was cordially promised. 4. The missionary Secretary asked what he could do, when out on the field, for the Tract Board; and members said: (1) furnish brief items for the RECORDER showing instances of what Tract Society publications are accomplishing; (2) try to get the churches to adopt the "five-cent" plan of joint weekly offerings for the two Boards; (3) preach in other churches the sermon you preached in Plainfield yesterday. 5. At the reception given to our foreign missionaries no warmer interest was shown, no tenderer sympathies were manifested, no kinder words spoken, than those of prominent members of the Tract Board.

Well, as you can easily believe, we had a good time. This is the sort of friction that brings warmth and life, not coldness and death. And now, brethren of the Missionary Board and particular friends of missions, let us increase our sympathy, multiply our efforts, enlarge our contributions for the Tract Board, and so keep up the healthful friction.

AN OPEN LETTER.

Dear Pastors and Friends;—The account of our October Board Meeting, published in the SABBATH RECORDER for October 27th, helps to show the courage and hopefulness with which we planned for the work of 1893, feeling that opportunity and obligation joined in bidding us go forward.

1. Our people are rising toward an appreciation of the great duty and privilege of evangelism. While most large cities may, at present, be peculiarly hard fields for us, hundreds of neighborhoods scattered over all the land, and often neglected by others, would receive the gospel at our hands, if we will carry it to them. Calamus, Nebraska, is one instance.

2. The Sabbath question is one of the great living, leading questions of to-day; and there

are signs of a coming reformation. One pressing duty of the hour is to send out to home mission fields the largest possible number of evangelistic preachers, ordained and lay, to proclaim the gospel, teach the whole law of God, and distribute denominational literature. They who experience the gospel's redeeming power, through our efforts, are best prepared to read and obey the truth we teach.

3. Dr. Philip Schaff, the eminent historian, says that the entrance of young people into the life and activities of the churches, as seen in our day, marks a new era in the history of the Christian church and religion. The Board desires to make the most and wisest possible use of this new source of power for aggressive endeavor, for the honor of Christ and the growth of his church.

4. In China, by our four lines of work—preaching, teaching, medical, and printing—we are laying foundations for larger plans and greater growth in the years to come, through obedience to our Lord. Since the Mission was re-enforced by Mr. Davis and others, over twenty have received baptism; others have found the Saviour; hundreds have heard of Jesus; and we have an encouraging outlook for native workers—one great need. The influence of our former missionaries in securing a correct translation into the Chinese Scriptures of the term Sabbath, was, Mr. Davis thinks, worth all the mission has cost.

5. The grand work in Holland, springing from the seed of a single package of tracts, still maintains its rightful claim to our interested, prayerful, and generous support, that the gospel, with its fruits—obedience, the Sabbath, believer's baptism, temperance, purity—may more and more abound in that little kingdom.

6. For the carrying forward of this work for our Master we ought to have, in 1893, at least \$15,000. No one class of persons can do so much as our pastors can toward securing an offering to the missionary treasury of this amount, by making the cause a frequent subject of discourse, talks, and prayers. The people will not have the fire of enthusiastic effort without the fuel of living facts.

7. If every church would adopt some form of systematic and proportionate giving; decide, at the beginning of each year, what part of the \$15,000 it should have the privilege of raising; and then steadily and prayerfully seek to reach that sum in its offerings, there would be a great increase in the regularity and amount of our benevolent contributions.

8. This letter is intended for circulation among the officers of the church, Sabbath-School, and Woman's and Endeavor Societies.

All interested persons are cordially invited to correspond with the Secretary for purposes of inquiry, and the giving of information, suggestion, or friendly criticism.

Brethren, help us.

Yours in Christ,

ARTHUR E. MAIN, *Cor. Sec.*

JANUARY, 1893.

FROM O. U. WHITFORD.

Inclosed find report for the quarter ending Dec. 31, 1892. Have but little to say about my work for the quarter in this report, for I have written, in items for the RECORDER, quite fully about the places I have visited the last quarter, the religious interest therein, and the work done, being done, and needing to be done. The Yearly and Semi-yearly Meetings which I attended the last quarter were meetings of deep interest, and were in character prominently evangelis-

tic. I can see that our people in the North-west are becoming more interested in these Annual and Semi-annual meetings. I attribute it to the fact that they are made more evangelistic, warm and spiritual, and less opportunities for discussion of resolutions and pet hobbies. They serve now to encourage, unify, revive, and strengthen the people. My trips and visits the last quarter have impressed me very deeply in two respects: (1) The great need of evangelistic work in the rural districts of the great North-west. In farming communities and school districts there are so many people, young, middle aged, and even old, who are not Christians, so many who are irreligious, skeptical, never go to meeting, keep no Sabbath, go visiting, hunting, or fishing on Sunday, or even worse, spend the day in the villages drinking and gambling. No meetings are held in the most of these rural places and school districts by the clergy in the neighboring villages. The churches are indifferent to the salvation and spiritual elevation of these masses, and but very few pastors of churches take any interest in them. Of course there is a crying need of evangelistic work in our cities, but my trips and visits have not been in the cities in the North-west.

(2) The great need of following up evangelistic labors with permanent work. Where an evangelist has been at work, souls through his efforts have been born into the kingdom, and a little church organized, there some good judicious minister should be put to stay, to organize, strengthen, increase, and build up, so that the little church shall grow and under the blessing of God become a strong self-supporting church. If there are converts and no church organized, a good minister should be put there to stay and make a church by the blessing of the Holy Spirit, and Christ, the Great Head of the church. Calamus should have a missionary pastor there to stay, and quite a number of other places in our land where our people are, forming as they do a nucleus for larger growth and more permanent results. It is not enough that we send out revivalists, student evangelists, and evangelistic quartettes, and rejoice over their success, so many souls brought to Christ; we should take care of them, and make permanent the results. Not to take care of them and enlarge their borders, and establish them, is very much like a mother giving birth to a son and then forsaking him to die. How much we have lost here and there the last twenty years in not taking care as much as we ought of such beginnings and outposts.

WELTON, IOWA, Jan. 3, 1893.

BRO. WHITFORD reports 13 weeks of labor in Minnesota, South Dakota, Nebraska, Wisconsin and Iowa; 45 discourses; congregations from 50 to 300; 13 prayer-meetings; 74 visits; 500 pages of tracts distributed; and the Calamus Neb., Sabbath-school organized.

A MONTH IN THE SOUTH.

That month of travel and labor among the feeble churches and scattered Sabbath-keepers of the Southern States was a great advantage to me, in several ways, and I often wished that every pastor in our denomination could and would pass through a similar experience.

1. It would greatly enlarge his conceptions of the need of evangelical labor on these needy home fields, enlist his sympathies and make him a much more efficient laborer in his own church in promoting mission work. Several pastors have already had this experience and will doubtless bear the same testimony.

2. Such labor is of very great value to the churches which are destitute of pastoral care. One thing impressed me deeply, *viz.*, to see the fidelity of these brethren and sisters. Their loneliness and want of regular preaching does not dishearten them. They are firmly planted on the truth of the Word and cannot be moved. Their firmness, faith and evidence of the possession of the real martyr spirit is truly refreshing. But they warmly greet their brethren from the North and seem to be greatly encouraged and strengthened by such visits. But each one of these churches in North Carolina, Alabama, Mississippi and Kentucky should have settled and efficient pastors.

3. Another great and good result coming from such labors at this time, on these needy home fields, is the correction of wrong impressions, on the part of those outside of our people, respecting our real evangelical spirit, as well as the ground of our belief and work in the line of Sabbath Reform. The people South are ready to hear the gospel preached by any of our ministers and they will also listen attentively and honestly to the judicious presentation of Sabbath truth. Public sentiment South seems to be changing with surprising rapidity toward a more favorable attitude respecting the Sabbath question.

If the churches generally cannot willingly spare their pastors occasionally for from one month to six months for such home mission work, then let them double their contributions to the cause so that missionaries can be sent on these fields and permanently maintained.

Sincerely yours, L. E. LIVERMORE

WOMAN'S WORK.

LADY PHYSICIANS IN CHINA.

BY MISS MARY NILES, M. D.

We have at present twenty-two lady physicians in China. Dr. Osgood, of Foochow, said: "Whatever difference of opinion may exist as to the expediency of lady physicians engaging in medical practice in England or America, there is no question that a lady physician has a wide field of usefulness and much hard work awaiting her in China or Japan." The testimony of many physicians shows the wide field of usefulness that is open to this class of workers in China. Perhaps hospital work is the most satisfactory line of work, as it affords greater opportunity for the teaching of Christian truth. I think of one hospital that has a school connected with it. As each patient provides her own food and pays an entrance fee, no one can say it is a rice inducement that draws them. There should be a sufficient number of Bible women connected with each hospital so that all of the wards may be visited and the patients personally labored with. In some instances the medical students engage in daily teaching of the patients.

Visiting in the homes does not have the significance in China that it does in India, this kind of work consumes a great deal of time and many calls are not desirable. It is my rule, when practicable, to talk with the women. For one thing I try to teach them a prayer of a few words. If the patient is one who has been given up by the native doctors, one who has tried every manner of heathen worship with no relief, she often snatches at this prayer, as a charm yet untried, by which she may hope to recover. It is a common idea with the Chinese that disease and sickness is the result of sin, as it was with Christ's disciples when they asked, "Who did sin, this man or his parents

that he was born blind." So that the prayer, "God be merciful to me a sinner," seems to be only a prayer for healing. How can such an one turn to the unknown God? Yet I must tell her to pray to our one true God, to his only begotten Son, our Saviour. Can I say that the Spirit may not enlighten her heart? Some who have come to see me after their recovery remember something of what I had told them. A few seemed to be affected by the truth to a more than passing interest. Some have said that they did not give thanks to the idols for their recovery and wished to know how to render a thank-offering to the true God.

Our opportunities in this needy field of China are great and ever increasing. God grant strength of body and spiritual power to the laborers. If it is not for us to see the fruit, it is for us to do our part. "The kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve him and obey him." "God be merciful to us and bless us, and cause his face to shine upon us. That thy way may be known upon the earth, thy saving health among all nations."

A SCHOOL BOY'S TREASURE.

The contents of a schoolboy's desk are sometimes very amusing. I lately read an account, says the author of "How to be happy, though married," that was given by a master at a boarding school, of what he saw on one occasion when he had to superintend the opening and searching of some forty or fifty desks, in connection with a supposed theft of the football funds. A pipe, a pistol, and other contraband articles were found in some desks. In one, a tooth-powder box, full of ants; in another, silk-worms and lettuce leaves. A burst of laughter arose when, from another, was produced a small leather purse, containing, not the stolen money, but a young lady's glove. "When I came to the desk of nearly the smallest boy in the room," says the master, "a small parcel fell from the owner's hand. A queer, whitey brown parcel it was, bound round with string in the most intricate convolutions and series of knots. Of course, I had to examine that parcel. As I put out my hand for it the boy hesitated. The other fellows exchanged glances, as much as to say that we had run the fox to earth at last. Even older and wiser heads thought the same. There stood the frightened, anxious little boy, his blue gray eyes filled with tears, his fair face all marred with terror, and his soft, wavy flaxen hair, that gentle hands had, doubtless, smoothed this many a day at home, all tangled now.

"Please don't open it sir," pleaded the child, for such he was; "pray, don't open it before the boys."

"Had I followed my own inclination, I should have given back the parcel unopened. But that could not be. With my penknife I cut through the string, undid the many wraps of paper, and disclosed to view a little pill box, which might well have contained the missing money. I opened the box. There were no ants this time; no money either; but, nestled in a bed of wool, was a dainty locket, and with it a small scrap of paper, on which was written, 'For my dear Percy, with his mother's love.' The locket inclosed a piece of a loving mother's hair, and the little boy had been an orphan only a few weeks."—*Church Worker.*

THE influence of missions in China is without doubt rapidly on the increase. At one time it seemed as if China was a country where even the continued dropping of the water of Christianity would never wear away the stone of heathenism; now it is apparent that the stone ultimately will be forced bodily from its bed.—*Commander Barber, U. S. Navy.*

THE SABBATH RECORDER.

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

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

CORRESPONDING EDITORS.

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

Woman's Work.

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

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.

NEVER by lapse of time,
The soul defaced by crime
Into its former self returns again.

So RUNS the little triplet, telling a truth sad enough, but often misleading by the sort of half-truth it contains. It is true, the soul defaced by crime, left to itself, can never restore itself by lapse of time, or by any other means; but it does not follow that, therefore, it must forever remain marred and defaced. It need not be left to itself. God's whole plan of redemption, so far as the individual soul is concerned, is to take it out of itself and slay it with Christ, that it may also live with him. "The blood of Jesus Christ his Son cleanseth us from all sin." Christ's healing leaves no scars.

THE great event of the past week in the Sunday agitation was the hearing before a Committee of Congress, on the question of rescinding the action of that body conditioning its appropriation to the Columbian Exposition on the closing of the Fair on Sunday. The hearing lasted four days, from Jan. 10th to 13th inclusive. Dr. Lewis, of Plainfield, was in attendance, and spoke on the question. In another column of this paper we publish, from his pen, an account of the first two days of the hearing. The remainder will be given next week.

WE are requested to say that the next Covenant Meeting of the church in New York will be held at the house of Prof. Stephen Babcock, 345 West 33d St., on Friday evening, Jan. 20th, and the Communion Service of the church will be held on the Sabbath following. Those concerned will please take notice.

IN one of his lectures on preaching, Dr. R. S. Storrs relates that a certain Indian student was before his Presbytery for an examination for a license to preach. Among other questions propounded was, "What is original sin?" The student replied, "I do not know what it is with other people, but with me I think it is laziness." A case in which the theory of the student was clearly better than his practice.

ON the morning of January 6th, at the Holy Trinity Protestant Episcopal Church in Philadelphia, five young women were ordained as deaconesses. The order of deaconesses in the Episcopal Church was created in 1889, but this is the second instance in which women have been ordained to the order under that establishment. By whatever name called, or by whatever method chosen and set apart to it, there can be no doubt that such an order of servants, especially in the city churches, may be very useful. We are not surprised that the Episcopal Church, with all its traditional conservatism, should be foremost in recognizing this fact and providing accordingly. We wish that, in the matter of looking after strangers, caring for the sick and neglected, and otherwise utilizing the social power of the church for winning

and holding people for Christ and the church, our own people were as well organized and as efficient as are those of the Episcopal Church whom it has been our good fortune to know.

AN exchange tells a little story which is worth repeating for the lesson which our contemporary gets out of it. "A minister plead so earnestly for foreign missions that, when he asked for those who would volunteer to enter upon the work, his own daughter came forward promptly and offered herself. Taken by surprise, the father said, 'O daughter, I did not mean you.' This only illustrates the fact that in the fervor of exhortation, we may say more than we mean. At such a time, we do not say too much, but mean too little."

OUR readers will be interested in the following note just received from Eld. Nathan Wardner, of Milton Junction, which is its own explanation:

A year ago last fall, the Rev. H. H. Hinman came to our place as a representative of the National Christian Association to lecture against secret societies, and made his home at my house. The Sabbath question came up in conversation, of course, which made it handy to give him some literature on the subject; among which was the tract entitled, "Prophecy of Christ concerning his burial and resurrection," which attracted his attention, and he said he would examine the question. Mrs. Wardner also gave him her experience in regard to the Sabbath. He left and we heard no more of him on that question till last evening, when I received a card saying: "I write to say that, at last, I have come to accept the Bible doctrine on the Sabbath, and to keep the Seventh-day." Brother Hinman has for many years been regarded as one of the ablest representatives of the N. C. A., a man whom everybody who knows him respects and loves.

A LITTLE story comes to us to the effect that some reporters of the *Chicago Tribune* have been making some experiments in that city, to test, in a small way, the character, and perhaps the honesty, of the average passer by on her streets. They dropped five pocket-books in the street and waited for developments. Each pocket-book contained a card with the name and address of the supposed loser and also enough money and other matters to give a natural appearance to the affair. The five books were picked up successively by a barber, a printer, a dude, and two well-dressed women, one of whom stopped her carriage to get the prize. The barber was the only one of the five who returned the pocket-book to its owner, and he did that the same evening. The story may be a fake, and gotten up in the interest of the barbers, but it suggests a question or two. For instance, who among the readers of this paragraph would take pains to find the proper owner of such a little bit of property, and go much out of his way to restore it? And if there be a lack of exact conscience in a small matter like this, is not this very thing at the very bottom of all that loose and easy-going state of conscience in matters of greater concern in business, or politics, or church? He that is faithful in that which is least, is faithful also in that which is more. When shall we ever learn that, in God's sight, faithfulness is of vastly more value than the distinctions we draw with so much care between things great and small.

SPEAKING of the improvements of one sort and another which are going on in the world, an exchange says: "The past half century has witnessed a great tendency to make the world over. It was found to be not exactly convenient, and, like any other old habitation, had to be overhauled and made to suit the needs of the

new occupants. These thoughts are suggested by the opening, recently, of the great ship canal which connects Amsterdam directly with the classic old Rhine. The canal has been eleven years in building, and has cost millions of money, but it is better spent than if put into armaments." Unfortunately the making over tendency of modern times has not been confined to such things as cutting canals for commerce, redeeming fertile plains from overflowing seas and otherwise making the native elements tributary to man's comfort and prosperity; but men have even laid their hands upon God's ordinances for moral training and spiritual well-being, because, forsooth, they seemed to interfere with man's ambition for worldly dominion, gain, or honor. God's Sabbath law is waived aside many a time for no better reason than that it does not seem convenient to obey it; and then to justify disobedience, men assume to "make over" God's law into something more in keeping with the necessities of these modern times. And so we make over to suit our convenience or inclinations, by one device or another, the whole moral code. In all this, done consciously or unconsciously, we fail signally to recognize the fact that while God has put the earth and all its material resources into our hands to use, and fashion, and control for our pleasure and good, his moral laws are in his own hands, to be implicitly obeyed by us. Therein, and not in their making over, is their highest good to us.

THERE is no more important question before the church to-day than the question of how to interest the masses in her work. The other side of this same question is how, and to what extent, may the church interest herself in those things in which the masses are interested. The problem is one, and is, How to bring the church, with its saving and sanctifying power, into sympathetic and vital contact with men who need salvation and sanctification. Doctor Rainsford proposed sometime ago, it will be remembered, to abate the saloon evil by putting the saloon into the church; and here and there, good, honest, earnest Christian men rise up and propose to bridge the chasm between the church and the race track and the gambling table by putting those things into the patronage of the church. One of the latest of these which has come to our notice is a sermon by the Rev. Dr. Martin, of Chicago, late of New Jersey, preached on a recent Sunday, in which he said he "would have horse-racing, cards, billiards, bowling, base-ball, and every other recreation put under the patronage of the church, making the church the center of innocent amusement, a social centre, as well as the repository of religious teachings." There are still some people who cling to the notion that the church should lift men of the world up to her divinely appointed, high level, and not let herself down to the low plane of worldly amusements. The emphasis of the problem is not on the question of bringing the church and the world together, but on the question of lifting men up and saving them; and the divine ideal of saving men is that of saving from sin, not in sin. It sounds very well for Dr. Martin to say, "What we need is applied theology. Bring religion down from the clouds, where we do not live, to the earth where we do live," but it seems to us that, following the course proposed by men of his class, we are a little in danger of leaving our religion up in the clouds and going ourselves down into the low levels of those who know little of religion and care less about it. It is important, we repeat, that the church and the unsaved masses

come into sympathetic and vital touch with each other; but it must be on the high plane of a pure, spiritual, joyful church, not on the low plane of a sensual, jovial world. There must be a grading up, not down. Commenting upon the proposition of Dr. Martin which we have quoted above, a daily newspaper before us very pertinently says:

The trouble, however, about this arrangement, is that religion is supposed to belong originally to an upper atmosphere, and if it ever becomes entirely despiritualized it will have to be called by some other name. It is entirely possible that the church might take up base ball and even cards or billiards, and dissociate them gradually from the implied flavor of dissipation which they have enjoyed. As to horse-racing, without by any means condemning the amusement, we are hardly prepared to say. How would our good dominies, for instance, fancy being seen in the judges' stand or the grand stand, hurrahing at the top of their lungs for Gambrius or Sunol? An annex with facilities for cards, billiards, and the like, and a race track and base-ball field, would we fear prove too tempting to the boys of the congregation during the hours of divine service. Has Dr. Martin forgotten Dr. John R. Paxton's humiliating experience last Thanksgiving Day? He had to pretermit the worship of the God of nations because most of the males of his congregation were on foot-ball bent. Suppose we have a little let-up on this thing of sanctifying sport. Already Decoration Day, once sacred to the tenderest memories of departed heroism, and Thanksgiving Day, consecrated to national praise, are made days of unblushing sport. How can Dr. Martin guarantee us that under his system the boys will not slip out in a body just before the collection and proceed to carom the balls or set up a jack-pot?

IMPORTANT EDUCATIONAL CONFERENCES.

We took up our pen to say something about certain educational conferences which have been planned for different parts of the country this winter, in the interest of what is called secondary work, when the following excellent summary of the movement, in the *New York Tribune* of January 10th, came under our notice. We cannot do better than to quote it:

Among the important results of the meeting last summer at Saratoga of the National Educational Association, was the appointment of a council, composed of ten of the ablest and best-known American instructors, charged with the duty of conducting an inquiry into the best methods of secondary work. A plan was outlined for the Council to pursue, and its execution has begun. Conferences began during the Christmas recess at various points in the country, at Cambridge, Washington, Ann Arbor, Chicago, and elsewhere, and each conference considered one of the nine departments into which secondary education has been conveniently divided, answering as to that especial branch of study, a long list of questions which the Council devised. Each conference was composed of ten or a dozen practical educators, chosen from all parts of the land and from institutions of the first class, and having, in their regular work, to do principally with the study now committed to their examination. They remained in session until there was a full interchange of views on each of the questions proposed, and they are to report their conclusions to the Council not later than the 1st of next April.

Gradually but surely effective work is being done looking to the solution of the two great problems of the American school system—how the secondary institutions may be made capable of supplying to pupils before they are eighteen years old such a fair general education as will answer ordinary requirements, and at the same time keep the work of those institutions from trenching upon that of colleges and universities, properly so called. These problems have been prominently before the minds of thoughtful educators for many years, but it has not been possible until recently to make substantial progress in dealing with them. The creation of a thorough system of education which should be really suited to our peculiar necessities, which should exist in all its essential features in every part of the country, doing away with waste, utilizing all the methods and means which superior minds have devised and sufficient experience has justified, and affording our young people everywhere, at a minimum of expense, and within the period of time which the rapid movement of American life allows to the task of preliminary mental training, such a fund of general information as will surely serve the main purposes of our society—the creation of such

a system as this had necessarily to wait upon the accumulation of wealth, the development of the country and the firm settlement of all those social structures which go to make life regular, orderly and characteristic. However tedious the delay has been to ambitious teachers and to cultivated people generally, it has really been, all things considered, amazingly short. Our progress in educational affairs is not less creditable than in any other branch of useful activity.

Much may be expected from the conferences now at work. They were sagaciously arranged with a due regard for the concerns of every geographical division of the nation, and when their reports have been read and digested by the Council, it will be in a position to frame plans for consideration at the association's next session, which will possess great authority. The branches of study that are being inquired into by the conferences are Latin, Greek, English, and other modern languages, mathematics, physics, and astronomy, and chemistry, natural history, history, and political economy, and geography, and the questions to be answered relate to the age at which pupils should begin these studies, the amount of attention they should receive during each week, how they can be divided into courses of study, how rapidly each course can be disposed of, in what form and to what extent they should enter into examinations for college, whether any difference in their treatment should be made for pupils intending to go to college from that given to pupils who intend to pursue scientific specialties or to quit school at the end of the secondary period, and at what point in each study the work of secondary institutions should cease. These questions go directly to the heart of the subject, and when it is considered that nine different conferences are at work deliberating upon them in their application to a particular study or course of study, each conference made up of ten or more of the most competent teachers in America, each knowing the plan and scope of the other's inquiry as well as its own, and knowing that its report is to be a part of one harmonious whole, and that to be made, if possible, the basis of a great national scheme of instruction—when these facts are looked at they are seen to justify the expectation that we are at last nearing a satisfactory arrangement of the work of elementary schools and an adjustment of their relations to colleges which shall be as general and lasting as it is desirable.

FROM L. C. RANDOLPH.

—THE year 1893 is with us and most of us have already become sufficiently wonted to the fact to be able to write our dates without revision. What unforeseen experiences this year may bring to us! Its end may find us still pursuing the same even tenor of life, or it may find us with surroundings and plans utterly changed. It may blast many a false hope and it may realize many a bright anticipation. But whatever the next twelve months may hold in store for the RECORDER readers, we trust that their hearts will be in the condition to claim that written guarantee which is so precious to us—"all things shall work together for good to them that love God," and we take this late opportunity to wish you—one and all—a *happy new year*.

Standing on its margin, one can not but feel a thrill of pleasure and thankfulness that he has the privilege of living just now. The world was never before so full of the opportunities and conditions which make life worth having. The lights of all the past centuries are focused upon this century as it draws near its end. Man's invention and God's revelation have locked hands to make our lives full and rich and strong. Steam and electricity are rendering all the inhabitants of the earth our neighbors, while the gospel is making them our brothers. The news of one little neighborhood is not now enough for us. The morning paper brings the world to our doors and China and Egypt tell their secrets to our interested eyes. God is marching on and the events of the day are big with eternal issues. Note the mighty movements which are stirring our own land; across the Atlantic the seeds of new revolutions are germinating; the distant and neglected portions of the earth

are awakening to life. All these matters are of deep concern to you and me. It is our great privilege to live in the midst of the absorbing questions of which our times are fruitful, to be a part of these problems and to have a voice in their solution. It is ours to see more and more distinctly foreshadowed the coming of the great day when "the kingdoms of this world" shall become "the kingdoms of our Lord and of his Christ."

—ONE of the institutions peculiar to our own times, and a potent factor in widening our human interests, is the daily newspaper. The ideal newspaper, perhaps, has not yet been founded, and the average daily falls far short of being what we might wish it; yet this means of communication with the outside world is one of the necessities of life to the man whose heart throbs with the interests of humanity. The daily paper abounds in trash, and the reader should become practiced in sifting out the wheat. Sometimes fifteen minutes is too much time to spend in scanning the columns of a morning's issue, while at other times there is ample material for several hours' thoughtful consideration. We would say to all our young men and women: Be awake; know your own time; cultivate an interest in, and a familiarity with, the currents which are shaping civilization; learn how to use the daily paper. Run it through the fanning mill before you grind it between the stones. If it contains nothing but ghost stories and local nothings, it will take you but five minutes to find it out. If you can gather from it nuggets of information on topics of vital interest, you cannot afford to neglect the opportunity.

—THE man, however, whose reading is confined to his daily paper is likely to be biased and inaccurate. His knowledge needs to be corrected, systematized and put in proper proportion. To broaden his mind and put it in tune he needs the books and magazines which present thoroughly digested discussions over the names of well-known men. The contents of the daily paper are prepared hastily, largely by men unknown to the public. It should be read critically. To the practiced reader, made-up stories usually, though not always, have their untrustworthy character stamped on their face.

—ONE of the most notable exceptions to the above rule,—a case in which gross injustice seems to have been done to a man so conspicuous in public life—is to be found in the Associated Press dispatches which have been sent out from San Francisco regarding Mexico and its President. Henry Ware Allen, in the *January Review of Reviews*, has undertaken the task of placing President Diaz and the Republic in their true light before the American people. Briefly, the purport of the dispatches generally printed in American journals was that Diaz had become the wealthiest man in his nation; that the price of a monopoly in Mexico was a block of stock in the enterprise, made out either in Diaz's name, or that of a trusty lieutenant; that his administration of government was so corrupt that the country was becoming poorer and poorer, and stood on the verge of revolution; that the so-called Garza revolution was a scheme for depressing certain bonds which a syndicate wished to buy at its own price, and that Diaz held a large interest in the syndicate and secretly directed the movements of Garza.

Mr. Allen brands these reports as false. He represents Diaz as possessing in the highest degree the qualities of wisdom, integrity, and pat-

(Continued on page 45.)

YOUNG PEOPLE'S WORK.

MAN is born on a battle field. Round him, to rend
 Or resist, the dread Powers he displaces attend,
 By the cradle which Nature, amidst the stern shocks
 That have shatter'd creation, and shapened it, rocks;
 He leaps with a wail into being; and lo!
 His own mother, fierce Nature herself, is his foe.
 Her whirlwinds are roused into wrath o'er his head;
 'Neath his feet roll her earthquakes; her solitudes spread
 To daunt him; her forces dispute his command;
 Her snows fall to freeze him; her suns burn to brand;
 Her seas yawn to engulf him; her rocks rise to crush;
 And the lion and leopard, allied, lurk to rush
 On their startled invader.

—From Lucile

PLEASE notice the President's letter this week. Without doubt all the societies have received, before this time, the pledge cards and letters mentioned. Are you not surprised to learn that just two cents a week from each of the young people in one year would amount to nearly two thousand dollars? Yet such is the case. The Permanent Committee has asked for less than half that sum. Let us stand loyally by our committee and give even more than is requested.

THE columns of this page are supposed to contain matter pertaining to the work of the young people. What is meant by the *work* of the young people? Does it include such labor as teaching school, or clerking in a store, or running a sewing machine? Or is it restricted to attendance at religious meetings, giving of alms, and deeds of mercy? How about sawing wood and washing dishes? Do such tasks come under the head of Young People's Work? How shall we classify the labor of preparing a lesson in geometry or Virgil, or that of writing an essay for rhetorical exercises? Shall the columns of this page be closed to well-written, helpful articles on such subjects as "Hints for the school-room," "Business life in large cities," or "Medicine as a profession?" Is not the scope of our *work* somewhat broader than we have been wont to think? Is not this the reason why so few send contributions to this page?

Remember the divine injunction "whatsoever ye do, do all to the glory of God." Remember that we are but stewards here working for our Lord and Master. Consider that you are working for God when plowing, or operating a type-writer, or teaching children fractions, or doing anything whatsoever. Bear this in mind and your work will assume a new aspect to you. A greater inspiration and an added impetus will aid you to a better performance of the work you are trying to do.

Whatever, then, is of interest and has a useful relation to our work, will be most heartily welcomed by the editor of this page. Do not think you are compelled to write about Y. P. S. C. E. work or not write at all. Notice the article this week on the "Deserted Village." And, by the way, after you have read the article, get a book and read the whole poem. It will be worth your time.

PRESIDENT'S LETTER.

Put our standard as high as we may, we must at the same time feel a certain amount of necessity resting upon us in order to stimulate us to the most vigorous action. The business world calls this competition; and it is the life of the commercial and professional world. Claim whatever motive we may for not entering into a good, healthy competition, the results are the same; a "going to seed."

In church work and among church workers

a lack of competition, or an indifference to what others are doing, is called "getting into ruts." It is very hard to get out of deep ruts, and it is often far more difficult to see that we are in them. Now in order to succeed in our church and endeavor work we must expect to meet competition, and we must take things as they are, and not as we would like to have them. There is no need of lowering the standard of our cause, or the quality of the goods we handle.

A young man arriving at a place of worship just as the services were closing asked with disappointment "Is it all done?" He was answered that it was all *said*, that nothing was *done*, that all remains to be done. So with us for the year 1893. It has already been stated that we should raise at last seven hundred dollars for our work in connection with the Missionary Board. In addition to this the expenses of the Permanent Committee will be about fifty dollars for postage, printing, etc. The work of gathering news for the Mirror is another item of expense. We do not want the Missionary Board, or anyone, personally, to pay these little bills.

The Corresponding Secretary will send to each society a package of blank pledge cards. These can be filled out, making them payable weekly, monthly, quarterly, or at any one time, and for whatever purpose is desired. These cards will be accompanied with a letter suggesting the amount each society pay, if it be able and willing. Of course a larger sum will be very acceptable, for perhaps some societies may not be able to pay the full amount, and for the purpose suggested, so others must of necessity pay more in order to raise the amount asked for. The apportionment we have made covers only the seven hundred dollars actually pledged to the Missionary Board, and the incidental expenses mentioned above. Our Committee are very anxious that an equal sum be raised, if possible, for the Tract Board. Two cents a week from each of our members would amount to over eighteen hundred dollars. Let us see how nearly we can come to raising this amount. We suggest that each society appoint a committee to circulate these pledge cards, and place them when filled out in the hands of your own treasurer for safe keeping and collection.

Please forward all *money* to Ira L. Maxson, Treasurer, Nortonville, Kan. Also please *report* to Miss Eda L. Crandall, Milton, Wis., at your earliest convenience, the amount which your society is willing to pledge for 1893. With reference to our work and the use of this money, I hope to have something to say next week.

E. B. SAUNDERS.

THE DESERTED VILLAGE.

Of all Goldsmith's poems, "The Deserted Village" is unquestionably the favorite. It may be called the companion to the "Traveler." Dr. Askin says: "The 'Traveler' is formed upon a more regular plan, has a higher purpose in view, more abounds in thought, and in the expression of moral and philosophical ideas; the 'Deserted Village' has more imagery, more variety, more pathos, more of the peculiar character of poetry."

The locality of the poem is Lissoy, near Ballymahain, where the poet's brother Henry lived. The characters are drawn from life. The poem begins with a delightful picture of "Sweet Auburn" in the days of its prosperity; a description of the village itself, of the pastimes and sports of the simple, yet happy inhabitants.

A no less vivid and bold sketch is then given of Auburn when deserted and desolate.

The poet then pictures an imaginary state of England in the "golden age of equality," when

"Labor spread her wholesome store,
 Just gave what life required, but gave no more."

This is contrasted with the days of luxury,

"When trade's unfeeling train,
 Usurp the land and dispossess the swain."

He then addresses "Sweet Auburn," saying that amidst all his walks through life, in all his griefs and sorrows, he still had hopes:

"Here to return and die at home at last."

He returns to Auburn, and gives another masterly sketch of its two states, mostly drawn from sounds. An interior history of the village is then given.

There is first presented to our view the parish priest, a beautiful character, probably intended for that of his brother Henry. It has been said that Goldsmith's description of the parish priest would likewise have done credit to a poet of any other age.

In this poem appear those similes of the bird teaching its young to fly, and of the mountain that rises above the storm, which have been universally admired and quoted. The first is original; and although the second is not, it has never been more beautifully expressed. The veteran who—

"Shoulder'd his crutch and show'd how fields were won,"

was often entertained in his father's home. The poet portrays in an inimitable manner, the village school-master, who was his early teacher, and describes the village ale-house. The lament of the destruction of this house, that it would,—

"No more impart
 An hour's importance to the poor man's heart,"

is very expressive. The rest of the poem is given mostly to a reasoning against so much luxury and unneeded wealth, the miseries of those who, for lack of employment at home, are obliged to seek work elsewhere, and an address to poetry. The poem throughout has a great moral in view, to which all the beautiful descriptions and charming pictures are made to tend. It abounds in pathetic sentiment, and is so finely written that it is no wonder the reader is charmed.

The story is told of a young lady who was in habit of calling Dr. Goldsmith the homeliest of men; after reading the "Deserted Village," she exclaimed: "I will never more think Dr. Goldsmith ugly." This poem became at once very popular in England, and passed through five editions in the same number of months. A good illustration of its popularity is the fact, that the "pilgrims to the supposed scene of the 'Deserted Village' have long since carried away every vestige of the hawthorne at Lissoy."

MAMIE WHITFORD.

OUR MIRROR.

ON Sabbath-day, Dec. 31st, the Y. P. S. C. E. of the First Hopkinton Church held an interesting meeting at the usual hour. It was called a hymn-meeting, and each one spoke of his favorite hymn, giving the reason for his preference. To an observer it was evident that the words of the grand old hymns had taken hold of the lives of the singers and meant far more to them than seems to be the usual idea. This Society has been highly honored by the reception to its membership of the Rev. and Mrs. D. H. Davis, who leave for Shanghai in a few days. The Society has sent to Mr. and Mrs.

Davis each a Christian Endeavor badge as a parting token of love and well-wishing.

H. W. C.

The young people of the Nortonville Church gave an oyster supper at the residence of Mr. S. H. Stillman, on the closing night of 1892. A very pleasant time was had by all who were in attendance.

LET us not forget the celebration of Endeavor day, which in our societies will fall on Jan. 28th, it being the Sabbath nearest the 2d of Feb. Will not each of our societies arrange for a special thank-offering collection on that day, to be applied to Foreign Missions? In doing so we will emphasize two fundamental principles of Christian Endeavor, loyalty to one's own church and denomination, and a genuine missionary spirit. Please send the collections to the Treasurer of the Young People's Permanent Committee.

ONE of the Sabbaths during Rev. S. H. Babcock's absence, on his mission trip in Tennessee, four of our theological students from the Chicago University conducted services at the Walworth church. The meetings were of so much interest that a good number attended who are not habitual church goers, and the Congregational pastor expressed himself as willing to help bear their expenses if they will come again. The Walworth people feel that good seed was sown which will be reaped by and by.

THE Secretary has received the following summarized report of Rev. J. L. Huffman's labors in the employ of the Y. P. S. C. E., that connection having closed the 31st of December, to allow of his spending his entire time on the field in West Virginia. Although he is no longer our missionary, let us follow his work with just as prayerful interest as heretofore:

"In the year and three-quarters that I have been in the employ of the young people, I have held twenty-three revival meetings, with twenty-one of our churches. Have preached in twenty-four other places. I have preached six hundred and thirty-seven sermons, and made seven hundred and ninety-four visits. As the result of the meetings there have been added to these churches by baptism, one hundred and fifty-nine; by letter and confession of faith, twenty-five; total, one-hundred and eighty-four. The work has been entirely, with two exceptions, among the small pastorless churches. The numbers reported show but a small part of the work done. The churches have all been greatly benefited, and in some cases almost resulting in new organization. Five societies of young people have been organized, with about one hundred and fifty active members. A large number of other persons, most of whom are First-day people, have decided to live Christian lives in connection with these meetings. I have greatly enjoyed the work. It has been pleasant, and not an unkind or dissatisfactory feeling has been expressed to me in regard to the work. I regret deeply the fact that this relation and work is not to continue, and I am sure it would, but for the fact of my interest in, and connection with, the work in West Virginia, which makes it seem best to give my special attention to this field for a time. I shall always look upon these three months as among the pleasantest and most profitable of my life work. My love for, and interest in, the young people shall ever continue."

THE Leonardsville Y. P. S. C. E. continues to do good work, as it has done in the past, and although it has suffered the loss of several of its most active members, during the past year,

it still holds the ground already gained. The prayer-meeting, which is held on Tuesday evening, averages 25 in attendance, more than three-fourths the entire active membership. The pledge system has recently been adopted as a means of raising funds to meet the pledges to the work of the Permanent Committee, the offerings being made weekly, and it is proving quite satisfactory. The sunrise prayer-meeting was a very pleasant beginning for the new year, and the text, chosen by the leader, Phil. 3:13, 14, will remain with all those who were present, together with the memory of the meeting, to be an inspiration for all the year.

A. B.

THE Y. P. S. C. E. at Adams Centre held a business meeting evening after Sabbath, Jan. 7th. Holly W. Maxson was elected President; Anna Maltby, Vice President; Cartha Clark, Secretary; Frank Lester, Treasurer. At the consecration meeting previous there were 46 members present, 18 sent responses, 11 were absent without any excuse. We are trying to work for the Master, and trust that at the end of the next half year we shall have accomplished much in his name.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FIRST QUARTER.

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

LESSON V.—THE SPIRIT OF THE LORD.

For Sabbath day, Jan. 28, 1893.

SCRIPTURE LESSON.—Zech. 4:1-10.

GOLDEN TEXT.—Not by might, nor by power, but by my Spirit, saith the Lord.—Zech. 4:6.

INTRODUCTION.—This fifth vision is intended to arouse the people, give them confidence, lead them forth to victory over enemies by faith in Jehovah. Zerubbabel was overseeing the work of building the temple, and difficulties were great and formidable. Great mountains of perplexity and opposition and intrigue and jealousy were before God's people. The prophet shows them how the power of God's Spirit accomplishes the work undertaken. Go forward.

EXPLANATORY NOTES.—v. 1. "The angel . . . came again." The other visions passing away the prophet was in a state of wonderment, or stupor of astonishment. He is aroused and prepared for other revelations and truths. v. 2. "What seest thou?" In spiritual vision. "I have looked." Blessed is the man who is ready to look, who cultivates spiritual discernment. "A candlestick all of gold." A golden lamp-stand, similar, no doubt, to the one in the tabernacle. Ex. 25:30. "Bowl upon the top of it." A reservoir for the oil, also an ornament like the cup of a flower. "Seven lamps." United in one stem. "Seven pipes." Feeding tubes. v. 3. "Two olive trees." Olive oil pressed from the fruit of olive trees was usually burned. These trees were represented as continually furnishing oil so that the supply never ceases. "The Holy Ghost, who fills with his fullness Messiah, from whom flow supplies of grace to the church."—J., F. and B. v. 4. "What are these?" He is very eager to learn the spiritual significance of this imagery. v. 5. "Knowest thou not?" Does this vision need explanation? Is not the meaning seen in every detail? And does the Christian not see the Jewish church as the stem uniting the seven, or complete Gentile church, in one candlestick; the gold representing pure doctrines and practices; Christ, the Head of the church, or fountain (John 1:16); the mo-

tive power, God's Spirit, imparting grace to the church? "No, my Lord." It is too great for me. I want instruction. v. 6. "This is the word." The message to Israel's leader. "Unto Zerubbabel." Who, somewhat discouraged by opposition from enemies and the apathy of friends, needs the strengthening of faith. "Not by might." Of man. As oil comes from a source man cannot make, so power to give success from a higher source, even "my Spirit."—The third person of the Trinity. Neither national power nor power of wealth, neither physical strength, but the Holy Spirit. He changes the heart, gives power to motives, guides wisely to successful effort. But he works through human agencies. "Saith the Lord of hosts." God of heaven and earth, angels and men, of all physical and spiritual forces. v. 7. "Who art thou?" That would oppose God. Puny, weak, presumptuous worms of the dust. Satan, a fallen angel, seeking to thwart the divine purposes. "O great mountain." Difficulties to the human mind insurmountable. All mountain like obstacles. Samaritans, Persians, Satan, jealous Jews, vastness of the work. "Before Zerubbabel." A ceaseless worker, courageous leader, man with faith in God. One with God is a majority. "Become a plain." Be removed. The work shall be completed in spite of earth and hell opposing. The gates of hell shall not prevail against Christ's church. More than conquerors through Jesus our Lord. "Bring forth the headstone." Finishing stone, crowning top-stone. Crowning grace that completes Christian character. "Shoutings." Exclamations of joy, great rejoicing. "Grace, grace unto it." God's favor abides upon it. It is accomplished by divine aid and favor, and by it will be preserved. v. 8. "Moreover," etc. Now for a special, comforting message to Zerubbabel. v. 9. "Zerubbabel . . . shall finish it." If any of the Jews despised him because he was under a Persian king, or because a common man among men, laboring and encouraging others to labor; if he has made a beginning and seems unsuccessful to his impatient brethren, he shall be successful and finish the great work. A man can afford to be misunderstood and wait his time when conscious of having God and truth with him. "Thou shalt know," etc. That the angel is commissioned to announce these things. v. 10. "Who hath despised the day of small things?" Ungrateful unbelief is reproved. Small beginnings, few numbers, but little money, what can these do? A small denomination, an unpopular truth, a despised Sabbath, few colleges, few great authors, few foreign missionaries, civil laws against them, what can we do? Why seek to restore primitive Sabbath-keeping? Why appear "Jewish?" What have you done, compared with others, in two hundred years? "Small things." Twelve apostles and a few churches. What hope for Christianity? "Shall see the plummet." Stone of tin, in Zerubbabel's hand, ascertaining whether the walls are perpendicular or not. "Seven . . . eyes of the Lord." Perfect watch-care of God. His eyes are upon the work, regarding it rejoicingly. Nothing will be overlooked or forgotten. His providence reaches everywhere. "Run to and fro." Searches all hearts, sees all things, wards all danger from his people.

SUGGESTED THOUGHTS.—Jesus is the light of the world. Christians are lights in the world. God is the source of light. Wait for the promise of the Father. God's people may overcome all difficulties. The oil of grace must come from above. Holiness exists in God and is sufficient for all our needs. "Be ye holy, for I am holy." In ourselves is too little grace, but in Christ is a full fountain. Every great reform had small beginnings. To despise these small things prevents our sharing in the results and rewards. Great sins also have small beginnings. Woe to him who is careless about these beginnings.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Jan. 22d.)

THE DAY OF SMALL THINGS.—God's blessing upon it. Zech. 4:10, Job 8:5-7.

People often do despise the day of small things. Sanballet, Tobiah and Geshem laughed Nehemiah to scorn, and despised his beginnings. "Even that which they build, if a fox go up, he shall even break down their stone wall." Wonderfully confident are these great ones of earth. But we know the story of Ezra and Nehemiah. Annas the high-priest, and the great Jewish Sanhedrim despised the day of small beginnings when they thought to crush the humble Nazarine and disperse his few followers. See Jesus on the ignominious cross. Does not that end this heresy of the Son of Mary who went about assuming honors belonging only to God? Well, see the nations to-day paying tribute to his divine excellency, see millions proclaiming Jesus King of kings, God over all and blessed forevermore. Who does not now know

that all great things have come from humble beginnings? That man will not have part in great results who despises the day of small things. "Small things are the seeds of great results." An obscure man, rich in faith, can remove mountains of difficulty. It only needs the power of God's Spirit in even an illiterate person to confound the wisdom of the mighty.

Small beginnings. First, a thought in one man's brain; a conception, seeing a great possibility. Then one society of Christian Endeavor. Two societies in 1881. In 1882 there are seven. Fifty-six in 1883. One hundred fifty-six in 1884. Eleven thousand and thirteen in 1890, and 21,274 societies on July 1, 1892. The two in 1881 had 68 members. In 1892 there were 1,470,200 members. What are the possibilities not only in numbers but in work and results five years hence?

Small beginnings. A half-dozen Sabbath-keepers off in the territories. One or two somewhere else. Sanballat says they will soon forsake their faith, and if not, Mr. Crafts will soon secure legislation to compel them to pay homage to the sun's day. God knoweth the end.

Small beginnings. A little Sabbath-tract sent forth a few years ago. To-day earnest workers in Holland. God watches the work, his ceaseless care keeps guard. Success for truth is certain.

SCRIPTURE REFERENCES.—Ps. 12: 3, Prov. 3: 33-35, James 4: 6, Ps. 72: 16, Isa. 60: 22, Matt. 13: 31-33, Micah 4: 1, 2.

—COMPLYING with a request in a late number of the RECORDER that reports of Quarterly Reviews should be furnished for publication, I venture to send the following, showing the plan of review for the last quarter of 1892, by the Sabbath-school at Plainfield, N. J., not because of its merit, but to encourage others, and establish a sort of exchange of ideas, for our mutual advantage. Inasmuch as the lessons of the quarter dealt so largely with the development of the church through missionary operations, the review took on the character of a missionary service. It was as follows:

1. The geography of the lesson.
2. The miracles of the lesson.
3. Preparation for missions.
 - (a) By persecution.
 - (b) By overcoming prejudice—Peter.
 - (c) By miraculous conversion—Saul.
 - (d) By the missionary conference at Antioch.
4. The message and its results.
5. The effect.
 - (a) On the missionaries.
 - (b) On the home church.
 - (c) On those to whom the message was preached.
6. Brief sketch of our missions by Dr. Lewis.
7. Brief application to the present time by the Superintendent.
8. Offering for missions. (Education of Chinese children.)

The different topics were presented by members of the school, and were interspersed by singing of missionary hymns, the design being not only to study the historical question of early missionary operations, but to inspire a new interest in our own.

D. E. TITSWORTH.

—"You must take boys and girls as you find them." That is undoubtedly a fact; but how should we leave them? Had you thought of that? Gather them into your classes as you can find them, but you must sometime leave them and that is a serious matter. If they are left as they were taken there is a fault somewhere. It may not be the teacher's. It should be as a rule evident that our labors and personal presence have left them better. This is our duty.

"ONE and one are how many?" "Two, teacher." That is cold mathematics, but another boy in the class raises his hand. "What is it, Fred?" "Please, sir, is not one and one eleven?" and is it not true also that one and one put together become eleven? So then as a unit can add or give power according to its position, a life joined to another adds to the power of both. The Bible says, "Two are better than one." When one falls the other can lift him up. A pastor and superintendent and teacher by means of sympathy, assistance, and counsel become a great power, a ten-fold power for good. "Iron sharp-

eneth iron." Many of our Sabbath-school workers are practically alone though surrounded by others of like faith. No one speaks a word of stimulus, but instead is very lavish with criticism. It is difficult for one alone to do the good that would result if other units were added, but put shoulder to shoulder, exchange sympathies, and then "each is no longer one, and two are many times more than two." The inspired writer uttered more than a sentiment when he said that "one shall chase a thousand and two put ten thousand to flight." Teacher, do you wish to be at your best? You can not all by yourself. Then unite your heart and sympathy and prayers with another teacher's. Counsel together, ask help, give help, and then watch for results. One and one may give the power of eleven. At any rate two live Christian teachers are worth eleven spiritually dead ones.

HOME NEWS.

New York.

SCOTT.—Reading with interest in the RECORDER of holiday entertainments, held at different places among our people, we thought perhaps it would be of interest to others to hear of those held at Scott. About a week previous to Christmas, the Ladies' Aid Society gave an oyster supper, with a short literary programme consisting of a colloquy entitled "The Sewing Circle," and music, both vocal and instrumental. Notwithstanding the inclemency of the weather, a goodly number assembled at the church, although it had seemed during the day almost impossible that the entertainment could be given. The receipts were some over \$14, and all felt that it had been a success.—On the evening of Dec. 28th, occurred the Christmas entertainment of our Sabbath-school. The day had been somewhat snowy but cleared away towards night, and with good sleighing quite a large concourse of people came together to listen to an excellent programme, at the close of which it was announced by the superintendent that a "Brigantine" had arrived from a Northern port, and was ready for unloading. Although somewhat late for Christmas day, yet under existing circumstances it had arrived as soon as was expected. The unloading then commenced, and presents were distributed to the various consignees. Old Santa Claus had laid in a good supply, and not a child was forgotten that was in any way connected with the school. Older members also came in for their share, among whom the pastor and wife were very kindly remembered. The entertainment was pronounced a success in every way. Upwards of \$14 were realized as the income of admission fee of adults, children being admitted free. Altogether it was a very enjoyable occasion and reflected much credit upon the school.

A. E. R.

ADAMS CENTRE.—Our Sabbath-school re-organized Dec. 31st by electing O. D. Greene, Jr., Superintendent; Jamie B. Greene, Secretary; Holly Maxson, Treasurer; W. D. Ayers, Chorister, and Mrs. O. D. Greene, Jr., Organist.—The retiring Sabbath-school Superintendent, G. W. Davis, and our efficient organist, Miss Bess Greene, were each the recipient of a fine Teacher's Bible as a Christmas present from the members of the Sabbath-school and congregation.

A. B. P.

WATSON.—Sabbath morning, Dec. 24th, we listened to a very interesting sermon from our pastor, Bro. H. B. Lewis, on Christ the Tree of Life.—In the evening the Sabbath-school

came together to enjoy a Christmas tree, with a programme consisting of prayer, recitations, dialogues, music, etc. While the tree was picked of its parcels, packages, and fruit (for there were real oranges on the evergreen tree), the little folks were pleased as well as the older ones. The pastor and wife were not burdened with a heavy load of presents to carry home, but instead, from the tree was picked an envelope directed to them containing ten dollars. They also received other presents. A good time was enjoyed.—Bro. T. R. Reed is in feeble health, but is strong in faith and hope.—The review lesson was a very interesting one to the little Sabbath-school in Watson. The superintendent gave each teacher a lesson to explain in their own thoughts, the remainder of the lessons were disposed of by the superintendent.

M. A. W.

Illinois.

FARINA.—Meetings were held in our church every evening except one during the week of prayer, under the auspices of the Endeavor Society. We began the year with a sunrise prayer-meeting, which was the best meeting of the week.—A Christmas tree entertainment was held on Christmas eve. A short literary programme preceded the picking of the tree. The church was beautifully decorated, and the tree had a beautiful load of fruit, of which the pastor and family had a generous share. There was a nice quilt for the pastor's wife, an envelope containing on order on the treasurer of the Endeavor Society for money to pay for paper for the walls and ceiling of the pastor's study in the new house, a pair of baby stockings for the pastor, a pail of honey, etc. Various sacks and parcels were found on the parsonage porch after the entertainment. The stockings above mentioned were mysteriously heavy, a fact which was explained on finding in them \$17 in silver coins. We learned that the money was contributed by individuals of various classes; and the quilt came from the Aid Society. For these and the other presents the donors have the hearty thanks of the pastor and his wife. The pastor wishes also to acknowledge here the many generous acts of the young people toward him during his pastorate here, such as the gift of a valuable chair, the payment of his expenses to Associations, subscription for the *Golden Rule*, etc., etc. A number of brethren and sisters have our warmest thanks for voluntarily papering the rooms in our new house.—A writer stated in the RECORDER of Jan. 5th that one Seventh-day Baptist Endeavor Society of Illinois was represented in the recent State Convention at Decatur. Our Farina Society was represented in the person of Miss Ina Burdick, who gave us a full and interesting report of that Convention. She says that there was a delegate from West Hallock also.

C. A. B.

South Dakota.

SMYTHE.—Christmas was duly observed at the Pleasant Grove Sabbath-school. Hans, the Dutch miller, assisted by the "Brownies," ground out the presents with his old-fashioned wind-mill to the amusement of everybody.—At our last church meeting Eld. D. K. Davis was called to the pastorate for another year.—The Sabbath-school has re-organized with Mr. R. J. Maxson as superintendent.—The "Dakota blizzard" is abroad in the land, so we see by the papers, but it has not visited South Dakota as yet; we have but very little snow and the thermometer has been down only once to 20 degrees below zero. Better winter weather would be hard to find north of the 40th parallel.

QUIS.

FROM L. C. RANDOLPH.

(Continued from page 41.)

riotism, which go to make a great national executive. In the sixteen years during which he has been president he has brought the country from a state of revolutionary ferment "to a condition of absolute tranquility, established its foreign credit upon a sound basis, provided vast internal improvements, and proved himself so able and patriotic an executive as to compel alike the admiration of friends and opponents." Interesting reference is made to his democratic simplicity of life and his habits of hard work. Although his family are the recipients of many costly gifts, he is said never to allow them to be used by himself or the members of his family, thus avoiding all obligations. Devoted to his country, he often neglects his own private interests and comfort in seeking the good of his fellow citizens.

The reasonableness of Mr. Allen's article, the authority of his own name, the high standing of the *Review of Reviews*, and the quotations from leading Mexican journals, together with the anonymous character of the dispatches, which the article discredits, combine strongly to prove the charge that these dispatches were written by "a skulking enemy of Mexico and her government." It was our pleasure to converse with Mr. Schlattman, whose admirable photograph illustrates Mr. Allen's article, and to hear his unequivocal confirmation of the views expressed above. Mexico is not the United States. The illiterate and indolent are in far greater proportion there than here. Conditions and customs in our sister republic are so different from ours that it is with difficulty that we can understand them. That it is as well as it is with Mexico to-day is due in no small measure to her president. Let the honor which is his due be given him.

—HOWEVER much men may preach caution, there is a constitutional reverence in human nature for the generous, whole-souled people who do more than they ought. Some weeks ago this department contained the suggestion that any church in the North-west would be doing nobly in simply housing the guests of the General Conference next year, leaving the dining arrangements to be self-supporting. Since then, the home of our beloved Western college has come forward, swept aside all such pusillanimous cautions, and voted with scarcely a dissenting voice to invite the Conference in 1893. Without any restrictions or qualifications whatever we lay our respectful tribute at the feet of Milton.

Now that the royal offer has been accepted, it is a comfort to reflect that not all the generous people are at Milton; but that the whole North-west will claim the privilege of sharing the burden thus voluntarily assumed. The visitors to our annual gathering will be thoughtful, considerate people, and the offers of assistance from outside the Conference town will, doubtless, be prompt and ample. We shall be among the last to discourse on what *ought* to have been, but promise to do our humble share to make the meeting a grand success on the plan which has been chosen.

And now let us all go to the Conference. Of course you are coming to the great Fair. Make your arrangements to come at the latter part of August and join the excursion to Milton. We will have an opportunity to see the various noted people of whom we have heard so much. We will form new acquaintances and renew old ones under the elm trees, where gleamed the Elder's lantern in days of yore. We will

gain that indescribable enthusiasm which comes from drawing nearer to God and to one another. We will be so instructed and warned and encouraged and so endued with power from on high that we will stand in the last great meeting with hearts praising God that he turned our steps thither.

344 S. WOOD ST., CHICAGO.

THE TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, January 8, 1893, at 2 P. M.

Chas. Potter, President, presided.

Twenty members and three visitors were in attendance.

Prayer was offered by Secretary A. E. Main. Minutes of last meeting were read.

The committee on editorship and publishing interests presented its report to the effect that owing to the interests involved being so varied and complicated they found it difficult to make recommendations at this time, but reported progress and recommended that in the absence of other arrangements the General Agent be asked to act as office editor after the first of February, until more permanent arrangements can be made. The report was adopted.

The following recommendations in the line of reducing expenses have been adopted by the Board:

1. That J. G. Burdick be employed for five months from Jan. 15, 1893, at a salary of fifteen dollars per month, he to spend one-half his time during business hours at the office, on Tuesdays, Wednesdays and Fridays, and that he render the Board a monthly statement of the finances and business of his department.

2. That the folding, wrapping and directing of the *Sabbath Reform Library* be done at the Publishing House.

3. That the cost of the paper used on the *Sabbath Reform Library* be reduced.

4. That the allowance to Editor of the SABBATH RECORDER of \$200 per year for clerk hire be suspended.

5. That the *Evangelii Budbarare* be discontinued.

6. That the *Sabbath Outlook* be published bi-monthly instead of monthly after the close of the present volume.

7. That in consequence thereof the salary of the Editor of the *Outlook* be reduced one-half.

These reductions are estimated to amount to \$3,500 per annum, and are thought sufficient to meet the needs of the case.

The committee on stopping the leak in the treasury caused by mailing matter to parties who do not receive it, reported word received from the Publishing House that the same had been corrected.

The committee on tract depository in Chicago reported that Room No. 5, in M. E. Church Block, corner of Clark and Washington St., Chicago, had been secured, and the rent guaranteed by friends in Chicago, and that the Publishing Agent has been requested to forward such publications as the office called for.

On motion the Chicago office address was ordered placed on the future publications of the Society.

On motion Henry M. Maxson was added to the list of regular Contributing Editors to the RECORDER, he to furnish one article per month.

Correspondence was received from W. C. Da-

land and Mrs. O. U. Whitford, President Woman's Board.

On motion an appropriation of ten dollars each was made for exchanges for W. C. Daland, Editor of *Peculiar People*; L. C. Randolph, Contributing Editor of the RECORDER, and A. H. Lewis, Editor of *Outlook*.

A. H. Lewis as Editor of the *Sabbath Outlook* presented his yearly report for New York office, which on motion was received.

Report of J. G. Burdick on New York tract depository for the month of December was received.

On motion C. C. Chipman and C. F. Randolph were appointed an advisory committee to work in connection with J. G. Burdick in the distribution of the *Sabbath Reform Library*.

On motion C. D. Potter was requested to look after the copy for the *Sabbath Reform Library* for the present.

The President and Corresponding Secretary were appointed, by vote, a committee with power, on the display of the publications of the Society at the Columbian Exhibition.

By vote of the Board A. H. Lewis was requested to represent the Society at Washington before the House Committee appointed to hear arguments for and against the opening of the Columbian Exhibition on Sunday.

The Treasurer reported cash on hand \$312 75, bills due \$416 35.

Bills were ordered paid when funds are in hand.

On motion the Treasurer was authorized to treat the special contributions for the support of the New York office as a special fund if he so desired.

Time was given to informal conference on the work of the Board, and words of encouragement and sympathy were given by D. H. Davis, who, on the eve of his departure for the China field, was present with us.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

RESOLUTIONS.

Passed by the Young People's Society of Christian Endeavor in Farina, Ill., Jan. 7, 1893.

WHEREAS, Our all-wise heavenly Father, having called from earth our companion and Endeavor friend, Gertrude Irish, therefore

Resolved, That in her death we lose from our midst a constant, earnest Christian, a cheerful and faithful heart; and while we shall miss the wholesome influence of her character we freely submit to the Master's will, being comforted in the thought that she is infinitely more and eternally blest.

CHAS. F. MAXSON,
EDITH WHITFORD,
HATTIE WELLS,
MILLIE WHITFORD,
INA BURDICK,
MYRTIE CROSLY,

} Com.

WHAT A FARMER DID.

He was Samuel Laird and he lived five miles from Lexington, Kentucky. He said to his pastor, Dr. Robert J. Breckenridge, "Tell me what to do with my money; I have more than I need." The wise minister advised him to put his money into institutions that should endure and bear fruit forever. He gave \$10,000 for the foundation of Danville Theological Seminary and \$12,000 for Center College at Danville. Now a hundred men in that country, largely farmers, are graduates of the college, making a society of remarkable intelligence, themselves getting more out of life and putting more into the work of the Kingdom than often happens; while the Seminary has given multitudes of young men to the ministry and still is sending them out into the harvest fields. Toward the close of his life Mr. Laird said: "I came into this country with seventy-five cents; now I am richer than any of my neighbors, while I have given away more than any of them is worth." "There is that scattereth and yet increaseth." And farmers are not the only men who may wisely put money into beneficent institutions.—*Church at Home and Abroad.*

POPULAR SCIENCE.

ORDINARY grated horse-radish, eaten at frequent intervals during the day and in connection with food at the table, if food is eaten at all, has been found remarkably efficacious in banishing the distressing cough that frequently lingers after all the other symptoms of the grip have gone. It can do no harm to try it, at all events.

THE LONGEST RAILROAD.—The construction of the world's longest railroad is progressing rapidly along the river valleys and across the steppes of Siberia. The western extremity of the road is the mining town of Miask, on the eastern side of the Ural range, and its eastern terminus is at Vladibestok, on the Sea of Japan, making a total length of 4,785 miles.

TO PURIFY WATER.—For household use on a small scale water can be easily clarified and purified by placing a layer of clean cotton, two or three inches deep, at the bottom of a glass percolator, such as is used by druggists, and pouring the water to be filtered, to which solution of alum has been added, into the percolator, and allowing it to drip through into a clean vessel placed to receive it. The alum solution is conveniently made by dissolving half an ounce of alum in a quart of water, and of this solution a scant teaspoonful should be added to each gallon of water to be filtered. Alum is now used in a number of filtering and purifying systems, which of late years have been brought prominently before the public by their inventors or the companies controlling them.

THE CONVERTIBILITY OF SPEED AND POWER.—Starting from the most general and obvious means of conveying power from motor to machine—the common leather belt—Sir R. Ball remarks that a light, fast running cotton rope may be substituted for the heavy, slow-running belt, when the conditions are favorable to the exchange of speed for weight. Following up the line of reasoning thus presented, Sir R. Ball shows that a rope as light as sewing cotton, running at the speed of a rifle bullet, would carry a horse power. Proceeding to the extreme case of the lightest kind of line known (that of a spider's web) and the highest known velocity of travel (that of light), Sir R. Ball arrives at the astounding conclusion that if a line of spider's web could be driven at the speed of light, it would carry something like 250 horse-power.

HOW TO CHOOSE ORANGES.—The expert orange buyer does not select the smooth, clean-skinned fruit invariably, nor does he object to a heavy percentage of rough, dirty skins. The latter are not always easy to sell, but they invariably give the greatest satisfaction. This is because in the case of oranges, as with almost any fruit, beauty is only skin deep, and the insects which infest orange groves and extract sweetness from the fruit much as bees draw honey from the finest flowers, only attack the sweetest and choicest to be found. The effect of their efforts is to roughen the skin by perforating it, and hence dust is retained instead of either falling or being brushed off the untouched skins. The fruit within the latter having been rejected by the insects on account of a lack of sweetness is not so palatable as that in the rougher looking skins; and it is decidedly a good plan to follow in the footsteps of the busy little creatures who can tap an orange and ascertain how sweet it is in a manner no man could attempt.

THE NEW COAST SIGNAL.—The hydrophone of Capt. MacEvoy consists of two parts. One is a kind of miniature diving-bell of iron, in the top of which is a copper box enclosing a sensitive ebonite vibrator with carbon attachments, this apparatus being sunk in the water off shore at a depth of five to fifteen fathoms. Electrical connection is made by wires with a land station from two to five miles away. At this station, a so-called kinesiograph, which is a modified galvanometer, indicates every movement of the submerged vibrator, and may be so arranged that when the vibrations are strong lights will be flashed, bells rung, or a gun fired. The propeller pulsations of a torpedo boat give both visible and audible signals when the vessel is a half mile from the sunk, en case, and those of a man-of-war at a distance of a mile. It is proposed to establish hydrophones at suitable places along coasts, not only for warning against hostile vessels in time of war, but as a means of causing automatic signals to be given vessels approaching too near dangerous headlands in a fog. In the recent satisfactory tests of the hydrophone by the British War Department, the vibrating apparatus, weighing about 340 pounds, was sunk in seven fathoms of water 300 yards from shore.

EDUCATION.

—NEARLY all the capable lawyers, physicians, teachers and ministers, among the Negroes of the South, were educated in the Christian schools.

—THE United States has 210,000 public schools, taught by 334,000 teachers, attended by 12,500,000 pupils, and costing annually \$119,000,000.

—It is announced that President Harrison has been secured as lecturer of the Stanford University at Palo Alto, Cal. If the report is correct the University is to be congratulated upon its acquisition. Few men can talk more appropriately and instructively on national problems than President Harrison, and what he has to say is always worth hearing.

—By the death of Mrs. Jane C. Gammon, the Methodist seminary at Atlanta, Georgia, becomes the possessor of nearly \$750,000. Mr. Gammon left a large estate worth, it is said, over \$1,500,000. In July, 1891, Mr. Gammon died at his home in Batavia. By the conditions of his will his wife had the use of the estate during her life, and at her death one-half of the property went to the heirs and the other half to the seminary.

—MISS MARY E. GARRETT, daughter of the late John W. Garrett, President of the Baltimore & Ohio Railroad, has given \$306,000, in addition to \$50,000 heretofore given to make up the endowment of \$500,000, upon the completion of which the trustees of the Johns Hopkins University, several years ago, agreed to give to women precisely equal advantages for a higher medical education that it now offers to men.

—BARNARD COLLEGE has received an endowment of the \$100,000 required to construct suitable buildings for the "Annex." Columbia has secured the beautiful site now occupied by the Bloomingdale Insane Asylum on the Western Boulevard, between 116th and 120th streets. Within one thousand feet of this spot the new quarters must be erected. The donor of the money insists upon a strict incognito, but will name the woman's building when it is completed.

SPECIAL ANNOUNCEMENT.

We have made arrangements with a number of high grade publications whereby we can offer them in connection with the RECORDER at a very low price. All new subscribers, or any who are already on our list who will pay all arrearages on their subscriptions, and one year in advance, can avail themselves of this arrangement.

RECORDER, \$2.	Harper's Magazine, \$4.	Both for \$5 25
" " " " Weekly	" " " "	" 5 45
" " " " Bazar,	" " " "	" 5 45
" " " " Young People,	\$2.	" 3 75
" " " " Century Magazine,	\$4.	" 5 60
" " " " St. Nicholas,	\$3.	" 4 60
" " " " Wide Awake,	\$2 40.	" 4 00
" " " " Babyland,	50 cents.	" 2 40
" " " " The Pansy,	\$1.	" 2 85
" " " " Our Little Men & Women,	\$1.	" 2 85

HOLIDAY OFFER ON BIBLES.

BAGSTER PEARL, 16 MO.		Regular price.	Reduced to.
8010.	French seal, limp, round corner, gilt edge	\$ 1 25	\$ 1 10
8015.	French seal, divinity circuit, round corner, gilt edge	1 50	1 25
8080.	Levant, divinity circuit, round corner, gilt edge, leather lined, silk sewed	4 00	3 25
BAGSTER RUBY, 16 MO.			
Printed from entirely new plates.			
8110.	French seal, limp, round corner, gilt edge	2 00	1 75
8115.	French seal, divinity circuit, round corner, gilt edge	2 40	2 10
8118.	French seal, divinity circuit, round corner, index printed on edge	2 75	
8117.	French seal, divinity circuit, round corner, red and gold edge, leather lined	3 00	2 50
BAGSTER BOURGEOIS, 8 VO.			
Size, 10 x 7 1/2 x 1 1/2 inches.			
Printed from entirely new plates, fac-simile page with all other sizes.			
8415.	French seal, divinity circuit, round corner, gilt edge	5 00	4 25
8420.	Persian Levant, divinity circuit, round corner, gilt edge, leather lined, silk sewed	6 50	5 25
8430.	Levant, divinity circuit, round corner, gilt edge, leather lined, silk sewed	9 50	
8435.	Bagster's Best Levant, divinity circuit, round corner, red and gold edge, calf lined, silk sewed	12 00	10 00

Order by number.

BOOKS FOR HOLIDAYS.

Ben Hur	1 50	1 25
Holidays at the Grange	1 50	1 15
Scarlet Letter	75	80
Tom Brown at Oxford	1 00	80
Uncle Tom's Cabin	1 00	80
Macaulay's England, 5 volumes, 12mo.	5 00	3 00
Hume's England, 6 volumes	6 00	3 00

Please write for information, with stamp, and get the price of any book you may desire.

J. G. BURDICK, Room 100, Bible House, N. Y.

SPECIAL NOTICES.

THE Quarterly Meeting of the DeRuyter, Otselic, Lincklaen, Cuyler Hill and Scott churches will hold its next session with the Otselic Church, Jan. 28, 29, 1893. The following programme has been prepared:

SABBATH.

11 A. M. Sermon by B. F. Rogers.
1.30 P. M. Conference meeting, conducted by L. R. Swinney, followed by communion.

7 P. M. Sermon by O. S. Mills.

FIRST-DAY.

10.30 A. M. Business session.
11 A. M. Sermon by L. R. Swinney.
7 P. M. Sermon by B. F. Rogers, followed by closing conference.

It is earnestly desired that each church be well represented.

COMMITTEE.

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.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton, R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Waterford, Conn.—Olliver Maxson. Shiloh, N. J.—Geo. Bonham. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Spicer. Salemville, Pa.—Geo. B. Kagarise. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. New York City, N. Y.—Rev. J. G. Burdick. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. West Edmeston, N. Y.—Rev. A. Lawrence. Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Lincoln Centre, N. Y.—Rev. O. S. Mills. Scott, N. Y.—B. L. Barber. Leonardville, N. Y.—Edwin Whitford. Alfred, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Scio, N. Y.—Rev. A. A. Place. Richburg, N. Y.—Rev. B. E. Fisk. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—U. S. VanHorn. Garwin, Iowa.—Rev. E. H. Scowell. Billings, Mo.—Rev. L. F. Skaggs. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. R. S. Willson.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (2 lines), per annum, \$3.

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work.

UNIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. Bliss, President, Will H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y.

Equal privileges for Gentlemen and Ladies. Third Term Opens Wednesday, Feb. 1, 1893. A. B. KENYON, S. M., ACTING PRESIDENT. E. M. Tomlinson, A. M., Secretary.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 25 per year. Address John M. Mosher, Business Manager.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

L. A. PLATTS, President, Alfred Centre, N. Y. W. M. C. WHITFORD, Corresponding Secretary, Milton, Wis. T. M. Davis, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. M. TOMLINSON, President, Alfred Centre, N. Y. CHAS. STILLMAN, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

New York City.

POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH. D. E. TITSWORTH.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 80 Cortlandt St.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas. A. L. TITSWORTH, Sec., L. E. LIVERMORE, Cor. Sec., Dunellen, N. J. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. E. H. FOPK, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc

Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

WM. L. CLARKE, President, Ashaway, R. I. W. C. DALAND, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

E. B. SAUNDERS, President, Milton, Wis. EDA L. CRANDALL, Secretary, Edna Bliss, Alfred Centre, N. Y.; IFA MAXSON, Treasurer, Nortonville, Kan. ASSOCIATIONAL SECRETARIES.—Elbert W. Clarke, Westerly, R. I.; Edna Bliss, Alfred Centre, N. Y.; Geo. Shaw, Milton, Wis.; Fred Prentice, Adams Centre, N. Y.; Ernest Randolph, Salem, W. Va.; Eva S. Lee, Fouke, Ark.

MILTON COLLEGE, Milton, Wis. Spring Term opens Mar. 15, 1893. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. Euphemia A. Whitford, Milton, Wis. Cor. Sec., Mrs. W. H. Ingham, " " Treasurer, Mrs. E. M. Dunn, Milton, Wis. Rec. Sec., Mrs. E. M. Dunn, Milton, Wis. Secretary, Eastern Association, Mrs. Agnes Daland, Westerly, R. I. " South-Eastern Association, Miss Elsie Bond, Salem, W. Va. " Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y. " Western Association, Mrs. Byron J. Whitford, Nile, N. Y. " North-Western Association, Mrs. Harriet Clark, Milton, Wis. " South-Western, Mrs. A. H. Booth, Ham-La.

Milton Junction, Wis.

L. T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

CATALOGUE OF PUBLICATIONS

BY THE AMERICAN SABBATH TRACT SOCIETY. ROOM 100, BIBLE HOUSE, NEW YORK CITY, OR ALFRED CENTRE, N. Y.

BOOKS.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument, Part Second, History. 16mo., 268 pp. Fine Cloth. \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition. Revised. Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS OF THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition. Fine Cloth, 128 pp. 25 cents. Paper, 84, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HANDBOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests, and of Sabbath-keeping. 54 pp. Bound in paper, 15 cents.

TRACTS

WHY I AM A SEVENTH-DAY BAPTIST. By Rev. A. H. Lewis, D. D. Reprinted from the New York Press. 22 pp. Price 5 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW, AND THE SABBATH. By Rev. E. H. Scowell. 28 pp. Price 5 cents.

TESTS OF TRUTH. By Rev. H. B. Maurer, with introduction by Rev. E. T. Hiscok, D. D. 50 pp. Price 5 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 28 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 28 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. B. Wheeler, A. M. 82 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

'SABBATH,' 'NO-SABBATH,' 'FIRST-DAY OF THE WEEK,' AND 'THE PERPETUAL LAW' IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The True Sabbath Embraced and Observed. 16 pp. TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp. GERMAN TRACTS.—By Rev. N. Wardner, D. D. —1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christ? Keep as the Sabbath during 800 years after Christ?

EVANGELICAL TRACTS.—"God's Love," 8 pp "The Birth From Above," 7 pp.; "Sanctification," 7 pp.; "Repentance," 5 pp.; "Salvation by Faith," 5 pp.; "Time Enough Yet," 5 pp.; "Following Jesus," 5 pp.; "Will You Begin Now?" 5 pp.; "Salvation Free," 7 pp.; "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"THE SABBATH OUTLOOK." A 16-PAGE RELIGIOUS MONTHLY.

TERMS. Single copies, per year..... 50 cents. Ten or more, to one address..... 80 "

A. H. LEWIS, D. D., Editor. C. D. POTTER, M. D., Associate Editor.

COMMUNICATIONS should be addressed to Room 100, Bible House, New York City, N. Y.

"THE PECULIAR PEOPLE"

A CHRISTIAN MONTHLY

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and M. Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum)..... 25 cents. Foreign..... 50 "

Single copies (Domestic)..... 5 " (Foreign)..... 8 "

REV. WILLIAM C. DALAND, Editor, ADDRESS.

All business communications should be addressed to the Publishers.

All communications for the Editor should be addressed to Rev. William C. Daland Westerly, R. I.

"DE BOODSCHAPPER"

A SIXTEEN-PAGE RELIGIOUS MONTHLY

IN THE HOLLAND LANGUAGE.

Subscription price..... 75 cents per year.

PUBLISHED BY G. VELTHUYSEN, HAARLEM, HOLLAND

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"HELPING HAND"

IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared help on the International Lessons. Conducted by L. A. Platts, D. D. Price 25 cents a copy per year; 7 cents a quarter.

"OUR SABBATH VISITOR."

Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y.

TERMS. Single copies per year..... \$ 50. Ten copies or upwards, per copy..... 5c.

CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

"THE SABBATH OUTPOST"

A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY

By the South-Western Seventh-Day Baptist Publication Society.

TERMS. Single Copies per year..... \$ 50. Ten copies to one address..... 4 00.

ADDRESS: THE SABBATH OUTPOST, FOUKE, ARK.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEE'S MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.

Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.

Upon receipt of model or sketch of invention I advise as to patentability free of charge.

Your learning and great experience will enable you to render the highest order of service to your clients.—Beul, Butterworth, ex-Commissioner of Patents.

Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents.

I advise my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office.

BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C.

Mention this paper.

GRATEFUL--COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—Civil Service Gazette."

Made simply with boiling water or milk. Sold only in half pound tins by Grocers, labelled thus: JAMES EPPS & Co., Homoeopathic Chemists, London, England

CONTENTS.

We Make our own Future; Evangelization... 33
Sunday Opening of the Fair... 34
Renan and Ingersoll; Church Music... 35
A Great Art School; The Peculiar People of the South-Western Association... 36
Washington Letter... 37
SABBATH REFORM:—Correspondence from Lone Sabbath-keepers; Work for the Sabbath... 37
MISSIONS:—Paragraphs; Attention, Please; Friction; An Open Letter; From O. U. Whitford; A Month in the South... 38
WOMAN'S WORK:—Lady Physicians in China... 39
A School-boy's Treasure... 39
EDITORIALS:—Paragraphs; Important Educational Conferences... 40
From L. C. Randolph... 41
YOUNG PEOPLE'S WORK:—Paragraphs; President's Letter; The Deserted Village; Our Mirror—Paragraphs... 42
SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs... 43
HOME NEWS:—Scott, N. Y.; Adams Centre, N. Y.; Watson, N. Y.; Farina, Ill.; Smythe, S. D. 44
Tract Society—Board Meeting; What a Farmer Did... 45
POPULAR SCIENCE... 46
EDUCATION... 46
SPECIAL ANNOUNCEMENT... 36
SPECIAL NOTICES... 46
BUSINESS DIRECTORY... 47
CATALOGUE OF PUBLICATIONS... 47
CONDENSED NEWS... 48
MARRIAGES AND DEATHS... 48

CONDENSED NEWS.

Ex-Governor Thomas M. Waller, of Connecticut, will deliver the address to the graduating class of the Yale law school on June 27th, this year.

The Bombay branch of the Indian Currency Association has requested the government to immediately order the stoppage of the free coinage of silver.

The Austrian government has signed the agreement with the Rothschild syndicate for the conversion of 486,000,000 gulden paper rentes, and 60,000,000 gulden four per cent gold rentes.

Thomas C. Stearns has been appointed instructor of Greek in the Yale academic department. Mr. Stearns was graduated from Yale in the class of '86, and is now at Yale in the post-graduate school.

One morning last week a snow-plow on the Chicago & Northwestern road ran into the rear end of a passenger train which was stuck in the snow near Storey City, Iowa. Eight persons were slightly injured.

The will of Jay Gould has been admitted to probate in New York. Special guardian, Rollin M. Morgan, is given \$800 and special guardian Mapes \$1,000 for services in the probate proceedings by surrogate Ransom.

Six immigrants who arrived in New York Friday, on the steamer Dresden, from Bremen, were detained at Ellis Island on the ground that they came under contract to work in a factory in Pennsylvania. An examination of their case will soon be made.

Prince George, of Wales, it is said, contemplates a trip to the United States in the spring. His intention is to participate in the naval review in New York harbor with a few squadron of warships, after which he will go to Chicago and visit the Exposition.

One of the honors conferred by Emperor William recently was the appointment of the Duke of Edinburg as grand admiral of the German army. To make certain that the Duke would be prepared to appear as such a high naval officer the Emperor brought with him in his luggage the uniform of a grand admiral, which he presented to the Duke.

At Washington the convention of representatives of commercial bodies and the lake interests of the country, called by the Duluth Chamber of Commerce to organize a movement in support of the scheme to unite the great lakes and the ocean by a ship canal through the territory of the United States, assembled last week in the banquet hall of the Arlington Hotel.

The great Reading coal combine is broken. The New Jersey Central Railroad Company has withdrawn from it, and

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

Royal Baking Powder ABSOLUTELY PURE

hereafter will be operated independently, the same as it was before the agreement with the Reading and Lehigh Valley was entered into. The authorities at Trenton decline to speak about the matter, but an official of the Central has confirmed the truth of the news. He said Attorney General Stockton was in possession of a communication from the Central in which it is acknowledged that all its agreements with the roads in question are cancelled and terminated. This applies also to the leases under which the coal lands were recently absorbed by the combine. What influences moved the Central to take this step are not known, but undoubtedly fear of action on the part of the Legislature had something, if not all, to do with it.

MARRIED.

FRANKS—JONES.—At the Seventh-day Baptist parsonage, Westerly, R. I., Jan. 8, 1893, by the Rev. William C. Dalaud, Mr. Joseph Henry Franks, of Whitman, Mass., and Anna Bertha Jones, of Westerly.

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.

KELLOGG.—At Adams Centre, N. Y., Jan. 8, 1893, Holly G., son of F. S. and Ida Kellogg, aged 1 year, 7 months and 19 days.

He was a bright and happy little fellow, whose loss is deeply felt by loving parents. But Jesus called him. Matt. 18 : 2. A. B. P.

GREENE.—At her home, near Adams Centre, N. Y., Jan. 6, 1893, Louisa A. Greene, wife of Franklin Greene, aged 62 years, 3 months and 19 days.

Her maiden name was Washburn. For some months she had suffered from a heart trouble which finally developed dropsy, the fatal termination of which was unexpectedly sudden. She was a devoted wife and indulgent mother. She had long been a member and a faithful attendant of the Adams Church. The state of her health had admonished her for some time that death was near, yet she had no fear, but expressed a readiness to meet it when the Lord should call. She leaves her husband and four children. They are comforted with the thought that she belonged to the Lord's righteous, and that the "righteous hath hope in his death." Prov. 4:32. A. B. P.

IRISH.—In Farina, Ill., Dec. 29, 1892, of consumption, Gertrude Elizabeth, daughter of the late William B. and Amy E. Potter Irish, aged 17 years, 2 months and 20 days.

Gertrude was one of the first candidates whom the present pastor baptized and received into the Seventh-day Baptist Church at Farina, she being then in her 12th year. She has been a worthy member of the church and Sabbath-school, and an active member of the Christian Endeavor Society. During her decline in health, which has been a little more than a year, she has rapidly developed in womanly character, and it is believed also in Christian grace. During her sickness she has been cheerful, uncomplaining, and trusting. She said that some of the brightest hours of her life had been spent in her sick room. Funeral conducted by the pastor in the church on Sabbath, Dec. 30th. Text, 2 Cor. 4:17, 18. C. A. B.

Condition of the Alfred Mutual Loan Association.

For the Year Ending Jan. 10, 1893. REVENUE AND EXPENDITURE ACCOUNT. Dr. Dues... \$5,819 90 Interest... 2,117 70 Fines... 54 00 Entrance Fees... 16 75 Transfer Fees... 60 Premiums on Loans... 6 85 Bills Payable... 180 00 Loans Repaid... 200 00 Proceeds of Foreclosure Sale... 77 85 Legal Blanks Sold... 85 Cr. Overdraft due Treasurer... \$ 557 20 Paid on Loans... 4,400 00



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.

Table with financial entries: Paid withdrawing Stockholders... 1,658 39 Bills Payable... 180 00 Expenses of Business... 103 45 Foreclosure Expenses... 130 36 Interest on temporary Loans... 1 17 Balance in hands of Treasurer, (\$1,000 loaned, but papers not yet made out) 2,763 93 \$9,794 50

LOSS AND GAIN ACCOUNT.

Table with financial entries: Expense, (Salaries, Printing, etc.)... \$ 102 60 Undivided Profits... 1 44 Foreclosure Expense... 51 85 Dividend, (Six per cent)... 2,138 56 \$2,294 45 Cr. Interest... \$2,099 30 Premiums on Loans... 6 85 Fines... 54 00 Entrance Fees... 16 75 Transfer Fees... 60 Profit on Stock Withdrawn... 55 28 Undivided Profits... 61 67 \$2,294 45

RESOURCES.

Table with financial entries: Loans Secured as Required by Charter... \$49,400 00 Insurance on Mortgaged Property... 32 50 Due on Foreclosure Sale... 110 00 Balance in Hands of Treasurer... 2,763 93 \$52,306 43

LIABILITIES.

Table with financial entries: Advanced Payments on Dues... \$ 94 90 Undivided Profits... 1 44 Capital Stock: 1st Series, 119 Shares at... \$139 99—16,658 81 2d " 90 " " " 119 59 10,763 10 3d " 101 " " " 100 48 10,148 48 4th " 66 " " " 82 73 5,460 18 5th " 52 " " " 66 12 3,438 24 6th " 43 " " " 50 55 2,173 65 7th " 50 " " " 35 97 1,798 50 8th " 54 " " " 22 17 1,197 18 9th " 62 " " " 9 225 571 95 \$52,306 43

Present Number of Share-holders, 171.

Present Number of Borrowers, 56.

E. & O. E. L. A. PLATTS, Sec.

The undersigned, Auditing Committee of the Stockholders, have examined the books and accounts of the year, and the annual statement of the Secretary, and find the foregoing a correct exhibit.

D. A. BLAKESLEE, } Aud. Com. A. E. CRANDALL, } J. G. ALLEN, }

WORLD'S FAIR AND 1893.—The January issue of the World's Columbian Exposition Illustrated is fraught with rich illustrations and interesting information of the great Exposition which will be opened to the world May 1, 1893. Among the leading articles are "Paris Exposition was open Sunday," "World's Fair at Chicago," "Catholic Congress at the Exposition,"

"Transportation Exhibits," "Rules for Shipping and Labeling Exhibits," "Louisiana at the Fair," etc. The Woman's Department contains interesting information concerning the Woman's Exhibit. The frontispiece is Ex-Governor Penn, of Louisiana. Among the illustrations are Gov. Flower, of New York, and staff; Gov. Boies, of Iowa, and staff, as they appeared at the dedication parade; Live American Flag, composed of public school children; large views of the interior of the Great Building, and full page cuts of the Louisiana and Virginia State Buildings. The object of this publication is to make a Complete History of the Fair. Its pages will make a complete guide to the Exposition, and by studying the same the Fair can be visited much more satisfactorily and economically. The publisher wants good agents in each town. Regular subscription, 12 copies, \$2 75. Single copies 25 cents. J. B. CAMPBELL, Publisher, 159 Adams Street, Chicago, Ill.

Farm for Sale.

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

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

Alfred University Business Course ALFRED CENTRE, N. Y.

Full course of instruction in Penmanship, Book-Keeping, Shorthand and Type Writing. For further particulars, inquire of

Handwritten signature of Charles Stillman.

PATENTS OBTAINED. Terms Easy. Thirty-five years' experience. Examinations and Reports free. Prompt attention. Send Drawing and description to L. BAGGER & Co., Atty's, Washington, D.C.

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, 50 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."

J. D. Spicer