

# The Sabbath Recorder.

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## WHY NOT?

BY THE REV. L. E. LIVERMORE.

The conviction seems to be quite wide-spread, and yearly increasing, that the prevailing methods of Bible-study, in our Sabbath-schools, are not sufficiently in keeping with the progressive spirit of the times, and that they should undergo some radical changes. The plan of the International Series of Lessons has been widely used in the United States since 1866, and since 1872 this uniform series has been generally adopted in Europe and in the missionary schools of Asia and Africa.

This method had many things to commend it to general use. It has accomplished much good in various ways. It gave new impetus to Bible study, secured uniformity, encouraged county, State and national conventions, systematized study, enabled superintendents and teachers to secure the best helps, published by the oldest scholars in biblical literature. But while all this is true, there are good grounds for urging that this well-worn plan of Bible study shall give way to something better.

In other departments of thought and study, during the last quarter of a century, old methods have given way to newer and better ones. Public schools, academies, colleges and universities are constantly reaching out for improved methods of instruction. This progressive spirit of our times is becoming more and more diffused among the masses. The farmer, mechanic, teacher, physician, lawyer, or minister who is not progressive must give way to those who are. Fossils are curious, interesting and instructive relics of the past, but their chief use now is to lay on the shelf and be prized for their historic value. We need more living specimens and fewer fossils.

There is evidently less interest now in Bible study, according to prevailing methods, than when these methods were first adopted. The charm of novelty has worn away. We are found to be traveling in a circle. There is a demand for something more practical and more thorough. Following the historic and somewhat fragmentary methods of the past there should now be systematic topical instruction embracing the fundamental doctrines and truths of the Bible. If the International Committee is not ready to entertain the proposition for needed changes, then let the individual denominations take the work up in good earnest and make it far more successful than on the present plan. Some are already moving in this direction. The International Committee has repeatedly been urged to revise its methods but thus far without avail.

By commencing early in the year to agitate this question we may be prepared to commence next year with new and better methods of study if the demand for such a change in our denomination is general enough to encourage the undertaking. If we are mistaken in our estimate of the importance of this matter then probably there will be no move made to second the proposition and it will go by default.

## THE UNIVERSITY OF CHICAGO.

BY EDWIN H. LEWIS, PH. D.

The great school which, within a year, has sprung up as if by magic, has received its full share of public attention. At the same time it may be feared that the unprecedented rapidity of its growth, rather than its more important peculiarities, has been the chief object of general curiosity. The mere fact that, within twelve months, seven millions of dollars have been contributed to the founding of a new educational institution, and that, within the same length of time, an hundred and fifty instructors and six hundred students have assembled from all the world to form the institution, is, of course, without parallel. But this fact is not so significant as are the new educational plans of the University itself. In the first place it may be doubted whether any other great school has approached the University of Chicago in the flexibility of its curricula. This point will not be so striking to Alfred students as to most, for it may be safely said, to the honor of our far-seeing President Allen, that no college ever adapted itself with such wonderful success to the needs of students as Alfred has done. But the briefest examination will show how the whole Chicago system, from the requirements for entrance to those for the doctor's degree in laws, is a striking contrast to the old-time college. In the entrance examinations we find no less than six groups of subjects, and in three of these no Greek need be offered. Latin and some other language are indeed required in each case.

Once admitted to college the student finds practically no limitation of free choice of courses. He must, it is true, devote at least half of the four years' work to certain prescribed studies, Latin being obligatory in each course; but he may arrange the order of his freshman and sophomore studies about as he pleases. He may, for example, spend the first year in disposing of his classics and his rhetoric, taking, the next year, his modern languages, his mathematics and his science. He may enter school at the beginning of any term, as at Alfred. He may graduate whenever he is ready to, since degrees are to be conferred four times a year. Rotation of courses is assured, so that late-comers need not suffer. More than this, it is proposed to hold a summer session each year after 1893, so that the very poor student and the very strong student may have every possible chance. These provisions show, it is evident, far more consideration of the individual needs and powers of students than can be found in the ordinary college of whatever rank.

The amount of class-room work required from under-graduates is fifteen hours a week. The courses are classified as majors and minors, the minor representing four or five hours of recitation per week, the major representing eight or ten hours per week. The normal work of a student is supposed to be one major and one minor. This, of course, means that the student will recite ten hours a week in the subject which he treats as a major, and five hours in

the one he treats as a minor. In the last two years of the college course, and in the graduate school, this plan seems to work admirably. The older the student becomes, the more important grows the habit of concentration. Thus far, however, the tendency among the instructors of the University is toward offering minors alone for freshmen and sophomore. Thus these students are permitted to carry three subjects at a time, a number which probably marks the limit at which really scholarly results can be expected from any student. In the graduate school the same number of recitation hours are required, except that one hour of seminary work counts as two hours of recitation, and that at the discretion of the instructor, a student who does enough extra study in connection with a minor course, may receive credit for a major.

The formal organization of the University exhibits certain new features. The work of the first two years in college is called, not the work of the freshman and sophomore classes, but the work of the "academic college," and in like manner we have a "university college," representing the junior and senior years. Courses offered in the university college are open to graduates, and certain courses in the graduate school are open to the university college. Here we have a point of contact between college and university.

The graduate school, upon which the chief emphasis is laid, offers courses leading to the doctor's degree in philosophy, and plans to provide for the attainment of the doctorates in divinity and laws. This is quite as it should be, of course, and will work a transformation in the popular significance of the degrees of D. D. and LL. D. To attain the latter degree one must have received his doctorate in philosophy and spent three years more in resident study. No honorary degrees will be conferred by the University.

Schools of law, medicine, fine arts, engineering, and pedagogy, are to be established. There is already a divinity school. No provision has been made by which a senior in college may begin professional study in this divinity school before his graduation, but he can find in the university college courses which are studied in theological seminaries. Here he may get his Semitics, church history, comparative religion, New Testament Greek.

The University Extension Department is a successful experiment. It has its own faculty (although many members of the other faculties give a part of their time to extension work), and already boasts twelve thousand pupils living in Chicago, in the suburbs of Chicago, and in other cities. It may here be said that the enthusiasm which Chicago is displaying in educational work is one of the most hopeful signs of the approach of a day when this overgrown city shall forget to boast and learn to study. Never was city more in need of the refining and subduing influence of letters. And, in spite of Chicago's six thousand rum-shops as against only one good book-store, never were scholars more heartily welcomed to a city than have been the faculty of the new University by the people of the Western Metropolis.

## SUNDAY AND THE WORLD'S FAIR.

HEARING AT WASHINGTON.

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

(Continued from last week.)

The hour from 10 to 11 A. M., Thursday, Jan. 12th, was given to the advocates of closing, under guidance of Dr. W. W. Atterbury, Secretary of New York Sabbath Committee.

Dr. Atterbury said that his Committee had worked for many years for the preservation of the "civil" features of Sunday; it did not favor extreme measures touching the religious features of the day. He read a letter from Mr. Parsons who urged that Congress could not consistently repeal the existing law after taking the money already appropriated; and that Congress was bound to give some special recognition to Sunday. Also a letter from John Bigelow, ex-minister to France, who urged that the question at issue was not theological or ecclesiastical; that the Exposition was known in law as a "Fair," and as such the law should forbid Sunday opening, as it would forbid any business enterprise; that the "Discovery of America" was only a "catch penny" advertisement for the benefit of a business undertaking. Mr. Bigelow severely condemned the Chicagoans and declared that the secularization of Sunday by opening the Fair would be the greatest possible calamity to the whole country.

Bishop Hurst, of Washington, "spoke for four and one-half or five millions of Methodists," all of whom opposed opening; he said that many of the Conferences had advised their members not to attend the Fair if it was opened on Sunday; that greed for money lay at the bottom of the movement; that the conscience of the nation would hold the repeal as violation of a contract, and that the masses of the American people did not desire a Continental Sunday.

Mr. Belknap, a member of the New York Sabbath Committee, said that this was a question of "belief," the majority of the people believed in a rest day each week; that the United States were founded as an asylum for the oppressed, and that Sunday laws were needed to preserve the laboring men from oppression.

Rev. Dr. McKim, of Washington, declared that there was no middle ground; there must be entire opening or entire closing; that the latter should be, for sake of railroad men and the persons employed in and around the Fair. Closing the Fair is not religious legislation any more than the law requiring monogamy is; that the tendency to destroy Sunday through foreign influence is perilous in the extreme.

Mr. Agnew, of Boston, opposed opening as a revolution of our history on such questions; as hastening the coming of the "Continental Sunday"; as promoting immorality; as debasing conscience; as endangering the Republic; as destroying reverence for God. He condemned the inconsistency of the Chicago managers.

Prof. Grinnell presented petition of 600 citizens of Frederick, Maryland, against opening.

Dr. Herrick Johnson, of Chicago, spoke in reply to Mayor Washburne, who spoke on Tuesday. He made the following points. The city government of Chicago has no official connection with the Fair; to close it on Sunday will not "break faith" with foreign nations; hospitality does not demand a change in our habits; this is a Christian nation according to Supreme Court decisions; to the *dies non* granted the President in case of signing bills; to thanksgiving proclamation, etc. He sharply assailed Dr. Thomas, of Chicago, (who is expected to speak for opening) the Woman's Club of Chicago, the Seventh-day Adventists, and Seventh-day Bap-

tists, as representing only a meagre minority, of little account. He declared that "working men" were often wrong; they demanded an open Fair, and anarchy as well; that the plea of the Chicago delegation was "the voice of a demagogue and not the voice of the better classes of that city."

Dr. Johnson was quite unwilling to yield the floor, although assured by the Chairman that he had had full twenty minutes. This ended the time for the friends of closing. And the Chairman introduced Mrs. Boysen, of the Woman's Club of Chicago, "which has a membership of 500 women of all religious faiths; organized and incorporated to further the highest good of women and of society." She desired to contradict statements concerning Chicago. This club asks for opening on broad and dispassionate considerations; that this is a *World's Fair*, and not a provincial gathering. A great change has taken place in the minds of the women of the United States as shown by canvass among all classes. Chicago, as "hostess," has the right to determine how her visitors can be best entertained, what restrictions should be placed upon them; if the Fair is closed no adequate provision can be made for the crowd, by churches, or W. C. T. U.; the base ball clubs have announced their purpose to care for the crowd if the Fair is closed. She gave some sharp shots at Mr. Ramsdell's "Revival of religion," spoken of yesterday, in view of the fact that summer heat increased empty pews in Chicago churches with amazing rapidity. (Disturbing murmurs of disapproval by the friends of closing were here condemned by the Chairman. This occurred more than once during the morning.)

Mrs. Remick, of Chicago, followed; she made a calm but earnest plea for "a still Fair, such as Christ's idea of the Sunday would sustain." She declared that the Sunday was not in any sense the successor of the Sabbath; that the latter was observed for 300 years after Christ; that Sunday was never put forward as "the Sabbath" until the Puritan movement. She analyzed the contradictory claims of the speakers in favor of closing. Some of them had plead that the issue was wholly a business one; some that it was wholly religious. She made a strong point that Chicago, with 600,000 foreign population, never had, and never could, present an "American Sabbath" such as men asked for; that all forms of evil will go on outside the gates, and will be much increased if the gates are closed; that the local saloon keepers desire closing; it will be opened to a few thousand favored ones, as the Fair in Philadelphia was, even if the law is not repealed, etc., etc.

Mrs. Washburne, wife of the Mayor of Chicago, spoke next. Hers was the most pungent speech of the morning; it abounded it neatly sharpened and adroitly put sarcasm and argument; the advocates of closing were numerous and contradictory. Some urged closing on business ground, some on religious. Some preached as though the Committee was a Sunday-school Convention; others "talked down to them" as though they were children without information or opinions. She presumed that the advocates of closing deemed such methods "good enough for Congressmen;" it was not "dishonorable" for Chicago to ask Congress to reconsider its action when the magnitude of the enterprise had shown that the overwhelming crowds could be best cared for by opening. She respected Christian men who had faith, but not those "who believed in prayer but resorted to boycott;" there was danger in persecution by illiberal and uncharitable majorities, such as the

friends of closing claimed to be; if Congress could rightfully close the Fair, it should stop "Sunday trains," and kindred prevailing forms of Sunday work; better entertain foreigners with Christ-like liberality and charity, than force them by law to obey our religious ideas.

Susan B. Anthony said her Quaker blood revolted against the effort to compel men to observe Sunday by law. She sketched the changes that have come even in staid Philadelphia, since the time when street-cars were not, and museums and parks were closed on Sunday. She plead for working women all over the land who were saving pennies that they might spend a few days amid the wonders of the Fair.

Rev. H. W. Cross, Presbyterian clergyman of Ohio, appeared in behalf of "intellectual honesty" to protest against the methods by which the advocates of closing counted their petitions; it was too much like "voting early and often;" he knew that the same persons had been counted, as members of "the church, the Christian Endeavor Society, the Sunday-school, and the Temperance Society," this was neither intellectually nor morally honest; he objected to the exultation of the advocates of closing that they "controlled Congress" by such petitions.

Rev. Dr. Savage, of Boston, spoke next. He said there is no such thing as the "Christian Sabbath" which the advocates of closing assume; Bible and fourth commandment know only Saturday as the Sabbath; they know nothing of Sunday; the Sabbath was Jewish and Christ abrogated it; "early church" kept the Sabbath and knew nothing of a "sacred Sunday;" Constantine, a debased and murderous Emperor, began Sunday legislation as a pagan; work was not prohibited until the sixth century, and Luther, Calvin, and others did not believe in such a Sunday as "closing" sought; the Fair will be of great value as an elevating exhibit, and should be open on all days. Concerning the "millions" represented by petitions, he said (deferentially) "figures may not lie, but liars will figure;" it is childish folly to say that "God will be angry" if the Fair is opened on Sunday; if the Fair is helpful and elevating to men on Monday it will not debase them on Sunday.

A. H. Lewis spoke next in behalf of the Seventh-day Baptists, who have been fighting the battle for religious liberty before Congress from time to time during all this century. He asked for a repeal of the present law, because, although by indirection, it was essentially religious. He urged the following points:—Historically, all Sunday legislation is religious. The first was pagan, it gradually combined pagan and Christian, civil and ecclesiastical elements. The English laws out of which ours grew were pre-eminently religious. The colonial government was intensely theocratic. Sunday laws of our early history were deeply religious, and extremely rigid. In spite of them all, the decline of regard for Sunday has been steady and revolutionary. At the present time, with rare and unimportant exceptions, the Sunday laws are not enforced; all corporations, and all forms of business disregard them at will; they do not save Sunday, there is little or no conscience behind them; they do not and cannot create conscience. Opening the Fair is only a side issue, a temporary incident in the real struggle; that is far broader and more important; Sunday is secularized, and destroyed by appealing to the civil law, when religious conscience is the only ground on which any true Sabbathism can exist. Con-



gress should not interfere and attempt to establish the constitutionality of Sunday laws, when the decisions of the lower courts are most contradictory, and no case has been decided by the highest court; let the civil law take its hands off and turn the whole question over to the realm of conscience and religion where it belongs.

Rev. Mr. Brooks, of—, declared that Christianity and Sunday-observance stand or fall together; that these times are too critical to allow any change in the existing law.

Mr. Ringgold, of Baltimore, author of "Law of Sunday," etc., made an impassioned plea for religious liberty; the movement to close the Fair is religious and only that; churches and clergymen do not make such frantic efforts for a "civil institution" only; he was not in the secret employ of Jehovah, as some of the advocates of closing claimed to be, but he was sure that God was not angry because men do not hallow a day which has no place in the Bible and no foundation except sectarian dogma.

Mr. S. P. Putman, of California, declared that each man had the "natural right" to use it, Sunday, as he chose; that when men are forced by law to be idle, evil is sure to ensue; if the law may say what *days* men shall rest, it may also determine what "hours," etc.

This closed the hearing for the day. The interest was intense through the entire time.

On Friday, Jan. 13th, the hearing was opened by Rev. Makay Smith, of Washington. He urged that since the law for closing had been made there should be no question raised as to its constitutionality. Keeping Sunday as different from other days is almost the only specifically American custom, and it should be perpetuated; Sunday toil is enslaving; it is easy to carry "liberty" too far.

Rev. Dr. Atterbury rejoiced in the greatness of the Exposition, and in the enterprise shown in Chicago; he would treat the question with "sweet reasonableness;" he argued that closing should be sustained on the ground of a "civil rest-day" and not on religious grounds. All Europe is seeking to lessen Sunday labor on humanitarian grounds; we should not increase. Mr. Atterbury's position was in strong contrast with the "religious" grounds which many clergymen urged.

Col. Shepard read telegrams announcing that saloonists of Chicago desired opening. Mr. Botsford, of Boston, presented petitions in favor of closing from men of that city.

Rev. Dr. Knowles, Secretary American Sabbath Union, urged closing in a calm and dignified appeal, which included the following points: multitudes of toilers have asked for it; many clergymen from New Orleans, St. Louis and other points ask for closing in behalf of their people. He read a telegram for Dr. J. L. Hurlbut, asking for closing in the name of 300,000 Sunday-school teachers of the M. E. Church; to open the Fair would destroy confidence, which is already impaired, in the Chicago managers; laborers, especially railroad men, must be protected; God will punish the nation if the law for closing is repealed.

Rev. Dr. Doney, of Philadelphia, spoke for Scranton, Wilkesbarre and Pennsylvania, in favor of closing.

Dr. George, Secretary American Sabbath Union, made the closing speech in favor of the existing law; this is a Christian nation, and should keep the "Christian Sabbath;" it is too late to dig up the foundation on which Sunday laws rest; it would not be fair to open the Exposition when part of the exhibits are covered;

why give up the fourth commandment, and not all the others.

Against closing. Thomas P. Morgan, representative of labor organization of Chicago, and the United States, opened the hearing against closing. He spoke with great earnestness, bordering sometimes on bitterness against all "evangelical clergymen," in England and the United States, as the enemies of working men; as those who really opposed their advancement and then appeared before the Committee, posing as the "friends of labor." He charged the clergymen before the Committee as misrepresenting laboring men and their wishes. Making allowance for much misapprehension on the part of Mr. Morgan, as to the real feeling of clergymen and the church, his remarks impressed one most painfully since they showed how deep and wide a chasm separates the masses of laboring men from the "evangelical churches." The substratum of fact which underlaid his remarks made them doubly interesting. He announced himself as a "social Democrat," a friend and follower of Karl Marx; Chicago workingmen, who have liberally supported the Fair, had built its building; had the right to be heard; he presented abundant documentary proof that the great mass of the workingmen desire an open Exposition on Sunday. Among those whom he represented were the German saloon keepers of Chicago.

Mr. Askew, of Chicago, said the labor assembly there had by its eighty organizations voted solidly against Sunday closing. All labor organizations, except the locomotive engineers, were against it. In support of this declaration he laid before the Committee official resolutions of the Carpenters' Union, the Knights of Labor, orders of Railroad Trainmen, Firemen and Telegraphers, Carriage and Wagon Workers' Union, the trade and labor assemblies of St. Louis and Minneapolis, the cigar makers, horse collar makers, machine wood workers, tailors, iron molders, machinists, stone masons, boot and shoe makers, and other unions. He could get many more with a little time.

The Rev. Dr. Thomas, of Chicago, argued that the matter of going to the World's Fair on Sunday should be left to each person's conscience. Sunday opening was not a desecration of the Sabbath as assumed by the other side. Business and pleasure were inseparable from any great movement or enterprise, but the Fair was not a business project or a vast show. It was made possible by the gifts of the people, who did not expect to get their money back as they would from a business venture, and certainly not \$20,000,000 for a great show or circus. The Fair was a school and a church for the exhibition of nature and man's progress, and appealed to the intellectual and moral life of the nation.

This closed the hearing which was in all respects the greatest in extent and interest ever held before any committee of Congress. Some general conclusions drawn by the writer will be given under another head.

HE simply places himself by our side, and shows us a perfect life, God's life on earth in man; and he says, "You are to be saints and heroes, every one of you, in the only true sense, just where you are. That is the reason why I have come to you where you are." He uses no compulsion, no violence. He does not put his power in the place of your liberty. Whoever lives the heroic or saintly life will do it of his own choice, his free will. There is no manhood, womanhood, character, otherwise.—*Bishop Huntington.*

## MAKING THE MOST OF YOURSELF.

BY REV. CHARLES F. WEEDEN.

Make the most of yourself as you are. Your failure in life cannot be attributed to any lack of personal ability. At the start you have all that is necessary to success. You have yourself. Your personality is worth everything to you. The finest war-ship of our new navy completely equipped from search-light to rifle gun, if it had no human will behind it, might be captured by a skiff with a resolute man aboard. Add to the power of will that of reason, thought, affection, hope, and you have a value immeasurably great as your capital in life. Accept the situation in which you are placed and make the most of yourself by the powers you possess and by the agencies which are offered.

One of these agencies is your time. Make the most of it. To lose time is to permit some value which you own to be lost. It is a nugget of gold unmined. It is a precious portion of life undiscovered. It is something thrown away which involves grand possibilities. There are two common ways of losing time—by loafing and by misuse. The former is abominable, the latter deplorable. There is a great deal of reverie which is mistaken for thinking. There is much of imagination which is counted reality. Many are "busy," few are industrious. For the most part the regular hours of duty, the working or study hours, are not so liable to misuse as the interval which falls to us outside the daily routine. Making the most of one's self will be making the most of recreation hours, the chink moments, of the time which is specially our own and for which we are directly responsible to no one. Modern social life may become so absorbing as to occasion a serious misuse of time. Time is the "stuff life is made of."

Then, too, make the most of your opportunities. These, very likely, will not suit you. They seldom do. We must take the world as it comes to us, not as we would like to have it. No opportunity is insignificant. It is proverbial that an over-whelming majority of successful men began life with meager chances. Make the conditions favorable by accepting them. Be determined to use present means for a higher climb. Using opportunities multiplies them. They will help reveal what you can do best, and along that line is your success. Obstacles should not hinder. They are not so invincible as they appear. The blind Herreshoff brothers of Rhode Island furnish an example of surmounting difficulties which is unusual. One of them is an accomplished musician and linguist. He has lately planned with much skill the entire building which is to be his future home. The other is the famous boat-builder. He has learned to detect by the touch of his hand the slightest flaw of his workmen. His recent achievement is the wonderful *Gloriana*, the winner in the yacht races of 1891. Opportunities will require your biceps and your brain. Go at them with sledge-hammer purpose. The abilities we have are never increased till we give full scope to their powers. When a baseball captain calls, "Play ball!" it means business for every player, it means the concentration of wit and muscle to win the game. We never know what we can do until we try our best. Neglect not the gift that is in thee. Indolence is fatal. Gossip is idle—and mean too. Laziness is practical suicide.

Finally, make the most of yourself as you *hope to be*. Have an ideal. You have thought of this before but have you done anything about it? Only the definite ideal is helpful. Choose your hero. Look to some goal. Be very sure that your aim is the highest—something above you, something that calls for your pluck, your self-reliance, your manliness—some noble endeavor which will exalt and complete your being. Many try to make use of what comes to them, a host labor incessantly, and yet life may seem to them an insipid thing. The failure is the absence of a worthy ideal, for it is this ideal which will reward devotion, which will ennoble opportunities, which will sweeten toil and fulfill the purpose and the hope for which we live.—*Congregationalist.*



## SABBATH REFORM.

### SUNDAY IN BRADFORD.

The Sunday question has received a pretty thorough discussion, during the past few years, in the little city of Bradford, Pa. While the clergymen of the city have been persistent in their efforts to strengthen the cause by moving the local government to enact and enforce stricter laws, some of the newspapers have given free publication to the arguments of Seventh-day Baptists. Thus the *Daily Era*, of Jan. 11th, publishes a letter from Bro. Geo. Lyon, under display head-lines as follows: "Observance of Sunday," "Geo. H. Lyon writes a pointed letter on the subject," "Injustice of Some Religionists," "They Would Deprive People of Personal Liberty," "The Seventh-day Shown to be the Sabbath." The following is the letter thus introduced:

I wish to say some things about the movement again on foot to try a compulsory observance of Sunday in Bradford. The work outlined is in two chapters. Chapter one is for the good women to secure signatures of citizens so far as they can be obtained, requesting the closing of all places of business on Sunday. Chapter two is to raise a fund of money through the cowboy with which to apply the law and prosecute those who do not comply with the request. Chapter one is being enacted. The names of the pastors of the city churches and other names began to be secured last Thursday. Making the request, or complying therewith, is justly the privilege of whoever wills to do so. It seems to me equally my privilege to inquire why the request is made. No reason is stated on the petition which I saw. Perhaps they are so commonly known that an inquiry from me in reference thereto is an affront to the patience of the petitioners. They may think me captious to ask for a statement of reasons so well-known. Nevertheless, I am disposed to avail myself of the right to ask. I am acquainted with reasons commonly given and my scrutiny of them shows them to be at fault or defective.

Sunday, they say, is the Sabbath. Is it? If so will they please show me the credentials making it the Sabbath. I read in the Bible: "The seventh day is the Sabbath of the Lord thy God." Sunday is not the seventh day, but the first day. I have been utterly unable to find a line of Scripture making Sunday or the first day of the week the Sabbath. If any one will show me any commandment in the Old Testament, or in the New Testament, making Sunday the Sabbath, I will cheerfully and gladly observe it. Is not that a fair offer? Is it not so fair that it should be first incumbent upon them to refer me to it before they can justly base a claim that I do any wrong in engaging in my ordinary occupation on Sunday? If there is no such word, who shall say it is a sin for me to work on that day?

But say they: "You are to keep one day in seven, and the law of the State says you shall keep Sunday. That is one day in seven. You must obey the law of the land." Please show me the Scripture where it says one day in seven. I cannot find where it so reads. In my Bible it is the definite article. "The seventh day is the Sabbath." The stake is first set. "Remember the Sabbath-day to keep it holy." That is a starting point. It is pointed out. From our known position we can commence to reckon. The words which follow, saying, "Six days shalt thou labor and do all thy work," were not spoken until a point was first made from which to reckon. What was clearly indicated at the beginning, is no less clearly and definitely marked at this present time. The monument of the Sabbath, the memorial of creation, is the one only of all monuments of the earth that stands unshattered, unmoved during the ages since the first Sabbath dawned for Adam. The iteration of it on Sinai, expressly identifying it in its memorial place, the recognition of it by Christ, and the concurrence of all the world, establish it too surely to leave occasion for cavil.

There is no conflict of reckoning among all the nations of the earth. On every continent and by the people of every language, where the division of the week is known, there is agreement as to which is the first day and which is the seventh. The Jews scattered among all the nations, when they come together are agreed. The Mohammedans, who observe Friday, number that the sixth day and Saturday the seventh. The name

which they apply to the seventh signifies a day of rest, notwithstanding their observance of the other day. The Catholics, keeping Sunday, still concur in calling Saturday the seventh day. Protestant Christians agree in this. Tribes of Africa are found in the North, West, South and East which have the division of the week, and wherever they are found having the week they agree in the order of the days. The Mongols, a populous people occupying the north part of China, have the week concurring with all others. Rev. Dr. Wm. Jones, of London, England, has compiled the evidence in 162 languages, or dialects, in the various quarters of the world, in each of which the name used for the seventh day signifies a day of rest or of worship. It is not so generally observed as such, but the evidence is overwhelmingly conclusive that in their history, when their language was being formed, they had the week and evidences of the Sabbath. Assyrian and Chaldean tablets bear the same testimony. If there had ever been a lapse of the days of the week among any of the nations, when they come together there would be conflict and confusion. In the chronology of years there is confusion; but the succession of the weeks unbroken is too well attested to give place for doubt. We have leap year, but that does not give a week of eight days. We changed from old style to new style, and we reckon by one chronology, or by another; but history does not furnish an instance in these changes of a week of eight or six days. Amid all the mutations of time, from out of the confusion of years, from the babel of all languages, the testimony is unanimous. Above buried cities or any ancient monument, the one monument which God set to be a memorial still stands. In its preservation it bears witness confuting unbelief that says God did not create the world.

Why should any Christian want to move it from its place? Why discredit it by saying, "We cannot tell which is the seventh day!" Christians do this. In the face of their own keeping of time, and its agreement with all the world, they shut their eyes to the evidence and say we cannot know. Because they have listened to the commandments of men setting up another day for the Sabbath, they excuse themselves by this, and that it don't make any difference, and then plead that it will honor God better if they observe another day. How assuming to make the change will honor God better than to obey him, I have been unable to comprehend. The more I try to comprehend it the more it seems to me that God provided better than they do.

The Scriptures do not designate Sunday to commemorate the resurrection, but they do provide a memorial of that event. The substituting of Sunday has served to place in the background the one provided; the one which simply, truly, marvelously tells the story. As potently as the Sabbath tells of God and his work preparing a place for us here; so baptism, the other memorial, tells of the resurrection and a new life. Where else can language be found to express so much in one sentence. By the burial in baptism and rising therefrom there is recited the story of Christ risen. By that one act is asserted a faith that we shall rise. By it the disciple bears testimony that he has been born again. In it is a pledge before the world to live unto God. By its observance he bears witness confuting unbelief that says we shall not live again. Whoever reads by this scene will ponder in his heart as no other reading can cause him to do.

Is it not then strange that any Christian should want to move one memorial from its place to substitute it for the other? It cannot well be spared from that place. It is not better adapted to occupy the other place. We cannot afford to thus discredit the other memorial. But Christians do this. The effort comes almost altogether from them to set up this Sunday in place of the Sabbath. They and they alone are securing signatures of all they can enlist to join in the matter, and planning that if any shall decline to comply with this request they will join their money and their efforts and the civil law to make them do it.

### A WORD TO THE GENERAL ASSEMBLY OF TENNESSEE.

The Legislature of Tennessee will be in session here in our beautiful Capitol building when this number of *The Cottage Pulpit* reaches some of our more distant readers. As a whole month will intervene before we shall have another chance to speak to these honored representatives of the people of our State, and they will then be far along in their ninety-day's biennial session, we want to ask a hearing of their clemency upon subjects in which, as a citizen, as a man, and as a servant of God, we feel a profound interest.

There are two questions, of a religious or semi-religious aspect, both of them, that ought to have attention before this august assembly of a State's legislators. One is the lifting of Tennessee's sovereign arm as an incorporated part of the American Nation in a withering rebuke of the Russian persecution of the Jews; and this can be done through proper instruction of our Senators and request of our Representatives in Congress. This is all we shall say now upon this question. The companion of this in our estimation, only as much more pressing as it is nearer home,—at our own door, in fact,—is the Sabbath question, as it will, or ought to, come before them in the case of the wicked persecution of certain harmless and useful men, women and children, citizens of Tennessee, resident in the county of Henry. It will be for this legislature and these honorable and we hope God-fearing men whom the favor and confidence of their fellow-citizens have sent here to legislate for the commonwealth, to say, whether they endorse that Henry county inquisition or not. It will be for them to purge the State's escutcheon of the stain that these wicked persecutors of good citizens under a form of law have brought upon it, or, by failing to do so, deepen the spot of infamy until honest men traveling abroad will be ashamed to own that they belong to Tennessee.

It is to be hoped that there will not be wanting a wise and patriotic statesman in each branch of our Legislature who will make it his especial care to prepare and bring forward a proper bill, providing for the repeal of all laws or parts of laws upon our statute-book under color of which any man's religious belief can be made the occasion of his arrest, fine, or imprisonment, to gratify the religious prejudices and petty spite of that majority in a neighborhood or county to whom the said religious belief may chance to be objectionable. You owe it, gentlemen of the Tennessee General Assembly,—let us say it in all earnestness and respect,—you owe it to the Constitution of your country, and to the spirit of its framers, to the genius of this enlightened age, and to your solemn oaths as now entrusted with the power to make, amend, or annul the laws of your State, (that under the instrument of its own organic being is required to be in accord with and under obedience to our great national Constitution, which as you all well know forbids the passage of any law that interferes with freedom of conscience in the practice of a man's religion), you owe it to the truth of God and the voice of the very consciences that He has put within you, to do the thing suggested, and to act promptly and without delay. The eyes of men of correct principles, of proper sense of justice under American law, are upon you, to see what you are going to do about the business; for it is a matter in which every real Christian, every true patriot, every man in fact whose heart is not, from long disuse of its better instincts, dwindled down to the dimensions of a peanut, is interested; for it is a matter patent to everybody that, under color of statutory law in Tennessee men have been, and are now being, deprived of their liberty because in the exercise of their religious convictions, they, after keeping the seventh day holy according to the law of God, work on the first day of the week commonly called Sunday, without disturbing others, either individuals or congregations, in their Sunday-rest or their worship on that day.

You well know, gentlemen of the Legislature that such a use of the law protecting worshiping assemblies as that made of it in these cases was never contemplated by its framers, or if by any jesuitical design so intended to be used against the few but good Christian people of the country who were then known as keepers of the seventh day Sabbath, the statute was void from the beginning as plainly at variance with the spirit and letter of the amendment to the Constitution of the United States on the subject of religious liberty.

Allow us to suggest that, inasmuch as malicious persecution is, if we mistake not, and ought to be, a felony in any and every properly regulated legal system, you would do yourselves honor if you would frame a statute fully covering the case of those wicked religious bigots of Henry who are said to boast that they



will drive the keepers of the Seventh-day Sabbath out of the country. If you could by some legal enactment stop the mouths of all such disturbers of the peace of their inoffensive neighbors who are in every respect better than their persecutors, but are greatly in the minority, you would be doing a good thing. Is not a man's religious liberty dear to him; yea, as dear as his life? If, then, a threat against a man's life is a punishable offense, should not the penal code take some cognizance of the other? If under ordinary circumstances a malicious persecutor is the meanest creature that a court of justice is ever called to deal with and punish, how the color of such a character darkens into midnight hues, when from the private individual it becomes, of course only in the name, a Methodist or Baptist, Presbyterian or Christian, or a combination of such, who, to show his zeal for his sect, puts his weak and unpopular brother of another sect "in durance vile," simply because he hates him, and has the legal machinery of his country under his spiteful fingers, and can do it! Can't you stop this thing, gentlemen of the legislature? Surely it is the province of the true gentleman wherever he is placed to be the protector of the weak, and the righter of the wronged.—*The Cottage Pulpit, Jan., 1893.*

## MISSIONS.

THE American Board reports 534 American laborers in foreign lands; 2,600 native laborers; average total congregations 71,884; 50,805 in Sunday-schools; 434 churches with 40,333 members; 3,516 received on confession of faith; 16 theological schools with 252 students; and 47,098 boys and girls in common and higher schools.

ELD. HUFFMAN writes very hopefully of the needs and prospects of our cause in Southern Illinois. In his estimation that field is one of the most promising of all, at this time. The country is thickly settled, with good soil, climate, and railroad facilities; and the large number of young people want to climb higher in education and religion. From other denominations they get little help in either line. A strong, permanently located laborer, and present special revival work, seem to be the demands of that and of other fields, South and West.

ELD. L. F. SKAGGS, Billings, Mo., thinks we can go up and take the land if we only have such faith as Caleb and Joshua had. He finds it very difficult, on his field, to have prayer-meetings and Bible-schools maintained, the people are so scattered. Some persons say they ought and would keep the Sabbath, but their children refuse to go with them. In Barry County the interest is good and seems to be increasing. They have a weekly prayer-meeting, and Eld. Redwine is "talking up" a Bible-school. In Southern Missouri no-lawism bears its mischievous fruits.

### A GOOD SIGN.

A Baptist minister in North Carolina says that the work of those two Yankee preachers,—Babcock and Hills,—was to bring a fire-brand of the devil into the community. This is a sign, not of the Baptist minister's good condition of mind and heart, but that the truth stirred the people, unto the great discomfort of their leaders. We who know these two "Yankee preachers" know that they preached the gospel with earnestness, but in sweetness of temper; and it is also known that the "common people heard them gladly," in discourse and song, in places of public worship and by the fireside.

## CHRISTIAN BUSINESS QUESTIONS.

### NEW YEAR'S MORNING.

It is my firm conviction that we as a people have long overlooked the Southern field to our great disadvantage. The harvest is ripe for the reaper's sickle. The call from the field, with Macedonian earnestness is "Come over and help us." The people are hungry for the gospel, and God's unchangeable Sabbath truth. Shall these hungry be fed?

We cannot retrench in any of our mission work, at home or abroad. But this call is from a new field. A new door of opportunity is swung wide open before us. Shall we enter?

This is the season for forming new resolutions, and planning work with new and high purpose for the New Year. With this new opportunity and this New Year, come new responsibilities and new duties. Shall we, as a people, resolve with divine help to meet them?

A good resolution is good; but practically good for nothing unless lived out. Thus, if we resolve to occupy the Southern harvest field where the "grain is ripe and the laborers few," we must, to make it of practical account, live out that resolution by furnishing the money to meet the necessary expenses. Shall we live out such a practical New Year resolution?

When Nehemiah rebuilt the broken walls of the beloved city, he writes that "we made our prayer unto our God, and set a watch." Neh. 4: 9. To watch and pray is absolutely necessary; but not enough. To make them practical, and give expression to the honesty of our inner motives prompting them, we will work as well. "So built we the wall, and all the wall was joined together unto the half thereof, for the people had a mind to work" (4: 6). Shall we have a purpose of mind for the year 1893 to watch, and pray, and work?

We cannot all go onto the mission fields to do the work; but we can all have a part in the work by giving as God has blessed us, thus providing the needed means. Money must be had to carry on God's work of building up the walls of Zion. Prayers are needed, we need to watch, work is needed, money is needed. Shall we for 1893 furnish all these needed things?

None need excuse themselves. Any sum from one cent up is acceptable, accompanied with a prayer that God will bless it, in its mission of love. "We returned all of us to the wall, every one unto his work." Neh 4: 15. Will every one of the Seventh-day Baptists aid in the work? If we do we will grow and be blessed as individual Christians, and as churches. Others will be blessed. The walls of Zion will be built up. The Lord's name will be honored. All of which is

### STRICTLY CHRISTIAN BUSINESS.

#### FROM L. F. SKAGGS.

I want to thank my heavenly Father for his great mercy in blessing me another year with life and health. I commenced this quarter at the Delaware church; held a series of meetings for ten days, two services each day. Fourteen were converted, and that number or more of backsliders were restored. One sister, a convert to the Sabbath, has united with the Delaware Church. The prospect of this church building up at present is not very hopeful. Eld. W. K. Johnson was elected county treasurer of Christian county, and has moved to Ozark, twelve miles away. Brethren Pearce and Hoover, with their families, have moved to Stone county, twelve miles away. This leaves only two families near the church. The little church in Barry county, the Corinth Church,

has been visited twice. The interest is good; congregations on the increase. There is so much objectionable literature in the Sunday-schools, the Bible is so covered with the rubbish, that a great many First-day people are disgusted and are calling for the Bible alone. A number of the people here are seemingly seriously reading their Bibles, to learn what the Lord says about the Sabbath, some are already convinced but seem not to have the moral courage to do what they know to be right. Have visited the Providence Church, Texas county, twice, and held one series of meetings. The interest does not seem to be as good in some respects as in the past; they were not sustaining a weekly prayer-meeting when I visited them last, though they agreed to at our last service. I have visited Plum Valley twice and held one series of meetings, at which four were converted. The interest is good. This is Eld. Gilbert Hurley's neighborhood. Some are convinced that the seventh day is the Sabbath of the Lord our God, but have not the courage to keep it.

I held a series of meetings at the Miller school-house in Stone county. Two were converted and others asked for prayers. Received a cordial invitation to return at some future time and hold meetings. Held a series of meetings at Pope's chapel, five miles north of Delaware church. This is a new meeting-house built by the M. E. Church. Congregations were good and attention was all that could be asked for. The Methodists and Baptists had had some hard feeling among themselves, and this was in the way, I soon found, of doing good; but there was manifested a spirit of Christian fellowship among all before our meetings closed, one was converted and others asked for prayers. A cordial invitation was given me to come again, by the Christians and also by the unconverted. Before we closed the meeting an opportunity was given for any one to speak that wished to, when the man that claimed he was converted at that meeting, rose and spoke as follows: "Boys, Bro. Skaggs has been preaching here for eight days and nights, and you have sat close to the stand. Why did you do it? Because you were not afraid of him. Why were you not afraid? Because he did not take some church as his text, or some of you bad boys, but took it from the Bible and stuck to his text, and has preached the truth to you. Now, let us go down into our pockets and contribute something for the time he has been with us; let us encourage such men to come among us; we want him to come back, now let us prove it by contributing something." When the meeting closed I received \$7 12. When I review the past year, I feel very sad that I cannot report more visible good accomplished. But there is a consoling thought that we are not responsible for results, it is our duty to sow by all waters. Paul planteth, Apollos watereth, but God giveth the increase. Oh how we all need more love, meekness, submission and consecration that our meat and our drink might be to do the will of God, our heavenly Father. Oh, that God may give us all more and more of the likeness of our divine Master.

ELD. SKAGGS reports 13 weeks of labor with 3 churches and at 4 other preaching places; 73 discourses; congregations from 20 to 200; 10 prayer-meetings; 91 visits; the distribution of 189 pages of tracts and 28 papers; one addition and 21 converted to Christ.

A VERY important duty for every Christian is to know himself.

BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Jan. 13, 1893.

The meeting was called to order at 10.15 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. A. McLearn. There were present thirteen members.

The minutes of the regular meeting of July 20, 1892, remaining unapproved through an oversight, were upon motion approved; and the minutes of the regular meeting, Oct. 29, 1892, and the special meetings, Oct. 25 and Nov. 16, 1892, were read and approved.

The Treasurer presented his quarterly report, which was upon motion received and approved.

Upon motion it was voted to grant the following orders:

A. E. Main, salary and expenses.....	\$ 381 05
O. U. Whitford, salary and expenses.....	214 69
Madison Harry, " " " " " " " " " " " "	166 19
J. L. Huffman, " " " " " " " " " " " "	187 99
L. F. Skaggs, " " " " " " " " " " " "	118 65
S. I. Lee, " " " " " " " " " " " "	144 01
J. M. Todd, " " " " " " " " " " " "	31 40
G. W. Lewis, " " " " " " " " " " " "	135 50
S. H. Babcock and G. W. Hills, traveling expenses.....	100 74
Pleasant Grove Church, two quarters.....	50 00
Hornellsville Church.....	18 75
Garwin Church and traveling expenses of E. H. Socwell.....	51 67
J. J. White, salary and expenses.....	129 37
Greenbrier Church.....	10 00
West Union " " " " " " " " " " " "	10 00
First Westerly Church.....	18 75
Second Westerly Church.....	25 00
Lincklaen Church.....	18 75
Otselic " " " " " " " " " " " "	18 75
American Sabbath Taact Society, printing, etc.	237 07
Dr. J. G. Swinney, Medicines, etc., sent to China.	38 70
L. E. Livermore, traveling expenses.....	11 43
G. Velthuysen, salary, first quarter, 1893.....	100 00

A letter was read from Miss Susie Burdick, asking the privilege of using balances in her hand, Dec. 31, 1892, with other moneys, for needed improvements in the Girl's Boarding School.

Upon motion it was voted that her request be referred to the Treasurer and Corresponding Secretary, with authority.

The Corresponding Secretary presented an offer from Mr. Charles Potter to support two missionaries on the Southern field, if such should be appointed by the Board.

Upon motion it was voted to accept Mr. Potter's offer; and that the selection of the two men be left to the President and the Recording and Corresponding Secretaries.

It was voted that an appropriation be made for the Ritchie (West Va.) Church for the current year, at the rate of \$100 a year, during the time that they have a pastor.

It was voted that an appropriation be made for the Conings (West Va.) Church for the current year, at the rate of \$50 a year, during the time they have a pastor.

It was voted that the Corresponding Secretary, and others who can attend, be a committee to represent the Board at a Conference in regard to legislation concerning the Chinese, to be holden in New York City, Jan. 26, 1893.

It was voted that the Treasurer be authorized to send from the Ministerial Education Fund \$100, to be divided equally between James Hurley, Martin Sindall, M. G. Stillman, and Leon Burdick, to aid them in their preparation for the gospel ministry.

It was voted the Rev. O. U. Whitford be asked to prepare a sketch of the life and labors of the late Rev. James Bailey, to form a part of the next annual report.

It was voted that the Corresponding Secretary be authorized to have printed and circulated the paper on Mission Work, prepared by

Mrs. D. H. Davis and read by her to the churches during her visit to this country.

It was voted that an appropriation be made, at the rate of \$50 a year, to assist the Rev. D. N. Newton in his labor at Fayetteville, N. C. Adjourned.

WILLIAM C. DALAND, *Rec. Sec.*

WOMAN'S WORK.

THE CHRISTMAS BOX HEARD FROM.

When a dear friend leaves us for a long journey a feeling of anxious solicitude abides with us until word comes back that he has safely reached his journey's end. Anxiety then gives place to a sense of grateful relief. Feelings akin to this were experienced one evening a day or two since, when we found upon our desk three letters, each bearing a brown, five cent stamp, and the post office mark "United States Postal Agency, Shanghai." Here at last was news of the Christmas box, which, in the hold of the good ship Flintshire had received the buffeting of wind and wave since the first day of October. That the boxes had safely reached their destination we had no doubt, even before the seals were broken, and we felt like forwarding the good news at once to all the kind friends whose personal efforts had contributed towards making the box a success. Then, as we read the pleasant letters from Mrs. Randolph, Miss Burdick, and Dr. Swinney, so replete with interest, and expressing so much appreciation, there was a rising in the throat which would not be repressed, because our little service had helped to carry encouragement and cheer to those good sisters so far away. While the letters were addressed to the Committee, they belong equally to each and every woman who has a vital interest in the Shanghai Mission, and feeling that Mr. Platts would gladly give them a place in the RECORDER, we forward them so that all may share in the pleasure of their perusal.

THE COMMITTEE.

SHANGHAI, Dec. 14, 1892.

Dear Dr. Wait and Mrs. Babcock;—It will give you pleasure, I am sure, to hear of the safe arrival of the Christmas Box, and I wish to take this first opportunity for sending out a letter, to thank you for all the pains taken to make it such a success; and through you to thank all the friends who contributed to it. There were very few names of those who gave, so it is only in this way I can thank the majority. The box arrived Friday, Dec. 9th, but Dr. Swinney being away on a boat trip, it was not opened until her return on the following Tuesday. Everything was found in perfect condition as though it had only left your hands the day before. It is impossible for me to give you anything of a true conception of the scene as Mr. Randolph opened one case after another, and we eagerly took out, and examined the contents; nor can the feelings of those participating in the pleasant task be expressed. For myself, it was a mixture of curiosity, pleasure, sadness, and joy. Curiosity to see what was hidden in each box or package, pleasure in having the privilege of taking part in the delightful task, and in feeling that so many in the home land remembered us and our work here; sadness in the little feeling of home sickness that could not be repressed, and especially sad as one package brought to view the photograph of one now gone home who was such a true friend to our mission, I speak of dear Mrs. D. P. Rogers; and joy to see so

many useful things for all the departments of work. This joy will increase as we see those for whom we labor made comfortable and happy in their use. I cannot realize that Christmas is almost here, and the year nearly gone. We are all so busy that the days and weeks fly away as we cannot tell where they have gone. Dr. Swinney hopes to have the dedication of her hospital on the Wednesday between Christmas and New Years, and we are all much interested just now in its furnishing, so that the many nice things for that work were hailed with delight. Mr. Randolph is now away on a two weeks' itinerating trip in the country, and I am busy taking care of our eighteen boys, fifteen of the Middle Kingdom, and three young Americans. Again, let me thank you both for all your trouble and the many hours that you must have spent in the work of packing.

Sincerely yours,

LUCY FITZ RANDOLPH.

SHANGHAI, China, Dec. 15, 1892.

My Dear Dr. Wait;—I am glad to be able to inform you that the Christmas Boxes arrived a week ago to-morrow. Dr. Swinney was in the country, and of course we delayed the opening until her return, several days later. We had received no intimation that there were to be three of them, hence we were indeed taken by surprise when the boxes came. The gifts certainly bespeak the thought and interest of many friends, and for myself, and in behalf of the Girls' School, I thank you for all the time and thought you must have given to the packing of the boxes, and the friends who have given so liberally. A few days ago Iung Iung, who came into the school in September, had a visit from her mother and aunt. She was busily talking with them when, to my surprise, the word "Christmas" caught my ear. Not knowing just what we could do on that day we had said nothing about it in the school, and what did the child know about Christmas? Yes, she was saying with the utmost confidence, "Christmas is coming in about two weeks now, and then I shall have a handkerchief, and maybe a white towel." With this little girl in mind it gave me increased pleasure to find the handkerchiefs and towels in the box. The piece of canton flannel has already been brought into use for stockings, and they will be warm and fine for the little feet which have been very cold during the extremely cold weather we have just been having. The calicoes and other things will all find their use. We are sincerely grateful for all. We are all well and full of work. Just now Mr. Randolph is in the country, Mrs. Randolph has the Boys' School, Dr. Swinney getting ready for the opening of the hospital, and I have the girls. There has been a little sickness in both schools, but in such large families that is to be expected. Thanking you once more for your kindness in helping to send the boxes, I am sincerely yours,

SUSIE M. BURDICK.

SHANGHAI, China, Dec. 15, 1892.

Dear Dr. Wait;—On my return on Tuesday, the 13th, from a trip in the country among the sick, I found the three Christmas Boxes waiting. As soon as possible we opened them and were greatly surprised to find such an amount, and from all parts of the denomination. Our wonderment did not diminish as package after package was taken out; we were gladdened, too, to see the department designated on so many of them, and the name of the giver as well, though the latter is missing on a number, and we do not know who to thank. I was greatly impressed with the thought of the care and re-



sponsibility it must have been to you in the packing of such a variety and quantity. Truly our hearts do thank you for what you have done, and we praise God for his goodness in sending these gifts to the mission. They will help in our work in many ways, and I am sure, in my department. I shall feel thankful day by day. I was looking for more patched covers for the quilts, and here they are ready to use to-morrow, and so it is with so many of the gifts.

The Bible woman, Lucy Taung, has, yesterday and to-day, been busy in preparing the beds in the obstetrical ward. I have six beds there now and have room for two more, which I hope to have by and by. I am also going to buy a Chinese bamboo cradle and Lucy is going to fit it in a proper and comfortable style. She has already two suits of baby clothes made which perhaps you would like to have me describe. There is a slip made of muslin that goes next to the body and a very thick quilted coat to be put on over that; a large square piece quilted with cotten is then wrapped around the body of the child and tied under the arms to keep the thick coat down and in place. The first few weeks of a child's life is spent in this square quilted piece, being done up like a package, wrapped round and round with a strong string or tape, the head only showing. The clothing for the little ones, as well as for all the larger people, is quilted and warm, as they never have any fires in their homes except in their kitchens a little while three times a day while cooking their rice. There is a fireplace in each ward, but a fire will very seldom be built, only when emergency calls for it, because the patients would be unfitted for their homes when they were ready to go out. We have the formal opening of the hospital in the holiday week, Dec. 28th, at three P. M.

My assistant, and one of the student girls, accompanied me on a trip into the country recently. The number of sick and the variety of diseases made it very interesting, but above all were we pleased to see the eagerness with which some of the women listened to the gospel. I was anxious to write a long letter but have been hindered, and now the mail must go out. With love and many thanks.

Your sister in the work,

E. F. SWINNEY.

#### THE HOME OF MANY MANSIONS.\*

BY MRS. S. L. BALDWIN.

As I questioned as to what Scripture we should meditate upon, this hour, I could think of but one; whether for your need or mine I know not. It was that blessed word of the elder brother as given in the 14th of John, those first two verses so full of brotherly love and assurance: "Let not your heart be troubled; ye believe in God believe also in me. In my father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you;" and that there may be nothing lacking to complete the blessedness of the mansion He tells us that he will come himself for us, "That where I am there ye may be also." There come times in our lives when God says to us in loving sympathy, Come aside and rest awhile. May we not pause in our work and comfort our hearts with these precious words. Surely Christ knew we would need them or they would not have been given us.

During the many years I lived in China, although we had a delightful home, for which I

was grateful every day, yet it never seemed an abiding home. The hot climate and the pull upon nerve and sympathy for the poor people soon told on health. To-day we might be there, the next gone. We all long for an *abiding* home, and to us comes this beautiful promise of the abiding heavenly home and its divine companionship.

I have now and then paused in the rush and whirl of this busy life to ask; What are these blessed mansions like? Will He, the divine One, with all the resources of heaven and earth at His command, will He, the architect of the world, "prepare a place" for even me? What will it be like? There will be no sin there, and that means the presence of beauty, rest, grace, harmony, purity, joy, and every conceivable, yea, inconceivable good. I have seen many of earth's greatest palaces, structures of architectural grace, rich in decorations, beautiful in furnishings, but all bore the impress of human hands, and were subject to change and decay. Only once have I looked upon a building—and that a mansion for the dead—which for its perfection of pure beauty might, it seemed to me, have come down from the heavenly city. This great and wonderful tomb, built by Shah Jehan for his beautiful and beloved wife near the city of Agra, India, I first saw as we entered the city at day-dawn. In the dim light of the breaking day, the domes, minarets and pure white marble walls of the Tar Mehal seemed suspended in air, and not to touch the earth at all, like the pictures we sometimes see of the heavenly city amid the distant clouds. Again I saw it at mid-day, when I had to wear colored glasses to look at it, for, although it has stood in India's suns and storms for over 200 years, its marble walls are so radiantly white the eyes can not bear their dazzling brightness in the sunlight. Again we saw it at night, the interior illuminated by blue lights, and heard its wonderful echo, unequalled in the world, rising higher and sweeter amid its arches and domes like far away heavenly singers of indescribable sweetness; and last, and best of all, I sat at sunset above the great and beautiful entrance, itself a marvel of beauty, and watched the golden rays tint and light up the marble walls, domes and minarets with inexpressible beauty and glory. I looked, entranced! What was it in this cold, marble structure that moved my heart and filled my eyes? Did it speak to me as one has said, as "a poem in marble?" Nay, nay. But the word came, "In my Father's house are many mansions, I go to prepare a place for you." To me at that moment came such a revelation, just a hint only of what the heavenly mansion might be, as I can never forget. Shah Jehan loved his beautiful princess, and as far as the expression of human love could be wrought into marble and precious stones, and grace, purity, and harmony of form, it is found in this wondrous tomb. If human love, with its limitations, could express itself in such a mansion of perfect beauty, what will be the mansions that divine love, unlimited in resources, and boundless in power, shall prepare for us in his "Father's house"? No wonder that even the inspired voice is unequal to the description and can only tell us that "eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love Him."

Let us comfort ourselves with the assurance that our Father, in whose "house" the divine Son prepares our "place," has a care for us in all our way thither. That he wills our best good. The Father's will concerning us! Who

can measure it? What do I will for my boy? Everything that is good and precious and beautiful. But, alas! I can only will it, and my very wish may be a mistake, and if not, where is my power to give the good? In my every effort I may blunder. But my Father's will never mistakes, never blunders, and more, *can* accomplish; and so let us comfort ourselves with the assurance that he will be with us in this wonderful soul-harrowing work for temperance.

#### THE TRAINING AND WORK OF NATIVE FEMALE EVANGELISTS.

With less experience, I should have delineated with firmer hand the ideal Chinese Bible woman, and would have written out short rules for the making of her. Now, I am only certain that nature, grace and training must have wrought favorably together for her production. If grace be great enough she will accomplish her purpose, though nature should have done little for her, and though her training be slight. That which is of the most importance, grace, we missionaries can not give. But we can greatly improve nature by training. Before Bible women can be trained they must be chosen, and upon the wisdom of this choice will depend largely the future success of the efforts. It is manifestly inexpedient to take into a training school any woman who may justly be suspected of desiring to get her daily rice away from home. It is best that only those who are invited by the director be received, and that only for stated and limited periods of time. If unworthy she may be sent home without any sense of dismissal because the time has expired for which she was invited.

Although only Christian women are received the instruction should be the same as though they were pagans. There are so many remnants of heathen superstitions in the minds of even native Christians that one may well assume that they know nothing of the doctrine and begin at the very first principles of the Christian religion. Much depends on the way they are taught these first lessons, for they will teach as they have been taught. From the beginning they should be taught and drilled in the exercise of speaking clearly and to the point. Since the training school was opened in Swatow in 1873, by the American Baptist Mission, there have been in all 147 women who have been students therein. From among these there have been, since 1875, a corps of women constantly doing evangelistic work at the country stations, and the number of these has not been at any one time less than twelve.

The students in the training school all receive \$1 50 per month with which to purchase food. The Bible women when at work away from home receive \$2 a month and their traveling expenses to and from the station to which they are sent. At the out-stations the rooms are provided for them, and they are expected to use all of their time in teaching the heathen. I think they are as honest and as faithful in their work and manifest as much zeal as could most Christians in the face of the same tremendous obstacles. I doubt whether it would not be better to educate the Christians and let them go to their homes and depend on them to tell what they know for the spread of the gospel. Experience has increased my perception of the evil of using foreign money in the propagation of the gospel in China; and were I now to begin a similar work in a new field, I would pay no native for evangelistic work.

But I am convinced that there is no work in which the women can engage that will be so effective as that of the moral and spiritual enlightenment of the mothers and the grandmothers of China. The number of workers in this department should be greatly multiplied, and in all missions every Christian woman watched over, and a favorable time discovered in which she, without neglect of domestic duties, could receive a course of training in these schools. The stronghold of heathenism is in the minds of the women; and for the capture of this stronghold we can not too earnestly strive.

MISS A. M. FIELDE.

\*An extract from an address before Kings County W. C. T. U.

# 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.

KNOWLEDGE is  
Bought only with a weary care,  
And wisdom means a world of pain.

SOME idea of the extent of the Salvation Army movement may be had from the fact that Gen. William Booth has 11,000 officers under his command, with eighty-six training garrisons, twenty-five homes of rest, and 205 social agencies at work. They occupy thirty-eight countries and colonies, and preach in twenty-four languages. The annual circulation of their newspapers and magazines is 47,000,000.

WITH this number of the RECORDER we lay down the editorial pen which has been in constant use for almost eleven years. With the first issue in March 1882, we began writing as an Editorial Correspondent, and with the issue of October 19th, of the same year, we assumed entire editorial charge of the paper. From that first issue in March, 1882, to this last number of January, 1893, a period of 570 consecutive weeks, our pen has produced its quota of manuscript without a break, aggregating about 4,500 paragraphs and full articles of varying lengths.

ON assuming the editorial charge of the paper we said: "It will be our aim to make the SABBATH RECORDER a medium of communication between the churches of our denomination, an organ for the exposition and defense of our denominational faith and practice, a means for the equal promotion of all branches of our denominational work, and a help to all its readers in their endeavors to conceive the truest aims and reach the noblest ends of life. The pastoral care of a large and interesting church has been reluctantly resigned for this work, in the hope that, through the SABBATH RECORDER, the field of a Christian minister might be enlarged, and the scope of his influence for truth and righteousness greatly extended." On laying down the work, we leave others to say to what extent this aim has been realized.

WE desire, at this point, to acknowledge the great assistance which has been rendered the work of the RECORDER by those who have furnished matter for the various special departments, some of whom have quite carefully prepared their manuscripts for the press, and others of whom have left the work of editing matter, selecting and arranging, almost wholly to us. The work of Bro. W. C. Titsworth for about a year, to the time of his death, and of Bro. L. C. Randolph for the past year, as special contributing editors, has been particularly helpful. We also gratefully remember the free-will offerings of many friends who, from time to time, have furnished original articles on various interesting and vital topics, items of news from the churches, schools, and fields of mission labor, home and foreign. Last but not least, we take this opportunity to express our

thanks to the very many friends, East and West, who have spoken kind and appreciative words concerning our work, and who, in these last few weeks, have expressed their sincere regrets at the change in these relations now taking place.

BESIDES this unremitting work on the RECORDER, other labors have devolved upon us during the same time, which it may be proper to mention in this connection. For about two and one-half years—from Jan 1, 1883, to June 1, 1885—we had entire charge of the business of the Publishing House. Our Swedish paper, a monthly missionary, Sabbath Reform and general religious publication in the Swedish language, which has just been suspended for want of funds to support it, has been published for eight years. From first to last we have been its principal editor, though for the past two years Bro. Pearson, in Chicago, has borne the greater part of the burden of it. For about five years we were its sole editor, furnishing all the copy, for which we had a Swedish translator, reading the proof by copy ourselves, and personally superintending the make up. The *Helping Hand in Bible-school Work* has now entered upon its ninth year. Since the first year of its issue we have been its sole editor, procuring writers of lessons when we could, making up deficiencies ourselves when we could get no one else, shortening some contributions, and lengthening others in order to give the whole series of lessons a uniform length, and otherwise modifying the lesson preparations so as to make them homogeneous in style and general make up. In addition to these editorial labors, we have read all final proofs on everything issued from the office, including the SABBATH RECORDER, the *Helping Hand*, the *Outlook*, the *Peculiar People*, the *Sabbath Reform Library*, *Conference Minutes*, *Jubilee Papers*, and all book, tract, and pamphlet jobs issued by the office, for the last three and a half years, much of it for a much longer time. These labors have often been more exacting than the RECORDER work, making a heavier drain upon time and physical energy. Although, these years have been years of hard work, they have also been years of personal experiences which have been of great value to us, and we trust not without some good to others, and some fruit in the direction of larger and better results along the various lines of our denominational enterprises. We pass the work all together to other hands, and turn to other forms of labor, carrying with us an ever deepening love for all that belongs to us as a people to do.

WE clip the following from the *Advent Review and Sabbath Herald* of Jan. 10, 1893:

A case of mistaken identity is revealed in the following item clipped from the *Young People's Union*—

The United Society of Christian Endeavor has declined to grant the Seventh-day Adventists representation on the Board of Trustees.

This is a mistake; as the Seventh-day Adventists have never sought for recognition from the "Christian Endeavorers," and do not care for it. The Seventh-day Baptists have sought it, and been refused; since which, on account thereof, they have given vent to some very serious lachrymal demonstrations.

This also is a mistake. The Seventh-day Baptists have never sought representation on the Board of Trustees of the United Society of Christian Endeavor, a fact which the Secretary of that body took especial pains to recognize when he announced the decision of his Board in reference to it. And the Seventh-day Baptists, so far as we know, have shed no tears over the decision. Almost from the beginning of the "Endeavor movement," they have attended

conventions of the body, local, State, and national. In all, except the last International Convention, they have been given quite as much recognition as their numbers and importance in the body would justify. In all such conventions they have done what they could to get and give good, on the strictly Christian and undenominational basis of those organizations. They believe that the Trustees of the United Society committed a grave blunder when they went out of their way to deny Seventh-day Baptists representation in the Board of Trustees, and on the official International programme, when neither had been asked; but they will probably continue to attend the public meetings of the various bodies of Endeavorers, as heretofore, and, both publicly and privately, do what they can "for Christ and the Church." As to the case of mistaken identity, revealed by the clipping from the *Young People's Union*, the *Review* can hardly regret it more than do we.

WE call attention to the practical question, "Must we retrench?" put before the readers of the RECORDER in another column, by the Corresponding Secretary of the Tract Society. The elements of the problem are few and simple, and must be faced. The call for our Sabbath publications increases, the money for issuing and distributing these publications diminishes. It does not require any great wisdom to discover that one of two things must follow; either, first, these calls for light and truth must go unanswered, or second, we must furnish more money with which to answer them. The money, the Secretary tells us, does not come, therefore our publications cannot go. This is the whole matter in a nutshell. Who is responsible for it? Are you ready to meet your share of the responsibility? Have you done what you could for the cause of truth? God knows.

THE record of deaths, made so far in this first month of 1893, includes some of the foremost names in the country. On the 11th, General B. F. Butler, Ex-Governor of Massachusetts, and at one time candidate for the Presidency, died in Washington, of heart failure. One week from that day, another form of heart trouble took from his earthly home in Fremont, Ohio, ex-President Hayes, who had also been Governor of Ohio, United State Senator, and General in the United States Army. In the mean time United States Senator Kenna is taken by death, and Ex-Secretary Blaine is making a brave fight for life against the advances of the arch-destroyer. Thus the great as well as the untitled fall beneath the sturdy strokes of the common conqueror. Alas, that so many consent to meet him, unable to sing the triumphant psalm, "O, Death, where is thy sting? O, grave, where is thy victory?" "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

WE have received the following from a reader of the SABBATH RECORDER, which seems to be asked in all candor, and therefore we undertake to answer it in the same spirit: "Will you tell me, through your paper, how much popularity a man has to have to make him Christ-like and to be a fit subject for heaven; also will you please tell me how much education a man has to have to make him a Christian and be a fit subject to belong to the Seventh-day Baptist Church, and if there is any other way to get to heaven except through the Seventh-day Baptist Church?" The question is three-fold, which



we answer by items. First, We know of no scriptural requirement for popularity in order to the being Christ-like and a fit subject for heaven, therefore we conclude that there is no such requirement. Second, a man who has education enough to know that he is a sinner, and that Jesus Christ is an all-sufficient Saviour, has education enough to be a Christian, and when he is willing to put himself humbly and trustingly into loving and obedient relations to that Saviour, he is "a fit subject to belong to the Seventh-day Baptist Church." Third, the only way to heaven is through the Lord Jesus Christ, "the Way, the Truth, and the Life." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." The matter of church membership is not, primarily, a question of going to heaven, but one of serving the Lord on the earth. Because the Seventh-day Baptist Church most nearly meets the New Testament idea of the fellowship of believers in faith and life and work, as we understand it, we think that the saved in him should be Seventh-day Baptists.

THE problem of the true relation of the church to the various questions of the Higher Criticism among the Presbyterians, evidently is not yet settled. The Presbytery of Cincinnati has condemned Dr. Smith, of Lane Seminary, and deposed him from the ministry, for his holdings and teachings on the subject of the authorship, inspiration, inerrancy, etc., of the Scriptures; at the same time the Presbytery of New York has acquitted Dr. Briggs, of the Union Seminary, who was on trial under charges almost exactly the same as those preferred against Dr. Smith. It is more than probable that both cases will be appealed to the General Assembly for final adjustment. Whichever way the decisions of that body may go, it will be impossible to please all parties, and it is extremely doubtful whether any such decision will really settle anything, except for those whose minds are already made up in the direction which that decision may take. The situation is strongly suggestive of the unwisdom of any set of men, however wise, and learned, and pious, trying to make the exact forms of statement into which the personal opinions and beliefs of other men must be cast. There have always been periods in the history of the church when new forms of statement of doctrine were made. At such times there are always controversies, and siftings, and unrest, to be followed by comparative harmony on essentials until the progress of thought again requires the making of new molds for popular beliefs. But at the bottom of it all the fundamental truths of the gospel remain unchanged and unchangeable. The present is a period of such agitation. The true child of God has nothing to fear from it. "The foundations of God standeth sure, having this seal, the Lord knoweth them that are his." One of the latest evidences of the unrest among the clergy of the Presbyterian Church, is the resignation, last week, of Dr. E. L. Clarke, of the Church of the Puritans in Holland, for the reason that he could not believe himself to be in full harmony with the standards of the church as interpreted by some recent deliverances of the General Assembly. Whatever may be thought of Dr. Clark's personal beliefs, everyone must commend the frank, manly, and Christian course he has taken in reference to it. We never could see any good reason why a man who held views widely at variance with those of his denomina-

tion, should insist in remaining on the pulpit of that denomination, and using his high position to destroy the faith which, by his ordination vows, he is bound to defend. Dr. Clarke is entitled to the thanks of the New York Presbytery, as well as to the profound respect of all thoughtful Christian men.

FROM L. C. RANDOLPH.

—WE invite the attention of our readers to the announcement (page 62) of the Western office of the American Sabbath Tract Society, now established in Chicago.

We believe that this office is destined to be very useful to our cause in the great West, and that in good time there may grow from it interests of an importance which no one would now dare to prophesy. The present is a time of great opportunity. The Sabbath question is alive today as it never was before. During the past ten years the claims of Sunday have been receiving a thorough winnowing, and the grounds of Sunday observance have been shifting. It is becoming pretty generally understood among intelligent people that the New Testament nowhere enjoins the observance of Sunday; that it nowhere states that the apostles or early Christians regarded the first day of the week as the Sabbath; that Sunday-keeping is based on an *inference*. The tones of this discussion have been growing louder and louder. The climax has been reached in this year 1893. In connection with the Columbian Exposition, all the world is interested in the fight which centers around what is called "The Christian Sabbath." We have even seen in the halls of Congress the edifying spectacle of a spirited discussion as to which day of the week properly bears such a name.

Chicago is the storm center. If Seventh-day Baptists have great principles to stand for, now is the time and here is the place of all others where these principles should be proclaimed. The importance of this new venture will, therefore, be sufficient warrant for suggesting briefly a few ways in which the Western office may be made useful to Seventh-day Baptists, and, through them, to the world.

Seventh-day Baptists stand for two great ideas which are prominent just now: Sabbath reform and religious liberty. Are you able to give a reason for the faith that is in you to the people whom you meet day by day? If not, we can help you. Call at whichever office of the Tract Society is near you, look over the publications and get what you need. Provide yourself with a stock of leaflets best suited to your purpose, and, as you have occasion, furnish them to those whom you find to be interested. It may be "a word in due season." Let those who do not have an opportunity to call, write, stating what they lack and their wants will be gladly supplied.

For the next few months the Western office will fill an important want as a bureau of information in connection with the World's Fair. Many hundreds of the readers of the SABBATH RECORDER are planning to come to Chicago next summer. Most of them will not be able to take rooms at the "Auditorium" or Grand Pacific." They are people of quite limited means, and they must look after the pennies. It has been thought best for the Western office to offer its services as a business medium to all such. There will be plenty of pleasant rooms to be had at very moderate prices provided they are engaged in time, and provided you know where they are. For all such information write to the Society headquarters at Chicago, enclos-

ing stamp for reply. When you alight at the Chicago station next summer come directly to the office, where the Secretary will provide you with valuable information and take measures to protect you against highwaymen, blood-thirsty policemen, confidence men, hack drivers, and other extortioners, in which rival cities represent Chicago as abounding.

The Western office also has arrangements by which it secures books and musical instruments on very advantageous terms. It proposes to share these advantages with its friends and patrons. Our readers will do both themselves and the Repository a favor by writing for terms when in need of anything in these lines.

The Chicago office was founded in pursuance of the publicly expressed wish of the Tract Society over a year ago. The Society announced itself in favor of such an office, provided the funds for its support should be raised outside of the regular contributions to the Society. Five brethren in Chicago had the faith to say, "Go ahead. The West will stand by the movement." In that faith the office was hired and the room furnished. Since that time the Tract Society has voluntarily offered to pay a salary to the Secretary of the office. Other expenses for the first year will not, probably, fall short of \$250. This modest sum we ask at the hands of those who believe in the movement.

We trust and expect that this Tract Society enterprise in Chicago will follow—in at least one respect—the precedent of the Student Evangelistic Movement last summer. The funds for that were raised outside of regular missionary contributions, and after paying all expenses more than six hundred dollars were left to be turned over to the Missionary Society. It will be a cause of great rejoicing to the Secretary if he shall be able, at the end of the year, to turn over a corresponding sum to the Tract Society to furnish needed support for the great work which it is doing. Invite the attention of your acquaintances to the Tract Repository in Chicago. If it cannot serve them in one way it may in another. Give it a chance to make friends. That friendship will be a capital which can be used to forward God's kingdom. Do your part, friend, to make this new work one of blessing to the world.

#### ORCHARD PARK.

This village is situated about ten miles from Buffalo, on the Buffalo, Rochester & Pittsburg Railroad, and is a pleasant place of about three hundred inhabitants. It has a good graded school with 150 scholars, a sanitarium under the charge of Dr. Stevenson, who is a lady of rare ability, and a Presbyterian church. The Episcopalians are taking steps to build in the near future. The Quakers used to be strong here numerically and influentially, but are depleting.

The Presbyterian Church is small, and the town is not religious. This church, several weeks ago, invited me to assist in some extra meetings. Reaching here the night after the Sabbath, at 1 A. M., riding from Buffalo in a sleigh, we commenced work the morning of the 8th inst. With God's help I have been preaching day and night to this writing; and notwithstanding the unprecedented cold weather the attendance has been good, and the Lord has been with us from the beginning. A goodly number of all ages under 50, have been and are seeking the Lord; already ten or twelve have been made happy in Jesus. Lovers of Jesus, pray for us that the word of the Lord may have free course and be glorified, and that what we have seen may be but the beginning of God's good work here.

J. CLARKE.

JANUARY 17, 1893.

## YOUNG PEOPLE'S WORK.

ARE we as young people interested in the question and the discussions about Sunday and the World's Fair? If so, Why? How does it affect us, not as individuals, but as Sabbath-keeping young people?

OF course, those who live in Chicago, or have business there, might find it more convenient to visit the Fair grounds on Sunday if the gates were open then than on week days. But that is an interest which pertains to the individual.

OR is the interest which we have similar to that which one may have in a game of base-ball, or a bicycle race, or a heated debate in some literary society? Is it the interest of the sportsman eagerly watching the outcome of a closely contested struggle? If so, it is a personal interest.

AGAIN, are we interested in this question because we hope to see our opponents driven into a corner, against the wall? because we take pleasure in their discomfiture? because we delight in seeing the so-called sacredness of Sunday trampled upon? because we revel in the fact that in nearly every discussion *our* side has the best of the argument? Are we interested because *we* want the gates opened on Sunday, not exactly from a feeling of spite, but because it would do our hearts good to see those ardent advocates foiled in their zealous efforts? Such an interest would have little reference to us as Sabbath-keepers.

FINALLY, are we interested because in this agitation we see God's truth shining out more clearly? because people's eyes are being opened, their minds enlightened? because in all this turmoil and discussion and confusion, as error crumbles and rises and falls again, we see the eternal truth of God's Sabbath, firm and unshaken, rising gradually into a broader view? Young friends, do you have any interest in this question? Why are you interested? Do you like the extract printed below? Why don't you like it? Does it make any difference to us as a denomination whether or not the gates of the Fair grounds are closed on Sunday? What do you think about it?

THE following is an extract from a short symposium on "Sunday and the World's Fair." It appeared in the January number of the *Literary Northwest*, and was written by Edwin H. Jaggard. As it is only one of three points made by the author it may be somewhat misleading when taken alone. Please bear this in mind.

"Unthinking acquiescence has largely caused to be forgotten the controversy as to what day is the Lord's-day under Revelation. The Old Testament enjoined that the seventh-day be kept holy. What warrant is there for changing this to the day of resurrection? Each disputant marshals from the Bible text and context enough to satisfy himself that he is right and his adversary wrong, and to leave every one else in doubt. Indeed it would rather seem to the average layman that Doctor McCosh made the best of their case when, realizing that the burden of proof rested on the Sundayites to show authority for the change, and that the New Testament did not furnish it, he sought for a reason in tradition. Thus he advanced a step. Tradition, however, failed to bridge the chasm,

and the good doctor got no further. He was left on its brink, lost in contemplation. There is a fair preponderance of historical testimony to the effect that Saturday and Sunday were both celebrated indiscriminately by early Christians for at least two centuries; that worldly employment on Sunday was not completely forbidden until the sixth century; that Sunday was not called the Lord's-day until the sixteenth century, and that the present conception of Sunday came with Puritanism. It did not come with Protestantism. Knox went to Geneva and found Calvin playing bowls on a Sunday afternoon. The day was *dies dominica*, but not until the 29th of Charles I, in 1668,\* was there any enactment in England prohibiting performance of labor thereon, save in cases of necessity and charity.

"To each school of interpretation of Revelation, a mind trying to think upon a judicial plane, would, if it did not agree, award its meed of praise for honest effort in a high cause. But it would find it hard to understand, with what absolute confidence strict Sabbatharians hold all the first day infinitely sacred, although within a few generations they have taken holy hours off Saturday night and have venerated instead Sunday night. Such a mind would find it harder to understand with what unruffled complacency these ardent souls consign Sabbath-breakers each to peculiar punishment of his own, and themselves break the fourth commandment by turning Saturday into a day of national festivity. And how can a fair man view without distress the spectacle of these dogmatic champions, not content with governing their own actions, but in the struggle to cause their own ideas to prevail, preventing by the strong arm of the law all others from acting out different beliefs."

The object of the Corresponding Editor in giving this clipping is not to show his preference for the opening or closing of the Fair on Sunday, but to show to the young people what an outsider thinks; one who is a stranger to us, perhaps knows little or nothing of us as a denomination.

### PRESIDENT'S LETTER.

I said in my last letter I would speak farther of the Young People's Work this week.

The question has been well asked, why the change in our work this year? Why do we not continue to furnish funds for the employment of Elder Huffman on the mission field? I think the young people were entirely satisfied with the old arrangement and the results obtained; I know at least the Permanent Committee were. There were reasons which led the Missionary Board to suggest the change which has been made. The great need of a man to spend most of his time in West Virginia, which is one of the most promising fields we have, and the large number of young people, and the liberal support offered Elder Huffman, promising great returns for the small amount of expense to the Missionary Board, together with Eld. Huffman's especial adaptability for the West Virginia field, make us the more willing to accept the situation. It is very kind of the Missionary Board to allow us to continue in very much the same line of work, only more largely through the employment of lay workers, the student evangelists, and others of our young singers and workers. This work is all to be done under the direction and with the co-oper-

\*The Corresponding Editor will not vouch for the accuracy of this date.

ation of the Missionary Board. For this work they have appropriated \$700, which amount we mean to raise.

While we may not be as successful as was the student movement of last summer, this experience will be of great value, and the service will be gladly given as far as possible. If we work among our own people the item of board, which was about one-third of the expense, may perhaps be saved. It has been so often the lone churches which die out. Let us make our line of battle about these places. We know that very often two enterprises, as two stores, two newspapers, or two churches, live where a single one has failed. There are now many places calling for help, in nearly every Association; several places where the young people should be organized at once. Some of our most consecrated young men, singers and workers, have volunteered to give part of their vacations to this work. If there is lack of men and money to send quartets let us go as duets.

Let us help the Missionary Board to means, and look to God to furnish Holy Ghost men that we may, in the early spring, enter more largely upon this campaign.

E. B. SAUNDERS.

### OUR MIRROR.

NORTONVILLE, Kansas:—Our Y. P. S. C. E. prayer-meetings, which are held on Sabbath afternoons, are increasing in interest. Those who attend almost all take some part in the prayer and testimony of the meetings.

AN extract is given below from a letter which the Secretary received from the Rev. J. L. Huffman, since beginning his work in West Virginia: "I have held meetings ten days with the Ritchie Church at Berea, and found the church wide awake. The Y. P. S. C. E. of that church, organized while Bro. Mills was pastor, is doing good work. They have had added to their active membership about twenty, of late, making now between forty and fifty on the active list. They have a society of good workers, a fine lot of young people. These societies, wherever organized, are doing good work."

ON New Year's morning the Dodge Centre Society held a sunrise prayer-meeting, with about thirty in attendance, some coming from five miles out in the country. It was an excellent meeting. Since the deep snow and severe weather made their appearance the school-house meetings have been given up. We feel that the effort has been a benefit to us, and hope they may be continued later. M. W.

ONE of our pastors suggests that one way of showing the benefit of the sunrise meetings will be in more faithful attendance at all of the regular church appointments through the year.

THE Secretary is making a Junior list, and wishes statistics from all our Junior Societies. Don't let yours be missing. If your Society has not already found a place on Secretary Baer's lists of the United States, we would urge that its name and membership be reported to him at once.

THE Christian Endeavor Society at North Loup was organized June 6, 1886, by Rev. G. J. Crandall, who was then pastor, with eleven members. There are at present about thirty-five active, ten associate, and six honorary members. Two years ago this month we organized a Junior Society, with nineteen members, the membership having increased to forty-eight. They are doing splendid work. On Sabbath afternoon, Dec. 31st, we decided to hold a sun-



rise prayer-meeting. As there was no time to give general notice we concluded to have the bell rung early. This was done, and by 7 o'clock twenty-five had gathered at the church, and to say that it was a good meeting does not half express it. All but two took part. The week of prayer was observed in our church. Sunday night the subject was missions, and it was suggested that we organize for more effective work by appointing some to do home mission work. On Wednesday night quite a number were nominated, and on Sabbath-day, by vote of the church they were made a Missionary Committee to go out and hold meetings in the country school-houses. Our late election of officers resulted in Walter Rood, President; Angie Prentice, Secretary; Rolla Babcock, Treasurer, and Hattie Harlow, Corresponding Secretary.

W. R.

A JUNIOR Society has just been organized in the First Alfred Church, with about thirty members. A fuller report of this Society will be given soon.

## 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 VI.—DEDICATING THE TEMPLE.

For Sabbath-day, Feb. 4, 1893.

SCRIPTURE LESSON.—Ezra. 6 : 14-22.

GOLDEN TEXT.—I was glad when they said unto me, let us go into the house of the Lord.—Psa. 122 : 1.

INTRODUCTION.—Read the two preceding chapters and all of the sixth to see how work was opposed. High officials and leading men commanded the labor to cease, but Zerubbabel, strong-hearted, working by order of the Lord, refused to obey. The king finally ordered their enemies to aid them in the work, and threatened with death all opposers. The temple was finished four years after our last lesson.

EXPLANATORY NOTES.—v. 14. "Elders." Older and more prominent men, "chief of the fathers" (3: 12). "They prospered." Listening to the words of these prophets they were encouraged and aroused to work. "According to the commandment," God gave through the prophets. Obedience always commands the blessing of the Lord. "Commandment of Cyrus" Chapter 1: 1-4. "And Darius." Chapter 4: 24. "And Artaxerxes." Grandson of Darius, who succeeded him, and sixty years after helped beautify the temple. The fact is here mentioned by the historian because he is thought worthy of "honorable mention." The Artaxerxes of 4: 7, 17-21, is another person, and one who hindered the work. v. 15. "This house was finished." Twenty years after laying the foundation. v. 16. "Children of Israel." Remnants from all the tribes. "Priests . . . captivity." All classes. "Kept the dedication." Such a service being appropriate now that the temple was completed. "House of God." For his service only was it built. It was not a town hall, theater, opera house, or lodge-room. It was God's holy temple for worship, a place of prayer, and in which to keep the annual holy feasts. "With joy." Very much is said of joy in God's service. But this was a special glad service, for God had given them great success in spite of powerful enemies, and had turned the hearts of kings to favor them. v. 17. "A hundred bullocks." Small beside Solomon's offering of 22,000 oxen and 120,000 sheep. But it was as acceptable, being according to their ability. 2 Cor. 8: 20. They

were not to despise the day of small things. "Sin offering." A goat for each tribe. They acknowledged that much was forgiven. In all rejoicing let us not forget how great sinners we are, in need of divine mercy. v. 18. "Set the priests in their division." An arrangement according to the ancient manner when David and Solomon were in their glory. Divine law regulated the particulars. "Book of Moses." Num. 3: 6-10; 8: 6-26. The courses were instituted by David and observed as late as in the days of Zacharias, "of the course of Abia." Luke 1: 5. v. 19. "Kept the Passover." Ex. 12: 6. A few weeks after the dedication ceremonies. v. 20. "Were purified together." According to law. Ceremonial cleansing. Leaders should be pure in heart and life. "And killed the Passover." At first heads of families killed the Passover lamb, but finally the duty devolved upon the Levites and priests who looked after the temple worship. v. 21. "Israel . . . out of captivity." Not those only who returned from Babylon to Judea, but "all such" as had joined themselves from other nations, proselytes, etc. "Separated from filthiness." From heathen alliances. Sinful habits to which heathen are subject. "Did eat." The Passover. v. 22. "Unleavened bread" Called thus because during its observance no leaven was permitted in their homes. Leaven was a symbol of corruption. "Made them joyful." From God comes true joy. Let all who live for pleasure know where it is found and only found to our satisfaction. "Turned the hearts." The enmity of the ruling powers of Western Asia to kindness. Thus strengthened, the house of God was finished and dedicated.

LEADING THOUGHT.—The temple or church building should be the center of joyful, glad worship, uniting the people in gospel work, lifting their hearts and minds to God, the source of good, instructing them in the knowledge of the true religion and leading to complete consecration to God.

SUGGESTED THOUGHTS.—There should be great joy in making the Lord's house the best, the most substantial, the most attractive, the best for hearing, for teaching the young, for Bible-schools, for giving comfort to the poor, for calling in the outcasts, for keeping before the people the importance of religion. Success, the reward of patient labor for the Lord. But to be for him it must be "according to the commandment of God." True service begets gladness. "Rejoice in the Lord, always; and again I say, rejoice." Our bodies are temples. Present them holy, acceptable unto God, which is your reasonable service. Put away the leaven of sin and keep the true Passover.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Jan. 26th.)

JOY IN GOD'S SERVICE AND IN HIS HOUSE.—Ezra 6: 16, Rom. 14: 16-19.

It is good to mourn for if holy it prepares a way for spiritual joy. Sunshine comes after rain. The joy found in the service of the Lord is of divine origin, for it is a rejoicing in the character, commandments, doings of God, and in all that gives him glory. "Finally, my brethren, rejoice in the Lord." Phil. 3: 1. This joy possesses a deep sense of union with Christ, and flows from the fount of blessing coming from reconciliation with God and adoption into his family. Spurgeon says that "joyful Christians set the sinner's mouth a watering for the dainties of true religion. When the prodigal returned, he was shod and clothed and adorned, but we do not read that the servants were to put meat into his mouth. Yet they were to feed him, and they did so by themselves feasting: 'Let us eat and be merry.' This would be the surest way to induce the poor hungry son to make a meal. If saints were happier, sinners would be far more ready to believe."

As these joys arise from considerations which strengthen, they are a source of strength. The life of Jesus Christ within us, maintained by his Spirit, sustains this joy, fortifies the soul against temptation, affliction, and proves in every time of need a present strength. Joy fits for service, for a joyous heart seeks other's good. The practical results are (1) Joyous expressions, "God had made them rejoice with great joy." Neh. 12: 43. (2) Sacrifices of joy, "They offered great sacrifices, and rejoiced." *Ib.* (3) Holy praise, "Ezra blessed the Lord, the great God; and all the people answered, Amen, amen." Neh. 8: 6. (4) Happiness in the home, "The wives also and the children rejoiced." Neh. 12: 43. Then the verse quoted concludes with these words: "So that the joy of Jerusalem was heard even afar off." Our neighbors and many afar off hear of our Christian rejoicing, and love of God's house, and it becomes contagious.

#### SCRIPTURE REFERENCES.

1. God gives joy. Ps. 4 : 7, Eccl. 2 : 26.

2. A fruit of the Spirit: Gal. 5 : 22-25, John 15 : 16.
3. God's Word affords joy. Neh. 8 : 12, Jer. 15 : 16.
4. Experienced by believers. Luke 14 : 52, Acts 16 : 34.
5. Joy of the wicked derived from folly and is delusive. Eccl. 2 : 10, Prov. 15 : 21; 14 : 13, Job 20 : 5, Isa. 16 : 10.

—ONE writer has said, "It has always been a favorite belief with me that there is no child with a mind so dark, but somewhere there is a teacher who can unlock the window and let in the light." But who is the teacher? You say that you have failed. Well, take heart and try again, and again. Study your subject apart from the rest of the class. Make the above your belief. There is but little doubt as to who is the teacher to "let in the light" on the dull boy. You are the one. Because you have failed thus far is no positive evidence against you. Study yourself as well as the scholar. It may be you have not gone "down into your own purposes and known them." If you truly love the scholar, pray earnestly for him, and desire to find "the window," there will be a way opened.

—A TEACHER of a primary class said to us before teaching the first lesson of this quarter, "What is there in this lesson for children? I do not know how to interest them in it." Such teachers are not few, and there may be some reason for their apprehensions. They will pardon us, however, if we suggest that possibly they themselves do not get interested in the seemingly "difficult lesson for children." It is too late to say any thing about lesson one, but how about lesson six now before us? Did you ever attend a dedication service? One of your own church? Was there joy in it? If so, what especially occasioned that joy? Suppose you begin the lesson with a story for the class telling of such a service and how you enjoyed it, and why. And how would it answer to "simplify" the Christian Endeavor Topic on this subject, teaching the children the elements of true joy, from whence it comes, its results. Ask them what gives them most lasting joy. Even these "dull lessons" may be turned to good account for children. First make your plan before you go to the class, have the story and details well arranged, leave out the big words unless you can explain them satisfactorily, illustrate with scenes common and of interest to children, tell how God wants our hearts dedicated to him and the joy in heaven and on earth it will give. This is a grand lesson for primary classes.

#### AN HOUR WITH A PRIMARY CLASS.

BY LIZZIE YOUNG BUTLER.

Not long since I was invited into the primary class on S-Street on a Sabbath morning. I had heard of this class and was happy to be able to accept the invitation so cordially extended. I found the little boys and girls in a room apart from the others, just singing a hymn of praise as I entered. As the voices ceased, the teacher repeated the verse of a new hymn, line by line, asking one and then another for the meaning. Then she taught them one verse, after which they sang it over and over. After this came the prayer, repeated in concert, the children rising and bowing their heads.

I was fortunate in being present when the birthday exercise was used, for it isn't every Sabbath that it is required. A little girl, who was six the week before, stood before the class and as she dropped her pennies one by one into the plate which the teacher held, the other children counted, "One, two, three, four, five, six,"—a penny for each year,—then chorused the sweet refrain: "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Then the

little girl was questioned as to the meaning of the text, and her answers were bright and clear. After this a short letter written by the pastor was read and handed to her, and a very happy little maiden took her seat. The teacher told me later that the exercise had proved of great benefit, having been instituted by the pastor himself, and I thought how the influence of those letters in after years would hold and help them.

During the lesson the blackboard was in constant use. The teacher drew the lesson story for the little ones with a few pointed questions, each one having a part and each attentive and alert. At the conclusion of the recitative lesson a diagram or skeleton of the lesson was crayoned on the board and each child was called upon to help fill it out. I was surprised to see how readily the little ones responded, and how interested they were. Then came the drawings from the lesson, and again I was surprised to note how the children applied the points to themselves. At the tap of the bell they rose and repeated the little prayer:

"Jesus, bless to us this lesson,  
Every day of every week.  
Help us as we talk about thee  
Truly thy dear face to seek."

—Morning Star.

## HOME NEWS.

### Wisconsin.

MILTON.—Among the good things which the people of Milton enjoy is the presence in their midst of earnest Christian boys and girls, who come here to attend school. They help us in our prayer-meetings in our Sabbath-school, our social gatherings, everywhere. We are thankful for their help, and hope that they, in turn, are benefited by the privileges which are here furnished them. — The college prayer-meetings have grown so in interest and attendance that it has been found necessary to hold them in the chapel. A real revival is going on among the students. Not a noisy one. There have been no sermons, no preachers, simply the influence of *personal* work and Christian living. There have been no extra meetings. It is simply the development, the growth, of the spirit which pervades the school. These same young people represent many different localities, and the good thus accomplished can never be known or estimated. — Rev. O. U. Whitford will preach for us Sabbath-day, Jan. 21st. — A number have been sick recently, but are regaining their wonted health and vigor. — Mrs. G. R. Boss and daughter are spending a few weeks with her parents at Welton, Iowa. — People are already beginning to make preparations for the General Conference. We hope it will prove to be one of the best gatherings that our people have ever held.

E. S.

### Nebraska.

NORTH LOUP.—We are having delightful winter weather, with good roads. The people are generally well. — The Sabbath-school reorganized as usual at the beginning of the year, and re-elected Elder Oscar Babcock superintendent. There are thirteen classes, which are well sustained through the year. The yearly reports were interesting, and showed an average attendance through the year of 99. — The Christian Endeavor Societies, both Senior and Junior, are making manifest advancement in their lines of work. — The church observed the week of prayer. So much interest was felt in the great need of missionary work being done all around us that a committee of young people, with a few of the older ones, was appointed by

the church to do this especial work, Pastor and Mrs. Morton giving their full sympathy and efficient help to the new movement, as they do in all good works. We are just beginning a series of union meetings under the leadership of the Rev. Mr. Cole, of Columbus, from which we expect good results.

B.

### SHOULD LONE SABBATH-KEEPERS JOIN FIRST-DAY CHURCHES?

This is a question of no little importance to many, and should be decided only on mature thought and prayer. We have before given our reasons for answering the question in the negative. We are glad to publish the following from Eld. Nathan Wardner to a friend on the subject:

*Dear Friend;*—I am told that you desire my opinion as to whether it would be advisable for you to join one of the First-day churches in your city.

If I were in your place I would not do it; for it would be understood to be, as it would be in fact, compromising with, and countenancing their teaching and practice; and thus your influence would go against the truth. Joining a church is understood to be endorsing its articles of faith and practice and making one's self an exponent thereof. You would say to the world, by that act, that you endorse Baal's day, under the title of "Christian Sabbath," to the rejection of God's sanctified day, and would, so far, put Baal above God, and man's inventions above Jehovah's law. You would also compromise your civil and religious liberty; for you would be expected, and would be held by the church as morally and socially bound not to agitate or advocate doctrines and practices subversive of those of your church. You would be considered a disturber of the peace and as violating your covenant. They would expect that, if they allowed you to keep the seventh day, you would be satisfied with that and keep quiet and not try to counteract what they are trying to do. This is, no doubt, one reason why they wish to get you thus committed. It is evidently expected by them that if you join, you will have taken a long and decisive step towards an entire change of your practice, and they would constantly bring every influence to bear upon you to make you do it, and to make it uncomfortable if you do not.

Besides, how could you commune with a church that deliberately rejects one of the plainest commands of the Decalogue and substitutes a Popish institution in its place, and claims that it is the Lord's doings, for which they cannot show the least fragment of scripture evidence? Though their act, might, possibly, be through ignorance and sincerity, yet your's could not be. You are to stand for the truth as a light to the world, and not compromise and hide that light to accommodate other people's feelings and errors. I do not see that it would be more consistent, or innocent, to fellowship a church which ignorantly and sincerely substitutes a memorial of a false god in place of the memorial of the Creator, than to ignorantly and sincerely substitute an image in the place of God. One would be no less a rejection of God in his law than the other.

The only way religious reforms can ever be secured is by separating from false doctrines and practices and holding up the truth without compromise. Senator Benton used to say that "no essence was so agreeable to the devil as acquiescence;" and I think he was right when he implies acquiescence in things of doubtful propriety, and much more in rejecting plain

unvarnished truth; for one such act always prepares the way for another and then another and so on, almost without limit.

### MUST WE RETRENCH?

One of the most difficult problems before the Tract Board for solution is how to carry on the work assigned them without the necessary funds. Since the last General Conference the contributions have come to the hands of our Treasurer so slowly, with no visible prospect of any encouraging increase, that the Board has been compelled to enter upon a course of retrenchment by cutting down our publications until they shall come within the means provided. This is a serious embarrassment to the Board. They have endeavored to plan wisely, trusting to the benevolence of the people to meet the necessary expenses. A few who have learned something of the straightened condition of our treasury and the consequent necessity of withdrawing some of our efforts from the field of Sabbath Reform, have protested against retrenchment and have said they would rather largely increase their contributions than have such disastrous results. But these propositions do not materialize in money, and therefore the Board is in no way relieved of its embarrassment.

The calls for Sabbath Reform literature are constantly on the increase. The evidences of substantial good results from its dissemination are multiplying. Never were the prospects brighter for doing great good through our publications; and yet our people seem to be so unconscious of the real situation, or so indifferent to the work laid upon us, that retrenchment is an immediate necessity unless our churches come forward at once with the needed help. Pastors, Women's Societies, Christian Endeavorers, will you not at once bestir yourselves and help with a constantly increasing income to meet these urgent demands? Press the matter vigorously and God will bless you and your efforts.

L. E. LIVERMORE, *Cor. Sec.*

### QUARTERLY MEETING AT SHINGLE HOUSE.

By invitation of the pastor at Shingle House, Pa., the writer left Independence, N. Y., Jan. 13th, to attend the Quarterly Meeting of the two Hebron and the Shingle House churches, which convened at the latter place, Jan. 13-15. With the mercury hiding below the cipher I drove the distance (30 miles) making only one stop of an hour to rest the horse. In the evening, conducted the opening service of prayer, praise and conference. On the Sabbath I preached three times, the people serving dinner at the church. On First-day morning, Pastor G. W. Burdick, of Little Genesee, having arrived, preached a spiritual sermon on Christian development, which was followed by one of the best conference meetings we have attended in a long time. This was conducted by Pastor Kenyon, the people again serving a warm dinner at the church. Bro. Burdick being obliged to fill an appointment at Ceres, I preached the remaining two sermons. In the evening the attendance and interest had so increased that the Methodist pastor decided to continue the meetings through the week, and promised a Methodist Episcopal revivalist as help. The Methodists use the Seventh-day Baptist church for their regular services. Bro. Kelly, of Nile, N. Y., who was expected, was unable to be in attendance, owing to the sickness of his nephew.

Bro. G. P. Kenyon is serving the Shingle House and Portville churches faithfully, be-



sides preaching regularly on Sundays, thus having three and four appointments every week. He is doing very hard work on very small pay, striving earnestly to hold up the light at Shingle House where the discouragements are very great. Many a man would give up in despair and seek other fields, but he feels that Shingle House belongs to the Lord, and if through his endeavors it can be saved he will stand by the ship. As to Portville I am not informed. There are no harder workers in our denomination than are found in isolated country places, but they are seldom noticed and little known by the denomination at large. The Lord, however, is keeping the records. The Lord bless the labors at this Quarterly Meeting. Visitors were present from Portville and Genesee.  
 H. D. CLARKE.

THE HIGHEST THING IN EXISTENCE.

The most exalted object in a kingdom is its king. God is the King of the whole universe, yet there is one thing which he has placed above himself. We read in Ps. 138 : 2, "Thou hast magnified thy word above all thy name." A person's name represents himself, all there is of him. God places his word above himself; then there is nothing higher in existence than the law of God which is a part of his "Word."

The Bible says : "Thy law is the truth." It does not say, Thy law is true; for that implies that there must be something higher than the law with which it is compared, and which shows the law to be true. The law of God is "truth" itself. If we would know the truthfulness of any principle, we must compare it with the law of God. The Lord is a God of truth, consequently his law cannot be anything else but truth.

Does the Lord require us to keep his law? No one will deny our obligation to follow the teachings of Christ. Said he, "If thou wilt enter into life, keep the commandments." Matt. 19 : 17. We cannot be saved without obeying God.

We are told that we can not keep the law of God. If this were true, would the Saviour have made our entering into life dependent on our keeping the commandments? Would our kind heavenly Father oblige us to keep his law if we could not do it? Or would he punish us for breaking it if we could not help breaking it? Yet no one has kept the law; for Paul tells us in Rom. 3 : 23, "All have sinned, and come short of the glory of God." 1 John 3 : 4 says, "Sin is the transgression of the law." How then can any one expect to keep the law of God? Paul answers this great question when he declares, "I can do all things through Christ, which strengtheneth me." Phil. 4 : 13.  
 M. E. STEWARD.

THE CAUSE IN WEST VIRGINIA.

We are in the midst of a precious revival here with the Middle Island Church. I want to ask the readers of the RECORDER to pray for the cause in West Virginia. The outlook seems better than for some time in the past. The school at Salem is doing excellent work under the leadership of Brother Gardiner. We are glad so many of the dear ones from abroad are so graciously remembering us financially as well as in their earnest prayers. Our cause is one and this part of the field is, at this time, in great need of help and we are glad so many are helping us. May God bless all the dear workers.

We ought to have at least three more good pastors in this Association. We are praying that God will speed the time when we may have them.  
 J. L. HUFFMAN.

USE OF THE PRAYER-MEETING.

The Sun, of New York, reports the following from Wheeling, W. Va.:

At the close of services at the Romney M. E. Church, Thursday night, the Rev. Dr. Brown, the pastor, who had been lamenting the slim attendance, was informed that a dance was in progress at the house of a member of the church. The minister and two or three elders went to the house, forced their way in among the dancers, and opened a prayer-meeting, speedily clearing the floor and stampeding the band.

"What fools these mortals be!" Strange zeal that! Whatever may be thought or said of these dancers, it is little to be wondered at that these people remained away from a prayer-meeting conducted and carried on by a minister and elders who would put prayer to such a use as this account shows. It takes not much imagination for one to think himself into a prayer-meeting such as these brethren maintain. We have been at meetings characterized by a lack of reverence, where the Almighty was informed of what had gone on in the past, was conspiring in the present, and what ought to take place in the future; where the bad taste was exhibited of commending others for what they have said or done, or worse still, of flattering them in prayer; where sinners were prayed at instead of prayed for, and where the patience of the reverent was preyed upon. The prayer-meeting we are told is the "thermometer of the church." In most instances, to coin a word, it is the "sensometer" of the brethren. If the brethren will eschew long prayers and long talks; be sincere, candid and reverent, there is no place so inviting to the young people of a church as the prayer-meeting. I know whereof I speak. It is the "prayer-meeting killers" who drive the young people away; they who have to learn what our Saviour meant when he said, "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking."  
 H. B. M.

GRANDPARENTS.

Judged from the stand-point of the average child, there is nobody so delightful as the average grandparents. Grandfathers are the jolliest of playfellows, the most charming of companions. Fathers are apt to be absorbed in business, with little time to devote to the amusement of their boys and girls, but grandfathers are no longer in the midst of the conflict; they can potter about, help in making kites and building boats, tell stories by the hour together; they can sympathize with "a fellow" in his daily trials and triumphs. A grandfather is very much nearer a boy of five or ten years old than the boy's father is apt to be. He looks through older yet more child-like eyes, and appreciates the boys' difficulties and temptations more readily and more truly than the younger man does. It almost seems at times as if a man must be a grandfather before he entirely enters into the fulness of fatherhood.

As for grandmothers, no family is complete that lacks one. A grandmother over the way, in the next street, in the next town, is a blessing, but a grandmother resident in the family is a gift for which to thank God fervently. Who else so tender, so sweet, so dear? To her quiet room young and old bring their perplexities, to find the patient wisdom and the ready common-sense which explain whatever was baffling, and devise a way into freedom from care. Grandmother's chair is moved into the sunniest corner of the kitchen when grave household enterprises are afoot. It is her receipt by which the wedding-cake is compounded for the bride, and the mince-meat prepared for the winter's supply.

Grandmother always has court-plaster and witch-hazel, arnica and toothache drops in the little cabinet in her room. She can spread poultices and bind up wounds, and her sweet

words and smiles go as far toward healing bruises as her material remedies do.

Grandparents are accused by their sons and daughters, with a fair show of reason, of being decidedly more lenient with juvenile offenders, less sternly disposed toward discipline, than they were to their children in an earlier day. They would spoil the grandchildren if allowed, declare the fathers and mothers, serenely confident in their own discretion, and quite sure they are right in their sternly repressive methods.

Never mind. The wheel of time in its ceaseless revolution is bringing on the day when the man who now laughingly reproves his parents for their fancied weakness will himself stand in awed pleasure gazing into the round eyes of the second generation, and feeling himself the founder of a line. Then it will be his turn to emulate the grandparents, as the grandparent has been from the beginning.—Harper's Bazar.

WOMAN'S BOARD.

Receipts in December, 1892.

Ladies' Aid Society, Adams Centre, N. Y., Miss Burdick's salary \$30, Board Expense fund \$8.....	\$ 36 00
Mrs. Wm. C. Whitford, Berlin, N. Y., Tract Soc'y \$2 50, Miss'y Soc'y \$2 50.....	5 00
Mrs. Miranda A. Wilder, New Bremen, N. Y., Miss'y Soc'y.....	1 42
Ladies' Benevolent Society, Welton, Iowa, Board Expense fund.....	2 00
Mrs. O. D. Williams, Calhoun, Colo., Dr. Swinney's salary.....	2 00
Ladies' Society, North Loup, Neb., Tract Soc'y \$12 50, Miss'y Soc'y \$12 50, Miss Burdick's salary \$15, Board Expense fund \$2.....	42 00
Ladies' Benevolent Society, Milton, Wis., Tract Soc'y \$28 67, To W. K. Johnson \$10.....	38 67
Mrs. T. R. Williams, Alfred Centre, N. Y., Miss'y Soc'y.....	5 00
Women's Guild, Milton Junction, Wis., Tract Soc'y \$10, Miss'y Soc'y \$10, Miss Burdick's salary \$5, Board Expense fund \$2.....	27 00
Ladies of Seventh-day Baptist Church, Chicago, Ill. ....	7 00
By Mrs. W. C. Daland, Associational Secretary:	
Women of Seventh-day Baptist Church, Westerly, R. I., T. O., Tract Soc'y \$6 54, Miss'y Soc'y \$6 54.....	13 08
Mrs. Mary A. Babcock, Phenix, R. I., Tract Soc'y \$2 50, Miss Burdick's salary \$2 50, Board Expense fund \$1.....	6 00
Miss Josephine Stillman, Phenix, R. I., Miss'y Soc'y.....	3 00
Mrs. Daniel Davis, Woodville, R. I., Miss'y Soc'y.....	25
	\$ 186 42

E. & O. E.

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MILTON, Wis., Jan. 1, 1893.

QUARTERLY REPORT.

A. L. CHESTER, Treasurer,  
 In account with  
 THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

	Dr.	Cr.
Balance on hand last report, Sept. 30, 1892.....	\$1,018 49	
Receipts in October by contributions.....	586 55	
" " " " loans.....	500 00	
" " " " November by contributions and bequests.....	1,108 45	
Receipts in December by contributions.....	828 05	
" " " " loans.....	2,000 00—	\$6,039 54
		Cr.
A. E. Main, receipts on field.....		70 81
" " check to balance Sept. 30th.....		231 88
O. U. Whitford, check to balance Sept. 30th.....		157 63
Madison Harry, receipts on field.....		16 39
" " check to balance Sept. 30th.....		151 72
J. L. Huffman, receipts on field.....		38 49
" " check to balance Sept. 30th.....		188 77
L. F. Skaggs, receipts on field.....		6 15
" " check to balance Sept. 30th.....		111 70
D. H. Davis, receipts on field.....		21 00
" " check to balance Dec. 31st.....		229 00
J. S. Powers, " " Sept. 30th.....		168 05
S. I. Lee, receipts on field.....		55 50
" " check to balance Sept. 30th.....		97 11
Geo. W. Lewis, receipts on field.....		16 75
" " check to balance Sept. 30th.....		118 75
J. M. Todd, receipts on field.....		8 14
" " check to balance Sept. 30th.....		23 11
Salem Church, two months of third quarter.....		16 86
G. B. and G. H. Utter, printing bill.....		16 00
Hornellsville Church, apportionment for 3d quarter.....		18 75
Greenbrier Church, apportionment for 3d quarter.....		10 00
West Union Church, apportionment for 3d quarter.....		10 00
First Westerly Church, apportionment for 3d quarter.....		18 75
Second Westerly Church, apportionment for 3d quarter.....		25 00
Lincklaen Church, apportionment for 2d and 3d quarter.....		33 17
Otselic Church, apportionment for 2d and 3d quarter.....		33 17
G. Velthuisen, salary from Oct. 1, to Dec. 31, 1892.....		100 00
Maria Van der Steur, one-fourth year salary as Bible woman.....		25 00
Incidental expenses of Treasurer.....		39 50
E. H. Socwell, salary and traveling expenses for 3d quarter.....		57 28
J. J. White.....		50 00
D. H. Davis, receipts on field.....		191 06
Washington National Bank, notes.....		1,500 00
" " interest.....		80 99
G. H. F. Randolph, salary from Jan. 1, to April 1, 1893.....		250 00
G. H. F. Randolph, incidental account.....		150 00
" " balance of nurse fund.....		144 20
Dr. E. F. Swinney, salary from Jan. 1 to July 1, 1893.....		300 00
Miss Susie M. Burdick, salary from Jan. 1, to July 1, 1893.....		300 00
Washington National Bank, interest.....		10 33
G. Velthuisen for Job Van der Steur, money forwarded by Kornelius Oast, Atheris, Minn.....		9 00
D. H. Davis, from Mrs. E. L. B. Whitford, to purchase tombstones for little Sing Tese.....		25 00
Geo. W. Hills and S. H. Babcock, receipts on field.....		9 75—
		5,084 06
		\$1,005 48

E. & O. E.

A. L. CHESTER, Treas.

WESTERLY, R. I., Dec. 31, 1892.

## POPULAR SCIENCE.

—AFTER COAL WHAT?—Coal was hardly used at all three hundred and fifty years ago, reflects Mr. J. E. Taylor, F. L. S., yet since then Great Britain has consumed nearly half the stock deposited by nature in its coal-cellars many millions of years ago. At the present rate of increase in consumption, what will be the condition of these cellars after another three hundred and fifty years? It is certainly indicated that this period will witness a marvelous development of economic science. Coal, long before that, as a form of energy will be regarded as a somewhat antique and worked out material. The ebbing and flowing tides, the shifting winds, the waters running to the ocean, perhaps even earthquake and volcanic energy, will have taken its place. Indeed, a line of inquiry and research now going on may possibly effect the commercial interests of the whole world within the short space of the next five years. This relates to the use of petroleum, already being tried on steamers and locomotives on the Caspian Sea and vicinity. The coal fields of the world will certainly be worked out within an historically brief period, but a distinguished Russian chemist finds grounds for believing that petroleum is still being formed by the action of water on heated metallic deposits, and that the supply will be permanent.

—METHODS BY WHICH OBELISKS WERE MOVED.—The obelisks of the Pharaohs are made of red granite called syenite. In the quarries at Syene may yet be seen an unfinished obelisk, still adhering to the native rock, with traces of workmen's tools so clearly seen on its surface that one might suppose they had been suddenly called away and intend soon to return and finish their work. This unfinished obelisk, says the Rev. J. King, in his "Cleopatra's Needle," shows the mode in which the ancients separated these immense monoliths from the native rock. In a sharply cut groove marking the boundary of the stone are holes evidently designed for wooden wedges. After these had been firmly driven into the holes, the groove was filled with water. The wedges gradually absorbing the water, swelled and cracked the granite throughout the length of the groove. The block, once detached from the rock was pushed forward upon rollers made of the stems of palm trees, from the quarries to the edge of the Nile, where it was surrounded by a large timber raft. It lay by the river side until the next inundation of the Nile, when the rising waters floated the raft and conveyed the obelisk down the stream to the city where it was to be set up. Thousands of willing hands pushed it on rollers up an inclined plane to the front of the temple where it was designed to stand. The pedestal had previously been placed in position, and a firm causeway of sand covered with planks led to the top of it. Then by means of rollers, levers and ropes made of the date palm, the obelisk was gradually hoisted into an upright position.

—OFFSPRING OF MULATTOES.—Observations extending over a period of thirty years concerning the morbid proclivities of mulattoes are embodied in a paper by Dr. W. A. Dixon, in the *Medical News*. Living close to the boundary separating the old slave States from free States, the author has had peculiar facilities for studying his subject at length. Fifty years ago and more, it was the custom of wealthy planters, as they advanced toward age, to liberate such portions of their "estate" that bore to them a filial relationship, and establish these in homes in localities where good treatment, consideration, and respect due to citizens could be secured. Thus in Southern Ohio there grew up a community of mulattoes, the offspring of men of wealth and position, who themselves represented the best New England stock. These pure mulattoes were tall, muscular, well-developed, complete types of physical perfection, many living to old age, sometimes to one hundred years. Proud of their parentage and light skin, they took for wives women who were also half white. Prosperity and pride held them aloof from the negroes. Their children intermarried, and their race continued until the fourth generation, when these families gradually became extinct. The offspring of the first cross were robust; those of the second paler, more ashlike in complexion, slight in figure, evincing predisposition to, and characteristics of, tubercular disease; while in the second and third generation of pure mulatto intermixture all the children were girls and notably sterile. The fourth generation proved even less fertile, and presented cutaneous affections, ophthalmia, rachitis, hydrocephalus, hip and knee-joint disease, and various glandular abnormalities. These facts would seem to prove the affirmation of ethnologists, that human hybridity cannot be maintained without reversion of fresh supply from

parent blood. Such a type can only have an ephemeral existence. In the second and third generation of pure mulatto blood the offspring were inferior in vitality and intelligence, and consequent morality. Their churches, independent school-houses, their very names, in time disappeared. Some form of tuberculosis gradually undermined and extinguished them. The statement is made that when purity of race is maintained in civilized or barbarous countries, there is but little or no tuberculosis. And the dismal suggestion of ethnologists, cited by Broca, is given in full, to make us shudder or pause, according to temperament; to wit: "the United States, where the Anglo-Saxon race still predominates, but which is overrun by immigrants of various other races, is by that very circumstance threatened with decay, inasmuch as their continuous immigration may have the effect of producing a hybrid race containing the germs of disease, degeneration, and future sterility." The writer of the paper forcibly remarks that it is wise as well as necessary to look beyond the bacillus for cause resulting in tuberculosis, crime, idiocy, and insanity. Purity of race is one safeguard against constitutional inferiority that brings with it lessened mental and moral vigor.—*Pop. Science News*.

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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.

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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.

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CONDENSED NEWS.

Mgr. Satolli will reside in New York.  
 A famine, caused by a snow blockade, is prevailing in Elizabeth, West Virginia.  
 Sixteen gypsies were frozen to death in the woods near Koniggratz, Bohemia, last week.  
 The Vatican has chosen Cardinal Gibbons to be delegate to the Catholic Congress at Chicago.  
 Out of the 300,000,000 francs first obtained for the Panama canal enterprise 180,000,000 were illegally disposed of.  
 At Great Falls, Mont., farmers have been plowing for the last three weeks. The thermometer stood, Jan. 17th, at fifty degrees above zero.  
 The Majestic arrived Wednesday last in the harbor of New York, having crossed the ocean in five days, twenty-two hours and fifty-seven minutes.  
 The Mafia Society of New Orleans has notified Joseph G. Ghio, a fruit merchant of St. Louis, that he must suffer for a certain crime and that his body will be cut in pieces.  
 A Vienna dispatch says: "The severe cold weather shows signs of breaking up, but there is still intense suffering in isolated districts on account of lack of fuel and food."  
 The European powers are reported to be negotiating for an international conference to be held next spring for the purpose of deciding upon united action against cholera next summer.  
 Forty-nine men were killed from jumping or cremated alive in a train from Slatsouk, Russia, recently which had caught fire while in rapid motion. A number were badly injured also.  
 A case of death from Asiatic cholera is reported at St. Paul, Minn. The victim was a Swede and arrived in the Soo train the day previous. The body was buried within two hours of the arrival.  
 It is reported at Tangier that Admiral Buge's squadron has been ordered to make a demonstration before Tangier in concert with the Italian squadron in case England sends war ships to the Morocco coast.  
 The English Cabinet has compelled the Khedive of Egypt to dismiss his cabinet, which was recently appointed without English consent. Russia and France are accused of prompting the Khedive to hostile action.  
 The Boston Journal says it is informed an autopsy on the body of General Butler showed that the cause of death was the bursting of a small blood vessel, caused by a violent fit of coughing. All the internal organs were in excellent condition.

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

Royal Baking Powder ABSOLUTELY PURE

The United States Glass Company of Pittsburg, has placed over \$2,000,000 worth of insurance, of which one-half is in local and the other in New York companies. This is one of the largest lines of fire insurance ever placed by any corporation in that city.

The National Board of Trade at Washington has adopted a resolution urging protection of the timber lands of the country. The resolution of the New York Board of Trade recommending the consolidation of third and fourth class mail matter into one class, to be mailable at the rate of two ounces for one cent was passed. The Board adjourned to meet in Washington next year.

MARRIED.

BIXBY-NICHOLS.—At the home of the bride, in Sharon, Pa., Jan. 17, 1893, by the Rev. Geo. P. Kenyon, Mr. Ira W. Bixby, of Brinbridge, N. Y., and Miss Lura M. Nichols, of Sharon.

BUTTERFIELD-DIXON.—At Shiloh, N. J., Dec. 28, 1892, by the Rev. I. L. Cottrell, Mr. Walter Butterfield and Miss Elvira S. Dixon, both of Shiloh.

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.

HOWARD.—At his residence, 380 Summer Ave., Newark, N. J., Jan. 10, 1893, of apoplexy, William H. Howard, in the 65th year of his age.

The funeral at his residence was conducted by the Rev. F. C. A. Jones, the pastor of the deceased, Wednesday evening, Jan. 11th. The interment took place at Shiloh, N. J., Thursday, Jan. 12th, where service was conducted by the Rev. I. L. Cottrell.

IRONS.—Near Welton, Iowa, Jan. 3, 1893, Albert A. son of E. E. and S. A. Irons, aged 2 years, 5 months and 21 days.

This little son was choked to death by a kernel of corn. He was a bright and beautiful boy, a light in the home. His sudden death and loss is deeply felt by the family. "Safe in the arms of Jesus." O. U. W.

POLAN.—On Middle Island Creek, near Blandville, W. Va., Nov. 13, 1892, after a long and painful sickness, Mr. Samuel Polan, aged 68 years, 1 month and 17 days.

Brother Polan made a profession of religion and embraced the Sabbath in early manhood. Was baptized and received into the Middle Island Seventh-day Baptist Church by Elder Peter Davis. For 45 years he was a faithful, consistent Christian, and all these years true to his covenant obligations. His last days were very peaceful and happy. The triumphs of a living faith were clearly manifest in his dying testimony. It is said that Brother Polan did not have an enemy on earth. He was greatly esteemed and beloved by all who knew him. Truly, "The hoary head is a crown of glory if it be found in the way of righteousness." Brother Polan leaves an aged widow, with whom he had lived in love and harmony for over 52 years. Theirs was a long and happy Christian union. She is now only waiting to join her long-loved one on the ever-green shore. He also leaves two sons,—Deacon C. L. Polan, of Jackson Centre, O., and Deacon J. A. Polan, Middle Island, W. Va., and five daughters. He lived to see all his children converted to Christ and become active and faithful members of the church. As one after another of our faithful ones leave us to join the throng above it is encouraging to see the young people (children and grandchildren) stepping in to fill their places. J. L. H.

HALL.—In Transit, Minn., Dec. 7, 1892, Mrs. Esther W. C. Hall, aged 80 years and 4 days.

Sister Hall was born in Massachusetts; lived about 20 years in Vermont, and a short time in New York, when she came with her husband, Almon Hall, to Transit, Minn., where they have lived for the last 24 years. She and her husband were converted to the Bible Sabbath more than 40 years ago. She was the mother of six children, three of whom had gone on before, and three—two sons and a daughter,—are left to mourn the loss of a mother. Sister Hall was a faithful, consistent Christian Sabbath-keeper. She was a member of the New Auburn Seventh-day Adventist Church. Funeral sermon by the writer from Judges 5:7, "A mother in Israel." A. G. C.



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If you will drop a postal card to Joseph Harris Co., Moreton Farm, Monroe Co., N. Y., and mention the SABBATH RECORDER, they will be glad to send you a copy of the Annual.

The ice bridge which spans the river between Niagara and Youngstown began to move Jan. 20th. It cracked all along both shores and then gradually floated down about 200 yards, carrying with it the dock at Paradise grove and doing considerable damage to other property. The mass of ice has again gorged and formed a bridge. It is feared that when the ice moves again it will carry the Michigan Central depot and tracks and Malloy's dock with it.

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"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.

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