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For the SABBATH RECORDER.

"ASK AND YE SHALL RECEIVE."

BY IDA FAIRFIELD.

A frail and helpless crippled child
Lay on her little bed
And sighed, "How worthless is my life,
'T were better I were dead;
My feet can on no errands run,
My hands no service give,
My voice, alas! is but a moan,
And wherefore should I live."

Thus to her friend and pastor, spake
The little girl one day,
Who answered, "There is power in prayer,
Dear child, and you can pray."
The seed, wind-wafted by his words,
Sprang up within her soul,
And thenceforth, from her bed of pain
Her prayers like incense stole.

A little while, and all around,
Sweet showers of blessing came,
And dumb lips spake, and hearts were touched
By Pentecostal flame;
And souls from darkness into light
By hand unseen were led,
Three-score, into God's kingdom born,
Who erst in sin were dead.

Then to the crippled child, release
By God's command was given,
The pain-racked frame no longer held
The spirit ripe for heaven.
And neath her pillowed head, was found
A slip of paper laid,
With sixty names inscribed thereon,
The souls for whom she prayed.

Her life was brief, a little span,
The end a glad release,
For sorrows compassed her about,
And only death brought peace;
But on the crown prepared for her
A diadem complete—
These names were set, as stars to shine,
And laid at Jesus' feet.

PHILLIPS BROOKS.

BY GEO. H. UTTER.

The sudden death of Rev. Phillips Brooks, bishop of the Protestant Episcopal diocese of Massachusetts, which occurred on Monday morning, January 23d, removed from the American pulpit one of its best known and most successful preachers. As a pastor for more than thirty years, he won the affection of his parishioners, and exercised a religious influence limited in no degree by his denominational affiliations; and in the year he had served as bishop, he had become the beloved spiritual leader of the diocese, and had proven himself as well fitted for the larger field as he had been for the smaller. By his death the Episcopal Church loses a leader, and the nation a worthy example of the Christian teacher. Phillips Brooks was a manly man among men, but that was not all; his manliness was but the outward sign that he had taken into his soul the teachings of his Master, the meek and lowly Nazarene. While this may not be the time to write the story of his life, yet to mention a few of the characteristics which have especially marked his career during the years he has labored in God's vineyard, may serve to arouse in the hearts of those who remain to bear the burdens a fresh purpose to stand fast in the faith, to be strong.

He was thorough. Whatever work he entered upon he continued in until he became its master. This was shown in his sermons and in all of his public utterances. The habit of thinking

to the end was well illustrated by the accuracy with which he followed the course of sin to its very source. In speaking to young people especially, he was sure to find the first cause of the evil which he would warn them against. Those who listened to his words went to their homes not only convinced, but aroused to act.

He was zealous. His determination to proclaim the gospel, though the president of Harvard University had told him that he could never become a preacher because of an impediment in his speech, was an early indication of his consecration to God's service. Convinced that the Lord had work for him to do, no obstacle could keep him from entering upon it. His hand was ever ready to help the weak, his time was God's time, his strength was for the Lord's battles. The applause of the world had no undue attraction for him. He had given himself to the gospel ministry, and in that he found happiness for himself while he brought happiness to others.

He was modest. At no time did thought of himself mar his work. Calls came to him, such as cause many men to turn from the humbler paths of their professions; but for him the only call that received an answer was that of Macedonia for help. All thought of self was lost in zeal for the Master.

He was devotional. In this lay his power. Who listened to his words forgot the preacher in the remembrance of his plea. Christ, the healer of the sick in mind; Christ, the comforter of those who mourn; Christ, crucified and risen; Christ, the Saviour of mankind; that was his theme. Phillips Brooks, the man, the scholar, and the preacher, was hidden in the shadow of the cross.

May God raise up others to strengthen and to comfort his people; and may we take to ourselves the Saviour's words: "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."

JOHN ON THE ISLAND OF PATMOS AND NAPOLEON ON THE ISLAND OF ST. HELENA.

BY THE REV. E. M. DUNN.

There are several points of contrast between the two above named prisoners. John was banished because he had faithfully preached the Word of God and had borne testimony to the character, deeds, and life of the Lord Jesus Christ. Napoleon was exiled because all Europe understood that to give him his liberty meant a world in arms. No one knows how many men he had led to slaughter. It was just twenty years before his banishment that he began his military career, and during the sixteen months prior to his abdication and departure to Elba, he lost twelve hundred thousands of his well-trained veterans; how many he lost during the twenty years of his military career none but God can tell. Who can doubt the wisdom of his banishment after he had, upon his defeat at Waterloo, surrendered himself into the cus-

tody of England? The peace of the world required it.

On the other hand, the apostle John, allowing him to be over ninety years of age at the time of his banishment, had been for more than sixty years the most faithful and loving disciple of his Master, of whom all history gives any account. It is to be presumed that John was left alone on this island; not that it was uninhabited, but it is not to be supposed that the Emperor Domitian made any provision for his support; but being a fisherman by occupation, and more than all, a child of God, we have no fears that he was left without an adequate supply.

On the other hand, it cost Great Britain twelve thousand pounds annually (\$60,000) to maintain Napoleon on the island of St. Helena. As soon as he arrived there, the English government built him a house at Longwood, second only in its extent and appliances for comfortable living to that occupied by the Governor of the island. In case \$60,000 a year was found insufficient for his comfort, the Governor of the island was instructed to draw upon the treasury of Great Britain for such larger amount as might be deemed necessary. Yet he was always grumbling on account of the meagre amount allowed him. We never hear of the apostle John complaining about anything. On the contrary, he was most happily employed.

What was the difference between these two men, that the one should find in his narrow exile a place in which to view the ecstatic joys of the redeemed, so blissful that language, with all its richest metaphor, breaks down as he attempts to describe that heavenly state, and the other with every comfort that a prisoner can enjoy, with horses and carriages at his disposal, with an extensive library at his command, and all the books he chose to order, curtailed only by this barrier, that he could not leave the island, which was not small, 47 square miles in extent; yet so far from being contented, he was suffering continually with disquietude and unrest, an earnest of the misery finally to be experienced by those who are irretrievably lost? Ah! there was all the difference in the world. If you ask me to give you in one word the secret of Napoleon's unhappiness during his exile, of his early death and the breaking down of that marvelous physical constitution, apparently sound when he landed on the island, I would reply, "Remorse! Remorse!" How much material there was in the retrospect of such a life to furnish food for remorse! Not to speak of the bloodshed and carnage he had occasioned,—for it does not seem that he ever really lamented this,—there were mistakes which he had made which came to his consciousness during these six years of exile with painful and unceasing regret. He could now see how it might have been otherwise. How natural is it for a defeated man, balked in his plans and humiliated by failure, to dwell continually upon what he conceives to be the great occasions of his disaster!

During his exile at St. Helena, Napoleon said

that his Spanish ulcer and the Austrian match were the two main causes of his ruin. By the former he meant the invasion of Spain, and by the latter the divorcement of his wife Josephine and his marriage to Marie Louise, of the house of Hapsburg, the hated enemy of the French, in order, as Holland says, "that the devil might give him the child that God had denied to him." These were great mistakes, and sins as well. He loved Josephine when he married her as truly as a man so selfish can be said to love at all; and she did more to make him popular than he ever did for himself. She had the affections of the common people as Napoleon never had. Whatever she asked of the French populace, the people would grant. She added immensely to his military fortune. Napoleon did not lack for men to fight his battles as long as he was living in wedlock with Josephine; but when he put her away in order to secure an heir to the throne, then the combined kings of Europe pointed to the fact that Napoleon was an aristocrat, and not a friend to the people. The people saw it and would no longer volunteer to fight his battles. Then he had to rely on conscripts, and an army of drafted men do not begin to render the valiant service on the field as do volunteers; the former require an army to get and keep them together. Napoleon was right when he said his invasion of Spain was a mistake; but a greater mistake was his invasion of Russia. He took six hundred thousand soldiers into that field and returned the next year with only a mere handful. These acts were material for remorse during his exile. Yet he did not seem to sorrow over all this as much as he did over what would seem to you or me as a very little thing. And it shows the vanity of the man. What seemed to grieve him most during his banishment was that the English officers under whose custody he was would not address him by the title of Emperor. This they refused to do under instructions from England, who sent him into exile under the title of General, and not as Emperor of France, a title which suited him best. Now if the apostle John had lived at the present day, he surely would have been entitled to be honored with the title of D. D., especially if he had attained the age of ninety. Lesser lights than he have been thus honored. But now imagine the loving disciple grieving his life away on the Isle of Patmos because the authorities refused to call him anything more than simply *Elder!*

It is not to be thought of that John suffered from remorse during his last years. There was nothing in the retrospect that would furnish a basis for it. Napoleon was continually looking backward, regretting the mistakes of his life. John was ever looking forward at the joy that was set before him.

A gentleman died recently in one of our large cities, leaving eleven millions of dollars. He was a member of the Presbyterian Church, in excellent standing, a good husband and father, and a thrifty citizen. On his death-bed he suffered with great agony of mind, and gave continual expression to his remorse for what his conscience told him had been an ill-spent life. "Oh," he exclaimed, and his weeping friends and relatives gathered about his bed, "Oh, if I could only live my years over again! Oh, if I could only be spared for a few years, I would give all the wealth I have amassed in a life-time. It is a life devoted to money-getting that I regret. It is this which weighs me down and makes me despair of the life hereafter. I would give all I possess to have hope for my poor soul!" This was remorse. We have it within our power

to determine whether our last days shall be filled with remorse for duties neglected, or wickedness accomplished. Let us make our present and future days such that we may pass away, not under the black cloud of remorse, but under the sunlight of a joyous hope in the future, and a reasonable trust in the mercy of God.

ALFRED UNIVERSITY.

BY PROF. H. C. COON, PH. D.

Many minds are turned with interest towards Alfred University, because of the changes that must come to it by reason of the death of its beloved President. As much is being said about what its future President and policy should be, it may not be amiss to look back to its origin and past history, in order that the future may be better provided for.

The origin and growth of colleges furnish a good illustration of the laws of evolution. Most of the colleges of the country have started because of the necessities of the location, or of the religious denominations under whose auspices they were founded and fostered. They have grown from small beginnings, through struggle and toil, step by step, until they have attained their present standing and efficiency. This growth has been largely in proportion to the energy and interest manifested by those more immediately connected with them as workers and supporters, who furnish the influence, the students and the material aid. The few seeming exceptions like Cornell, Michigan, Chicago, and Leland Stanford Universities, are the results of a demand for a higher education, made possible by the work of the smaller colleges, and which could only be furnished for the advanced work by the millions at their command. Even these will find that they can only grow by concentration of energy in the struggle with their environments.

Alfred University is a remarkable illustration of this great law of evolution, in its small beginning and growth, while struggling against difficulties and poverty, which but few schools have had to meet. The wonder is that it has done the work it has, and stands as strong as it does to-day. It started because of the necessities of the place, as a select school, and as an academy; was made a University and Theological Seminary because of the demand of the Seventh-day Baptist denomination for a school where its sons and daughters might enjoy the advantages of a higher education which would better fit them for the ever increasing demands of life; and especially to more fully prepare its leaders and teachers and preachers, where they could receive not only intellectual strength but be impressed with the Bible doctrine of the whole plan of salvation, uncontaminated by the influence and doctrines of other denominations until they were thoroughly grounded in the truth. The wisdom of this demand is clearly manifest, first, in the loss of so many of those who have been educated in other schools, and second, in the strength and influence of those who have been educated in our own schools, even with the limited advantages they have afforded.

If Alfred University has a right to a place among the needed schools of the land, and a work to do, it is because of this demand for a denominational school in accord with the plan of its founders. Every student of the history of education knows that in the thirty-five years since the University was chartered the demand for more and higher studies has greatly increased, if not doubled, and the methods of teaching and study have been almost revolu-

tionized, making greater demands for time, facilities and specialization of all work. Alfred University has tried to meet these demands as best it could, but the supply of funds for these purposes has not been sufficient to meet the increasing demands; and yet there has been a constant growth in many respects, much of which has been made possible by the generous gifts of friends and by the loyal and faithful labors of its presidents and teachers, who, under all the discouragements, worked as best they could up to their ideals. Many of the educational ideals of the presidents were ahead of the times, some of which have since been adopted by other colleges, especially that of co-education.

A glance at the past work may not be amiss in understanding these things. From the first, most of the teachers had to teach two or three different subjects, and some of them five or six, dividing their time and energies, and making it impossible, in the higher studies, to do the best work; and even yet this is true in some departments; while in nearly all other colleges of the same rank each department has its special teachers and often an assistant with ample salaries, so that there is no need for care outside their college duties. To meet the present demand there should be established a department of English Language and Literature so that more time and attention could be given to that important field of labor. Physics and Chemistry should be separated with a professor for each, with suitable buildings for the special work that can only be done in places arranged for that purpose. There is enough work in the department of Natural History for two professors; also in Civics and History. The following illustration may be given as showing something of the progress in the college work.

Twenty years ago only one term was required in physics. Now two are required for entrance, and four in advanced work are required in one course. Twenty years ago only one in chemistry was required, with but little practice, and now and then a class in Qualitative Analysis. Now, two in the elements, and four in the advanced are required in one course, and others are offered to those qualified. Then one in Physiology, now two are required in all courses, and three in advanced work in two courses. Similar requirements are made in Botany, Geology, Biology, and in some of the other departments; and a thorough teacher's course is provided under the supervision of a Normal graduate.

But what shall the future be? Has the need of a denominational school passed? and shall we discard the judgment of its founders and the progress they made, and the experience of other denominations? Those who council such a course are counciling that which would sever a strong bond which should make us one in purpose and doctrine, and are striking at the foundation of our growth and prosperity as a distinct people, for this depends upon the oneness of our faith, the firmness with which we adhere to our convictions, and the broad intelligence which characterizes our whole life.

In view of these things it should be emphasized that the first need of Alfred University is the feeling by the people of the denomination that it is their school, for which they must, in large measure, furnish students, and moral and financial support. This includes the thorough equipment of the various departments for college work to enable it to keep up with

other colleges in the foundation studies of a liberal education. The second need is the full equipment of the Theological Department, and the sending of our own theological students to it for their theological education. This must be the crowning work of the school, and any rival interest that seeks to turn our young people away to other Seminaries is sowing discord that will, unless changed, end in weakness, if it does not destroy the hope of growth for our people. A move has been made in the right direction, and it remains for the people, before the six years embraced in that movement are passed, to see that it does not end there. Our policy should be to prepare our students, both collegiate and theological, in our own schools, then if they get inspiration for higher and special work, let them go to these large Universities as post-graduate students, after they are thoroughly settled in character, and so disciplined that they can make the most of their opportunities. Then, if conscience rules the life and heart, there will be little danger of loss.

As to the President, who is to help direct in the future of the University, one qualification, among many others, should be insisted on, *viz.*: He should be in full sympathy with all our denominational work, with an earnest purpose to make the University a means of building us up in the broadest and highest sense of Christian education.

SEVENTH-DAY BAPTISTS AND THE RELIGIOUS CONGRESS.

BY THE REV. GEO. W. HILLS.

Is it advisable for our people, as a denomination, to represent themselves at the coming World's Fair Religious Congress? *

The four hundredth anniversary of the discovery of America by Christopher Columbus will be celebrated at Chicago in 1893, under sanction of the government of the United States, on a very elaborate scale, fully in keeping with the importance and dignity of the occasion and the land in which it is to be held. A very comprehensive display of the achievements of men in all the departments of material progress will be arranged, such as the world has never witnessed.

The World's Fair is to be made still more notable by Conventions of the leaders of human thought, in what is termed "World's Congresses," which is under the management of what is known as the "World's Congress Auxiliary."

THE OBJECTS ARE:

1. To properly present to the view of the world, in a comprehensive manner, the intellectual, moral, and religious progress of the race, by showing the most important results attained in the various fields of civilized life and activity.
2. To strive to bring all the departments of human progress into harmonious relations.
3. To strive for the adoption of better and more comprehensive plans for the promotion of the progress, prosperity, unity, peace, and happiness of struggling humanity.

These congresses have been fixed for September, 1893. The denominational congresses will be held from September 5 to 11. The Missionary Congress for the week following.

ADVANTAGES.

Some of the many advantages to us, as a people, worthy of consideration, are these:

1. In the Religious Congress a representa-

tion of our denomination will have the privilege of explaining our denominational doctrines to the world. Thus we may have a hearing, for which we, as a people, have long and earnestly prayed. *Here is our opportunity.* No discussions will be indulged, but each denomination may tell its beliefs to the world and the reasons for them.

By this means the world will come to know us and the distinguishing characteristics in which we differ from the other denominations of Christendom.

2. It is impossible to estimate the advantages that we will gain by becoming personally acquainted with religious leaders of other peoples. To establish a friendly acquaintance will give our denomination a hold on the religious world it has never yet possessed.

3. Our influence as a "peculiar people" will not cease with the closing of the Fair, but our views, and the reasons for them, will be placed on record, side by side with those of other denominations, to be read by all who carefully peruse the proceedings of the World's Fair Congresses as they will be published.

4. A place to hold meetings and to sell our publications will be provided.

It appears to me that such an opportunity as this to present our doctrines to the world, for careful consideration, has never before presented itself. And we claim to be seeking for opportunities. Therefore, duty appears plain to my mind. We have long prayed for a hearing. *Here it is.*

In the opinion of your essayist it is advisable to accept the opportunity for securing the hearing.

THAT "HEARING" AT WASHINGTON.

(From January Outlook.)

The *Outlook* was an interested listener throughout the "hearing" before the "House Committee," Jan. 10-13, at Washington, concerning the opening of the World's Fair on Sundays. In extent and interest it surpassed any similar hearing hitherto held. The number and character of the speakers, the intensity and variety of opinions expressed, and the constituents represented, showed that both the local issues in Chicago, and the general question are attracting increasing attention throughout the country.

The manner in which the closing act was secured last year, and the amount of politics and policy involved, made it certain that the question would come up again. It was well known that neither the Sunday-closing bill, nor the appropriation bill could pass alone. The supporters of each entered into a treaty, and so manipulated the case, by shrewd policy, and sharp parliamentary tactics that the closing and appropriation bills were carried through together. The result was not wholly satisfactory to either party.

Meanwhile the local interests at Chicago have not been wanting in sharpness. Several plans were open to them and to the friends of opening, and even the careless observer saw that the law of last year was a new call to arms, rather than a settlement of the question. It was generally believed that the "American Sabbath Union," and the "National Reform Association," leaders in the closing movement, had not acted fairly in the matter of the petitions which had been offered, and that the compromise measure did not embody the voice of the majority of the people. The fact that the *Mail and Express*, a newspaper which prints texts

of Scripture, and sermons, and special Sabbath Reform arguments, with great show of sanctimoniousness, along with "tips" which incite men to gamble at horse-racing, championed the "closing" movement, created great prejudice against it among newspapers, both secular and religious.

The triumphant rejoicing on the part of the "God-in-the-Constitution" advocates, over the passage of the "closing" bill, and the announcement by them that "a Christian party" was speedily developing, which could control the action of Congress, and procure such legislation as it chose, if Christian men would stand together and show that "votes" were behind their demands, awoke the friends of religious liberty as nothing else could do. The arrogance which pervaded these rejoicings could not fail to call out latent forces of opposition on the part of those who believe that the national constitution forbids Congress from even indirect legislation touching religious matters. In short, the friends of closing, too confident in the hour of apparent victory, took the best course to insure a re-opening of the question.

As time went on the local interests at Chicago found increasing reasons for opening; reasons economic, municipal, social, political. When the forces gathered in Washington last week, it was evident that the prevailing desire on the part of both parties was to confine the discussion within narrow limits. The friends of closing were anxious to avoid all discussion of the "constitutionality" of the existing law. They said: "Congress has passed the law, that should place it beyond question." They were equally anxious to avoid any discussion of the *fundamental* religious issues. It served their purpose better to deal in lofty rhetoric, and in glittering generalities, about "trampling on God's law, incurring the fierce judgments of Jehovah," etc. They dared not face the fact that God's law and Mount Sinai have nothing to do with Sunday. The various positions touching the religious phases of the case, were full of contradictoriness. They ranged from the "sweet reasonableness" of Drs. Atterbury and Knowles (who were among the most temperate and reasonable of those representing closing) to the wondrous Sinaitic theology of Elliot F. Shepard, and the "tallest white angel," of Joseph Cook. For the sake of those readers who do not know Colonel Shepard, the leader of the forces in favor of closing, it should be said that his theology touching the Sabbath question, is a medley of strange extremes, most marvelously mixed; he is a great success as a theologian.

Of the advocates of closing, as a whole, one must recognize them as earnest and honest men, fighting for right ends but hindered at many points by fundamental inconsistencies and errors. They build upon the sand of false claims, in calling Sunday the Sabbath, and assuming that the observance is commanded by the Scriptures. They continue to press this false claim forgetful of the fact that when the amendment of Mr. Quay was under consideration last summer, the word Sabbath was eliminated, lest the law should *apply to Saturday*, and so defeat itself. It would seem as though that fact alone would have led to a change of language and claims, in the late "hearing," but it did not. That amendment took all semblance of foundation from under the popular assumptions concerning a "sacred Sunday," "God's outraged law," etc. The friends of closing seemed to realize that the only policy offering success was to ignore all

*A paper prepared for the Ministerial Conference held at Milton Junction, Wis., Nov. 25, 1892, and by vote of the Conference requested for publication in the SABBATH RECORDER.

the weakness in their theological claims and to appeal to Congress not to repeal the law lest it should condemn its action of last year.

Chicago led in the crusade for opening. It was represented by its Mayor, a delegation of Aldermen, by delegates from the Woman's Club, and by representatives of local and national labor societies, and German saloon-keepers. While some of these advocates objected to the law as unconstitutional on religious grounds, the main arguments against closing were that it was unjust in a "World's Fair," to impose local ideas and customs by way of compulsory closing; that it would greatly increase the difficulty of preserving good order, and insuring effective police supervision to shut the crowds from the Exposition in a city which had 600,000 foreign population who never regard Sunday as anything but a holiday; that Chicago never had, and could not have an "American Sabbath," at its best, much less when an extra population of many hundred thousands crowd its precincts; that Chicago, as the hostess of the world's representatives, could best decide how her guests should be entertained, and how far her municipal interests, and her business affairs should be modified by the various demands and exigencies which would come with the Exposition. It would not be fair to say that the reasons given for opening were only mercenary; nor that the reasons for closing arose mainly from bigotry and intolerance, as was sometimes mutually charged.

Certain facts were adduced which "scored" a strong point for each side, along certain lines. The German saloon-keepers of Chicago sent a petition for opening, which fairly destroyed the claim that the saloons desire closing. This was a great delight to the friends of closing. On the other hand, the representative of the societies of working men, of almost every class, presented documentary proof that, with scarcely an exception, laboring men desire that the Fair be opened on Sunday. They also claimed that if it were closed, the leisure of Sunday would be used in traveling, in order to save time, far more than it would if the Fair were open, and that great injustice would be done to thousands who could not afford to lose Sundays for the time which could be given to the Exposition.

The representatives of "Liberal Christianity," such as Dr. Savage, of Boston, and Dr. Thomas, of Chicago, urged opening, because it would tend to help the masses to a better idea of what Christianity seeks to do for them, and because Sunday is not a sacred day, and that the false pleas concerning it are a real injury to its observance.

The representatives of Sabbath-keeping Christians did not plead for opening, but against the law, as a real, though indirect interference of Congress in matters religious. The Editor of the *Sabbath Outlook* urged that all Sunday legislation, historically, and in essence, is religious; a "civil Sabbath" is a misnomer; that in spite of the strictest legislation, regard for Sunday has steadily declined since the Puritan period; that no day has ever been regarded as a Sabbath, or will be so regarded, except on conscientious grounds; that since the Puritan Reformation Sunday has been de-Sabbatized by appealing to the civil law; that the whole question should be relegated to the religious conscience; that the decisions of our lower courts touching the constitutionality of Sunday laws are variant and contradictory; and that Congress should not assume to impose such legislation until the highest judicial tri-

bunal has passed upon the constitutionality of it as touching the question of religious liberty.

The ladies who represented Chicago and opening made some telling "hits." Mrs. Washburne's well-sharpened sarcasm, assailing weak points in the arguments for closing, was thoroughly enjoyed by all except the men through the joints of whose armor her stiletto ran; *e. g.*, "Modesty becomes a woman, whatever becomes a clergyman." "I respect genuine faith and manly convictions, but I have precious little regard for men who assert that they believe in prayer, and then resort to the boycott."

The fire with which Mr. Morgan, representative of laboring men, repudiated the pretended friendship of the churches for the working men, and denied the right or the ability of clergymen to speak for them, was closely allied to bitterness. It showed how wide and deep the real or imaginary gulf is between the evangelical churches and the "laboring classes." It must have been food for earnest and painful afterthought on the part of the men whom he unsparingly denounced. It was the same feeling which means anarchy in men of lower grade, a feeling, correct or incorrect, or both, which regards "evangelical churches" as the persistent foes of the laboring classes. It must be confessed that the practical attitude in England has done much to justify this feeling, and that in the United States the interest is yet too largely "theoretical."

It cannot be truthfully said that all who seek opening are evil, nor all who oppose it are bigots. It can be said truthfully that evil men generally favor opening, and that bigots are loudest in demanding closing, and in denouncing as evil all who do not agree with them. But aside from these extremists, there is a larger class of excellent men who feel that Sunday is near to permanent destruction, and that the opening of the Fair will be the last step in its ruin. They see no way to save it by appealing to dull conscience, or the vacuum where conscience ought to be, and hence they cling to the civil law as the last hope. Many others oppose the action of Congress, not because they desire the opening of the Fair, but because they see in that action a step toward changing our Republic from a protector of religious liberty to a Theocratic, or rather an Ecclesiocratic, tyranny. Such is the well-known position of the *Sabbath Outlook* and the Seventh-day Baptists.

RESULT.

What will be the result? We do not attempt to say; we do suggest as the probable result, that Congress will allow the question to go by default, and that the Exposition will be opened on all days through technical litigation of a local nature. Of the final effect on the larger questions of Sabbathism, Sunday-observance, and the observance of the Sabbath, it will be time enough to speak later. Our foundation is the Bible. Our sympathies are with true Sabbathism, broad and liberal, Christ's Sabbathism. We oppose Sunday because it comes with false claims, and so destroys the true idea as well as the true day. It is the last stronghold of the pagano-Christian element of church-established days which Protestantism inherited from the Catholic Church. When its friends have tested the last human aid, and find that the downward drift is not checked, they must turn back to the simple truth that the seventh day, broadened and purified by Christ, is the true Christian Sabbath. On such a basis the church must yet climb slowly back toward the high ground of spiritual truth from which she descended so long ago by entering into unhallowed union with the civil power.

HISTORICAL & BIOGRAPHICAL.

EBENEZER DAVID'S MATHEMATICAL COMPEND.

This Sabbath-keeper was ordained to the gospel ministry by the Newport Church in 1775, and died as a chaplain in the American Army in 1778. He completed his studies at the Rhode Island College—now Brown University, at Providence, and graduated at that institution probably in 1773. There lie before us the worn and soiled remnants of a book, which he called a "Compend," or "Ebenezer David's Property." It is composed of thick, yellowish, and unruled paper of foolscap size, and has a coarse brownish paper cover. On the outside of the latter is pasted a portion of a newspaper, which was published at Newport, R. I., Monday, July 4, 1768. It is filled with advertisements, a few items of news, and brief selected articles. Some of these we copy, as follows:—"Just imported in the Brig Polly, and to be sold by Benjamin Mason, a few likely Negro Boys." Samuel C. Carr describes a pocket book, which was stolen from him "at 12 o'clock in the forenoon, on the 28th of June last," while at a vendue. In it "were Eight Mill-Street Lottery Tickets (giving the numbers), a Note for Fifty Pounds, Six Shillings Old Tenor, and several other Papers of Value." He closed by saying, "Whoever will return said Pocket-Book, Tickets, etc., shall be handsomely rewarded, and asked no questions." An inhabitant states, He "has opened a school at Mr. Sisson's on the Hill, where he teaches Dancing and Fencing in the genteel manner." Many of the notices have reference to the settlement of the estates of insolvent debtors, both living and dead. This is an example:—"Five Months longer being allowed by the Hon. Town Council, for receiving and examining the Claims of the Creditors to the Estate of Mr. John Whitehore, late of Newport, deceased, represented insolvent: we hereby give public Notice, that we shall attend to receive said Claims at the House of Mr. John Lawton, on the last Monday in each Month during said Time, from three to five o'clock in the Afternoon, and all Claims that are not delivered in by that Time, will be by Law excluded.

Newport, march 7, 1768. Matthew Cozzens.
Samuel Bours."

Among the town-officers elected that year at the town-meeting of Newport, we find given the names of several persons well-known to the Sabbath-keepers of Rhode Island in the last century. They are as follows: *Town Council*, John Collins; *Constable*, James Rogers (Son of John); *Surveyors of Highways*, Jonathan Rogers, William Potter; *Overseers of the Poor*, Job Bennett, Esq.

On a fly leaf of the "Compend," are scribbled the names of several persons, evidently companions or fellow-students of Mr. David. The most frequent is that of Sam Ward, not only here, but on other pages of the book, where it appears as "Sam Ward's Book," as indicating that the writing contained on these pages is taken probably from a similar work of his. In the scribbles we decipher these words referring to the same young man: "Sam Ward, his Compend;" "Ward's Oratory, Anno Domini, 1771." This Sam Ward, the son of Gov. Samuel Ward of Rhode Island, and a distinguished Colonel in the Revolutionary Army, attended the College at Providence a portion of the same time when Mr. David was there. On this leaf, in different handwritings, are other names and

various remarks, such as might be supposed to be dashed off carelessly by the pen in the hands of class-mates, assembled in the study room of Mr. David. We select the following: Joseph Russell, Arnold Brown, James Parker manus ejus anno domini, William Warner Ejus Liber of Compendis, Nathaniel Jones Anno Domini, Providence, July 31, 1771, William Rogers att Newport. Jonathan Brown (several times), James Manning, Know all men by these presents, that I, James, had no secrecy. Ebenezer Da[vid], Arnold Brown, Elliot Cossit Good fellow, Ustick Ward, form as a Class omnes sunt ami[ci]. Samuel Jones Sednon manus ejus. David, Reuben entitled. M—Edwards. I guess it is True in some Degree, but what—

The compend, altogether in the handwriting of Ebenezer David, consists of exercises taken from higher mathematical studies. It indicates the manner in which lessons were prepared and recited in those branches at that time in the few colleges of the country. Throughout the whole book, the writing is very distinct, compact, neatly arranged, and uniform in style. Rarely is a word misspelled. The mathematical figures are carefully drawn with a pen, the straight lines being usually made with the help of a ruler. The circles and the parts of a circle are usually scratched on the paper by some sharp-pointed instrument, and then these scratches are closely dotted by means of pen and ink. The titles to the exercises are underscored by two parallel lines, a short distance apart; and the exercises themselves are separated from each other by similar lines, extending across the page. There is not an ink blot in the entire work, scarcely an erased word, and but few insertions of omitted words. There are no scribblings in the body of the book.

The first four books of Euclid's Elements of Geometry are given in the beginning. At the close of the first book is written the following: "The end of the first Book of Euclid's Elements, Per Samuel Ward." Doubtless, this book was copied from a similar work of this fellow-student, who began his studies in the college before Mr. David entered the institution. At the close of the second book, we find the name of James Parker connected with the statement, "The end of the Second Book." The last book closes thus: "The End of The fourth Book, Finis." With these words are inserted, "Dominion From." At the opening of the first book is entered thus: "begun June 4, 1768;" and at the end of the second: "David manus ejus anno domini 1769."

In each of these books, geometrical definitions are first presented; then follows the enunciation of propositions as theorems and problems, with the figures to be used in the demonstration or the solution, which is never written out. Persons acquainted with this science will be interested in noticing the peculiarities in the wording of some definitions selected as follows: "A point is that which has no parts." "A right line is that which lies evenly between its points." "A plain Angle is the mutual inclination of two lines to one another in the same plane, so touching each other as not both to be in the same right line." "A term is that which is the extremum of any thing." "A figure is that which is Continued under one or more Terms." "right lined figures are those which are Comprehended by right lines." "A Circle is A plain figure Contained under one line, which is Called ye Circumference, to which all right lines drawn from A Certain point within the figure are equal; and that point is Called the

Center of the Circle." "Moreover, amongst three sided figures, that is a right angled triangle, which has a right angle." "parallels are right lines, which being in the same plane and produced Infinitely either way, will not meet one another either way." "Every right angled parallelogram is said to be contained under the two right lines, Comprehending a right angle." "A right line is said to touch a circle, when meeting it and being produced, does not cut it." "A Sector of A circle is the figure comprehended between two right lines drawn from the centre of the circle and that part of the circumference of the circle which is between them." "A right lined figure is said to circumscribe a right lined figure, when every side of the circumscribed figure touches every angle of the figure around which it is circumscribed."

Under Common Notions or Axioms, we give the following: "If equal things be taken from equal things, ye remainders are equal." "Things which mutually agree with one another are equal to one another." "All right angles are equal to one another."

Under propositions, we copy the famous forty-seventh of the first book: "In right angled triangles, The square described upon The side opposite the right angle, is equal to both the squares described upon the sides containing the right angle." The figure drawn shows that this proposition is demonstrated in the same way as employed now. Proposition eleventh in the second book is a problem, thus: "to divide a right line into two such parts, that the rectangle Contained under the whole line and one of the parts shall be equal to the square of the other line." Proposition twenty-second in the third book is a theorem: "The opposite angle of any quadrilateral figure describe In a circle, are equal to two right angles." Proposition sixteenth in the fourth book is a problem, thus stated: "To inscribe an Equilateral and Equiangular Quindecadon (or Figure of fifteen sides) in a given circle."

The portion of the Compend assigned to Conic Sections presents full descriptions of the various figures, and exact demonstrations of all the propositions. The last paragraph contains the following: "From the whole it appears that Conic Sections are a System of Regular Curves allied to each other; and that one is changed into another when it is either increased or diminished in infinitum. Thus, the curvature of the Circle being ever so little increased passes into an Ellipsis; and the Ellipsis, its Center passes away infinitely, the curvature by that means being diminished is turned into a Parabola; and when the Curvations of ye parabola, are ever so little changed, there arises ye first Hyperbola, the species whereof will all of them arise by a gradual diminution of ye Curvature, till it at length vanishes away, and the last Hyperbola ends in a right line perpendicular to ye axis."

The third portion of the work embraces plain Trigonometry, and occupies twelve closely written pages. After presenting several problems of a general nature, it divides the subject matter into Right Angled and Obtuse Angled, under Articles, Axioms, Observations, Examples, and Cases. This definition is unique: "Trigonometry is that Part of Practical Geometry which relates to Angles, and is in general, the Art of Computing ye measure of the Sides and Angles yt are not given from Geometrical properties of those that are given."

Very brief space is allotted to Mensuration and Surveying. The latter is defined as "the Art of measuring, laying out, levelling, and dividing land."

THE GOSPEL OF PETER.

Sometime ago the religious world went into spasms over the "new find," the great *Didache* or Teaching of the Apostles. It was hailed as a production showing early church discipline, and was eagerly sought for as throwing light on various disputed doctrines, the Sabbath, possibly, or baptism, etc. It was really amusing to see the credulity of some of our "scholars" and "authorities." But who to-day quotes from this *Didache* or hardly remembers that there was once such a "find"? Of course it furnished material for profound essays and newspaper articles.

And now we are thrown into another flutter. There has been uncovered more of biblical literature. The Gospel of St. Peter has been discovered, and now the *Christian at Work*, and similar periodicals, are happy over "added evidences." "It confirms the early authorship of John's Gospel," and more than all is seen the writer's dependence upon the four gospels then existing, because he refers to "the Lord's-day, a term which occurs but once in the entire New Testament, and was not established until the second century." Now let the American Sabbath Tract Society go out of business for the "Lord's-day" question is settled. Peter says: "Early in the morning, as the Sabbath was drawing on, there came a crowd from Jerusalem and from the surrounding country to see the tomb which had been sealed. And in the night when the Lord's-day was drawing on, as the soldiers were on guard, two and two in each watch, there was a great voice in heaven," etc. Again, "At the dawn of the Lord's-day Mary Magdalene, a disciple of the Lord . . . took her friends with her and came to the tomb where he had been laid."

Well, friends, keep cool now, the faith is in no danger. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." That this Gospel of Peter, so-called, is spurious, is virtually admitted by the very critics and "scholars" who are now so glad over the discovery. The *Christian at Work*, after devoting over a column to favorable comments says, "The work could not possibly have been written by Peter." Yet the last paragraph of this wonderful discovery makes direct claim to apostolic authorship, as witness: "But we, the twelve disciples of the Lord, mourned and were grieved; and each one grieving for that which was come to pass departed to his home. But I, Simon Peter, and Andrew my brother, took our nets and went away to the sea; and there was with us Levi, the son of Alphaeus, whom the Lord . . . If a man can write a document like that, no matter how early, or in how good Greek, and sign Peter's name to it, claiming it to be of apostolic authorship, that man in good, plain English is a—we came very near saying—liar. And if he will lie about the authorship he would not be so particular about an assertion regarding "Lord's-day" or any other subject matter. It is no reliable "living witness" as the *Christian at Work* calls it. We have too many "living witnesses" to the falsehoods afloat to now dig up the dead ones. The true Gospel of Peter says something about "purifying your souls in obeying the truth" (1 Pet. 1: 22), not in running wild over "heretical writings." Read also 2 Peter 3: 1-3, 15-18.

Cut out the "newly discovered Gospel of Peter" and file it away in the pigeon-hole labelled "Fakes."

H. D. C.

INDEPENDENCE, N. Y.

MISSIONS.

ALASKA is nearly one-fifth as large as all the other States and Territories together; and San Francisco is a few hundred miles east of the middle point between the eastern and western-most shores of the United States.

THE Turkish government, with duplicity and with the fanaticism and hatred of Christians characteristic of Moslemism, is seeking to destroy Protestant missions, with their work, workers, schools and publications. The Christianity introduced by American missionaries has been lifting the people out of their moral and intellectual stagnation, and they are waking up to the fact that there is a broader field of thought and action than they have ever dreamed of before.

THE representatives of fourteen or fifteen missionary organizations, our own included, met at the Bible House, New York, January 26, 1893, for a conference upon the subject of Chinese legislation by our government. Dr. H. L. Morehouse, of the Baptist Home Mission Society, presented a clear and forcible summary statement of several acts of Congress in regard to the Chinese in this country. And two committees were appointed, one to look after the publication and circulation of this statement, in leaflets and in religious and secular papers; the other to go before Congress and urge the repeal of the disgraceful "Geary Bill" of May, 1892, relative to Chinese exclusion. We hope to publish at an early day the substance of the statements made by Dr. Morehouse, and such other information as we can obtain. The honor of our nation, and American missionary and commercial interests are all involved and threatened. We hope that a righteously indignant sentiment against the doings of Congress will be created among our people; and that many of our brethren will write to their Senators and Representatives in Washington, at once, urging them to vote for the repeal of the bill mentioned above. There is power in public sentiment.

AN INTERESTING CONFERENCE.

It was our privilege recently, with three other members of our Board, to attend a general conference of secretaries and other officers of different Boards and Societies in the United States and Canada, held at 53 Fifth avenue, New York, for the purpose of discussing practical questions of missionary policy and learning whatever is best from the methods and the experience of each. The following were the principal topics:

Mission work in the New Testament as related to mission work to-day.

Should native converts be discouraged from coming to Europe and America for education?

Should natives educated in America be commissioned on the ordinary missionary basis?

Economical disbursing of mission funds.

How to develop spiritual power and stimulate missionary effort in the churches.

Relative importance of evangelistic work in relation to other forms of effort.

Methods of educating and inspiring the churches at home on the subject of Foreign Missions.

Relation of Young People's Societies to the work of Foreign Missions.

And the following were among the conclusions reached and the facts brought out:

Churches should be kept in as close and direct connection as possible with the field,

work and workers. As a rule native converts should be discouraged from going abroad for an education; for the tendency of this is to weaken the bonds of sympathy between them and their countrymen. And, if educated abroad, upon returning to their native land they should labor on the basis of other native and not of foreign missionaries. The financial standing of Missionary Societies, in the money markets of the world, is quite equal to that of the great banking houses; for, as an English business man said, a Missionary Society was never known to default. The Methodists remit funds to their missions in all parts of the world by drafts drawn by their Secretary on their own Treasurer; and these sell equally well with drafts on New York and London. The importance of analyzing expenditures was urged, in order that the cost of each department of work may become a matter of record and study. Work, prompt and earnest, by the saved and the unsaved, develops spiritual power. Converted native adults are found to be among the best workers on the foreign field. Evangelistic labor is first and fundamental in importance; and the evangelistic spirit and purpose should inspire and control all other forms of effort. Direct evangelistic work has been found to be specially successful in China. For the education and inspiration of our churches at home, pastors must preach on missions; returned missionaries visit among the churches and people; and missionary literature be circulated and read. Missionary enterprises sustained by well organized Boards and Societies, which, in turn, are supported by the churches, command greater respect and confidence. To our great regret we were obliged to go away just before the discussion of the last topic, one in which we felt a deep interest.

The conference was one of great interest and helpfulness; frequent prayer was offered for the divine blessing and guidance; and the great work of missions and weighty responsibilities were considered with most intelligent, Christian seriousness.

FROM O. S. MILLS.

We have continued to hold services with the Lincklaen people at 10.30, and with the Otselic people at 2 o'clock, regularly, on the Sabbath.

About the middle of November we made a trip to Preston, where we visited several families and held services on Sabbath and First-day, with an average congregation of twenty. In anticipation of our coming the church had been fitted up so our meetings were held there instead of at the school-house, as on our previous visit. If we remain on this field next summer we think it will be well to visit Preston regularly once each month.

Thanksgiving Day we held service with the Lincklaen Church, and since then have held twenty-five very interesting meetings, in which the church has been considerably revived. Six young people have been added by baptism, and last Sabbath another young man requested baptism and church fellowship, which request was granted. His baptism will be deferred a little time with the hope that others will be ready to go with him.

A Christian Endeavor Society is being organized.

Bro. Swinney has kindly aided us at seven of these meetings. At nearly every meeting from thirty to forty minutes were spent in prayer and conference, in which nearly all present took part.

The interest in the work at Otselic continues

about as before reported. We are trying to arrange for a series of meetings to follow our Quarterly Meeting to be held there the last of this month.

We feel very weak in view of the great amount of work needed on this field. Pray for us.

LINCKLAEN CENTRE, N. Y.

—THIRTEEN weeks of labor; 38 sermons, and 7 by Brother Swinney; congregations of 24; 72 visits; the distribution of 180 pages of tracts; 6 additions by baptism.

FROM M. E. MARTIN.

I have held two series of meetings. There were several conversions and renewals and one baptism, with others to follow. I want to thank you, dear brethren, for the help that I have received from the Board the past two years. I regret very much that I will be compelled to discontinue some of my appointments, and while you may not feel able to give me aid this year I shall try to do all I can for the Master's cause, believing I shall have your prayers and sympathy.

SALEM, W. Va., Jan. 8, 1893.

—TEN weeks of labor; 3 preaching places; 30 sermons; congregations from 30 to 60; 20 prayer-meetings; 35 calls; one addition by baptism.

FROM J. T. DAVIS.

I regret that in making this report I cannot give a more flattering account. We are, however, trying to maintain our standing and hope our efforts are not altogether in vain. The attendance has not been up to the average, we think, for this time in the year. Yet this is accounted for by sickness, bad weather, etc. The attendance during the last few weeks has been on the increase and therefore we feel more hopeful. We very much need a church building in Hornellsville and think somewhat of trying to secure a lot. No official steps have been taken as yet. We are still hoping that you will be able to visit us in the near future; also hoping to be remembered by you in prayer, I remain your brother in Christ.

ALFRED CENTRE, N. Y., Jan. 1, 1893.

—THIRTY-FOUR discourses at Hornellsville and Hartsville; congregations from 25 to 30; 8 prayer-meetings; 12 visits.

AN IMPERIAL EDICT.

REV. F. H. CHALFANT, WEI HIEN.

The following is a translation which I have just made of a proclamation issued last winter by the Country Magistrate of Lo Ugan (Shantung Province), pursuant to the recent edict of the emperor, commanding all high officers of the nation, civil and military, to define the privileges and rights of foreign residents in China, and to protect them in case of riot:

"In compliance with the Imperial Edict, we issue this proclamation, with injunctions concerning our intercourse with every nation, to wit, that in accordance with the Imperial Decree, it is already agreed that evangelists of every nation, preaching in China, shall, as set forth in the treaties, receive the constant protection of China's magistrates and people, because in the first place, 'the religion of the Western countries simply admonishes people to become virtuous, and the native converts are Chinese subjects, under the jurisdiction of the local officials. The religions and peoples ought to exist peaceably side by side.' [quoted from the edict; and so also below.] As, for instance, when the Buddhist religion entered from the West [India], though at variance with the precepts of China's sages, yet its intent was in

harmony therewith, to wit, to testify of righteousness.

"Nevertheless, just now [1891], there are stupid and blind ones, who are never done suspecting, and the more unruly fellows, emboldened by this attitude of suspicion, join in and secretly plan, dupe, spread rumors and mislead the minds of the people, so that the 'religions and people' are not at peace, and riot ensues.

"This present year, throughout the provinces of Kiang Su, An Hui and Hu Peh, the people and Christians ["religions"] have been fighting each other in the courts—'It is certainly strange and astounding!'

"And now, in pursuance to the high command unto every province, to wit: 'Let the Tartar generals, governors-general and governors proclaim and notify, etc. Respect this!' We hereby discharge our duty by issuing this proclamation, causing all to know, even students, merchants, soldiers and populace, one and all—that from the beginning the various sects or religions differ as to their tenets, and hence there is no cause for surprise. Foreigners preaching in China have never used coercion, nor have they thwarted the magistrates, but each Chinese may or may not embrace the (new) religion according to his own pleasure. Nor do the converts oppose the good among the people, but are themselves all loyal subjects of China. Therefore ought they (the converts and people) to practice mutual protection and live together at peace. Moreover if unruly men invent slander and noise about 'groundless rumors,' or publish anonymous posters for the purpose of stirring up the people to riot they shall be captured and tried and we shall 'convict and execute the leaders of the riots as a warning to others for the future'; there shall be no escape! And you, the contented and well-disposed elements, heed not floating rumors. Once in the net, even repentance will not save you! In all things take good heed. Hence this proclamation."—*Church at Home and Abroad.*

WOMAN'S WORK.

IF WE HAD BUT A DAY.

We should fill the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do.

—Forward.

In the city of Lucknow a home for women is maintained by the work of the women. They are trained in the use of the sewing machine, and do fancy work and embroidery. They enjoy the work and appreciate the comfort of a home.

FROM DR. E. F. SWINNEY.

In writing you not long since I did not specify concerning the wages of the helpers. We have now commenced in the hospital, and the length of time the wages will be running this year will be one month and three weeks. I have always been able to pay from money received by patients, the wages of my assistant and the gate-man (janitor), but now fear I may come short of this, and that much of the receipts will go to buy kerosene, fuel needs in the kitchen, and comforts in the wards. My assistant and I have worked on a meagre plan in the dispensing department, but now I have two students to teach, and as they will help, we must have more conveniences with our enlarged room. This will also take from our receipts, so that I have some anxiety in beginning the new year, not knowing how it will terminate; yet I am day by day trying to strengthen my faith in God, and do really believe he will care for his work in this place.

The hospital helpers and their wages I give below, trusting the sisters in the home-land will be willing and able to pay not only Mrs. Ng and Lucy Taung's wages, but even more than that.

Mrs. Ng per month	\$4 50
Lucy Taung (Bible woman) per month	4 50
Assistant	5 00
Cook woman, per month	4 50
Gate man	5 00
Coolie	4 50
Two young women under training, first year per month 30 cents each	60

There are four patients in the wards at present. We have our formal opening next Wednesday.

SHANGHAI, Dec. 22, 1892.

WHAT MAY BE DONE?

An Eastern woman of marked culture went West to make her future home. Their new neighbors were of all degrees of intelligence and of several different nationalities. After carefully studying the several women whom she met as neighbors she decided to form a Woman's Club for the purpose of elevating those among whom she dwelt. Consulting a home missionary who had been in the community several years, she was told that her project was rather a hopeless one. "But God bless you in it," fervently exclaimed the minister, "if you can get them into a mutual improvement club I may succeed afterward in getting them into church work." This courageous pioneer of clubs invited these busy women to unite with her in forming a "Social and Literary Club." She arranged for the first meeting in her own home, and had light refreshments served before her guests separated. An evening reception was given by the club once a month. This brought together rich and poor, employer and employe, on a basis of intelligence, and soon good manners were on the increase and newsmongers on the decrease. Gentlemen who were without homes were invited to these receptions, and in this way an influence was thrown around them for good. By and by the prophecy of the missionary became true. Many attended the mission church now who had never passed through a church door, after reaching the "border" community. And more than this, before one year had gone by there were additions to the church from this same literary society.

This incident illustrates how one may "do the duty that lies nearest to her own door." If one has not the gift to organize and direct she can interest some sister who has that ability, and who, with her sympathy and co-operation, may do much to help others to intellectual growth. The opportunity of the present is the door to future attainments. To neglect the passing opportunity is to close the door. To keep that freshness of mind and spirit necessary to mental activity the mind must be employed with some object in view; and remember that earnestness knows no defeat.—*Missionary Helper.*

HOW TO USE A MITE-BOX.

Mrs. A.—I have just received a missionary mite-box. What am I to do with it?
Mrs. C.—I will tell you what I did. I was afraid of the laugh of the family, and so hid mine under some articles in my bureau drawer. When the collector calls I shall have the box clean and nice to return.
Mrs. B.—That reminds me of the one talent hidden in the napkin! I should not dare risk the comment of our Lord upon it when he shall call for my account.
Mrs. C.—Well, how do you treat yours?
Mrs. B.—I place mine in a position where I shall see it frequently. I like to have it seem

to say to me, "What shall I render to the Lord for all his benefits?"

Mrs. C.—A plain question, truly, for a little box to ask. Pray, how do you reply to it?

Mrs. B.—I tell the little friend I can never make return; but I will intrust to it often a little token of my indebtedness to my Lord.

Mrs. E.—Now, why not let the mite-box be unnoticed till the year comes round, then put all in a lump into the collector's hand. Will not that do just as much good?

Mrs. B.—Why should not I refrain from thanking you for your gift of beautiful flowers yesterday? for your kindness to my little girl when you found her crying because she had lost her way? Or why should not your gentle ministrations to me when almost distracted with an aching head, and the many other ways in which you help me, go unnoticed till the year comes round, and I thank you for all in a lump?

Mrs. E.—I have never thought of the little droppings into the mite-box as a "thank you" to my Father and Saviour. How that view ennobles the little things of our daily lives!

Mrs. B.—Yes; and the intercourse with our Saviour by means of it is wonderful. His constant care and love revealed in this way to us, and our tokens to him of grateful recognition of this love, surround us as with a fragrant atmosphere from a garden of roses.

Mrs. F.—I have a mite-box, but I never thought of using it in that way. I have put in a little now and then, as it happened, and when I have had a sudden call to make change, have found it a very convenient box to have at hand.

Mrs. B.—Would you, to make change, take a penny from my purse?

Mrs. F.—Of course not; that would be stealing.

Mrs. B.—The penny, or dollar, you put into the missionary box is not yours. You have given it back to the Lord, and have no more right to take it from that box for your own use, than you have from my purse.

Mrs. G.—Well, ladies, I have tried the mite-box a year. I have not found it the helpful friend Mrs. B. talks about; it is a great deal of trouble, and I think I shall not try it another year.

Mrs. B.—Have you used the box with a "thank you" in your heart each time? If not, you have not really used it. And as to the trouble of the box, when we are willing that our Saviour should measure the trouble of constant thought for us, then we may talk of the trouble of the little thanks we can return him.

Mrs. A.—I think I see now what a mite-box is for. It is not to take the place of our regular contributions to missions, nor of regular or annual thank-offering, but it is to gather up the little "thank yous," and by thus bringing out an expression of gratitude, deepen the feeling in the heart. I see, too, its blessing to us depends upon how we use it.—*The Work at Home.*

SECRET OF TRUE BEAUTY.

Alice Freeman Palmer, ex-president of Wellesley College, said in an address before the Woman's Board of Foreign Missions:

"I am so sorry for the girls and women who have no great, absorbing interest outside of themselves. In studying faces at social gatherings, one can hardly fail to be impressed with the different expressions upon the countenances of those who are accustomed to assemble purely for pleasure, and those whose lives are dominated by any noble purpose.

"Girls naturally desire to be beautiful. But if the beauty is to be lasting, if at forty and sixty they wish to have that certain something in their personal presence which makes many women of that age so attractive, they must live outside of themselves. Self-culture, sought for its own sake, will never make a girl winsome. Her graces, her accomplishments, her talents of every sort, must subserve some higher good to be really possessions. This is why an interest in foreign missions has such an ennobling effect upon a young person's character. It carries thought and affection to the farthest limit.

"Therefore, girls, with all your getting, get an enthusiasm for this branch of Christian work for your own sakes also."—*Helping Hand.*

THE SABBATH RECORDER.

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If thou success with surer grasp wouldst seize,
Learn of the fir upon the Alpine slope;
Though summers burn or bitter winters freeze,
Grip thou more firmly on the bed rock—Hope!

JUST as we go to press, news reaches us of an important revolution in Hawaii, looking to annexation of that group of islands to the United States. The provisional government has been recognized by all the powers, except England, and its commissioners are now in Washington with a petition for annexation.

MENTION was made in these columns, last week, of the sudden death of two soldier statesmen of this country—ex-President Hayes and General Butler. This week two other men of national reputation answered the final summons on the same day. These were Associate Justice of United States Supreme Court Lamar, of Georgia; and the Rev. Phillips Brooks, Bishop of Massachusetts. A brief but appreciative mention of the latter is made by a regular correspondent, on our first page this week.

WE are glad to note that Bro. O. W. Pearson, assisted by several of our Swedish brethren, is continuing the publication of the *Evangelii Budbarare*, as an individual enterprise. It will be remembered that our Board felt obliged to drop this publication for lack of funds to devote to it. Bro. Pearson makes an eight two-column-page paper of it, issued quarterly. He is sacrificing considerable to this work and, no doubt, would thankfully receive any help that any friends of the cause might feel disposed to send him. There is not a little stir among the Swedes of this country on the Sabbath question, and we ought to do what we can to help settle it and settle it right.

THE question of baptism is one that has a definite scriptural basis both as to its mode of administration and as to the proper subject of the ordinance. Our Lord, in his last commission to his disciples, joined it with repentance and faith in such a way that it is impossible for any to accept baptism, in accordance with that commission, who does not repent of sin and believe on the Lord Jesus Christ. The practice of the apostle as shown in the Acts was clearly in accord with this commission. That the mode of administration was immersion is clearly indicated by the word baptism, and by the language describing the baptismal scenes of the scriptures, such as that of our Lord. This scholars admit when speaking as interpreters of the scriptures and not as controversialists. Dr. Philipp Schaff, Presbyterian, says, "The Scriptural illustrations of baptism are all in favor of immersion, as is freely admitted by the best exegetes, Catholic and Protestant, German and English;" and Prof. Jacobi, Dutch Reformed, says, "Infant baptism was established neither by Christ nor the apostles." How would the famous motto of Chillingworth, Protestant Episcopal, "The

Bible, the Bible only, is the religion of Protestants," apply in such a case? The instruction of the Apostle Paul, "Keep the ordinances as I delivered them unto you," suits Seventh-day Baptists pretty well.

CURRENT TOPICS is the name of a new literary venture, issuing from Chicago, and, though not in any sense an organ of the great University, it is designed to further the general interests of the higher education of the masses. To this end it promises contributions from distinguished persons, on subjects of universal importance. Chief among these is the subject of schools, colleges, and universities in the United States; and, naturally enough, the University of Chicago, with its great number of departments and its correspondence schools, is the center of this chief subject. The World's Fair as a great educating agency receives prominent mention, while excellent poetry and choice fiction abound. The literary editor of *Current Topics* is Edwin H. Lewis, Ph. D., late Professor of Latin in Alfred University, which is a sufficient guaranty of its superior excellence. The magazine is published monthly at 1025 Masonic Temple, Chicago, for \$1 a year. A little more care in the press work, especially on the cover, would improve the appearance of a really excellent publication.

ONE of the most difficult things is to see men and things in their proper relations and proportions in the present time. We see no heroes save in the past, when time and distance have put them in true perspective. But we may not therefore conclude that there are no heroes in our midst. Time and distance will throw them upon the canvass where others may see them if we do not. On the other hand, we look for the bright hours, the golden opportunities, and the grand fruitions in the future. But may we not have bright hours now; are there not golden opportunities lying all around us in the present, and may we not, if we will, realize much of the blessed fruitions of life as we pass along? We would not rob the past of its heroic record nor take from the future any of the inspirations which it now holds for us; but if we were to make more of the present, our record when it becomes past, would be more grand, and our future, as it becomes present, will be richer in golden fruitions. The living present, not the dead past nor the dreamy future, is the time of greatest moment to us. "Behold, now is the accepted time, behold to-day is the day of salvation."

WHEN our Lord said, "Blessed are the pure in heart, for they shall see God," he did not declare an arbitrary decree, but he uttered a necessary law. He only can understand and appreciate a musical composition or a work of art who has some music or some artistic taste in his soul. He only can know the joys of heaven in whose soul there is something which responds to the purity, the peace, the glory of heaven. A little boy was born blind. At last an operation was performed and the light was let in slowly. When, one day, his mother led him out of doors and uncovered his eyes, and for the first time he saw the sky and earth, he cried, "Oh, mother, why didn't you tell me it was so beautiful?" She burst into tears, and said, "I tried to tell you, dear, but you could not understand me." So it is when you try to tell what is in the Bible and the love of Jesus. Unless the spiritual sight is open, we cannot understand. The psalmist prays, "Open thou mine eyes that I may behold wondrous things

out of thy law." This is why the ungodly man cannot understand the things of the kingdom of God, which are spiritually discerned. Thus it is that heaven is a place prepared for those who are prepared for heaven. None others can enter there.

TWO or three weeks ago, we published a letter announcing the conversion of the Rev. H. H. Hinman, of Waupaca, Wis., to the Sabbath. We have just received the following note from Bro. Hinman, which is its own explanation. We extend to this brother the hand of welcome to the "Little company of Sabbath-keepers," and to the joy of knowing that it is better to be right and alone in the world, than to go with the multitude in the way of disobedience. May he yet live long enough to sow much good seed for the Sabbath truth:

Editor of the SABBATH RECORDER;—I desire to say to your readers that after having been for nearly fifty years a professed Christian, and, in a humble way, for more than thirty years a gospel minister, I have at last come to give up human tradition and to accept the simple Word of God as the rule of my life. I have all along held to this in theory, but was blinded by false teaching. After I came to see that the fourth commandment was just as binding as any other in the Decalogue, I still tried to think that I might obey it in spirit by Sunday-keeping, while I broke it in the letter. I soon saw the absurdity of this idea, for while I might indeed keep the Sabbath in the letter and not in the spirit I could by no means keep it in the spirit, and not in the letter.

I am sorry that there is left but a poor remnant of my life in which I may honor God by a life of entire obedience to his holy law. But though late, I desire to add my testimony to that of the little company of Sabbath-keepers that "the law of the Lord is perfect converting the soul, the testimony of the Lord is sure making wise the simple."

Your fellow servant in him,

H. H. HINMAN.

THE *Jubilee Papers*, of which we have several times spoken, are now completed and will be shipped in a few days to the Missionary Secretary, at Ashaway, R. I., to whom all orders for them should be sent. These papers are written by more than twenty different persons, upon as many different topics. The theme of all is, of course, the fifty years of our history as a missionary people. The paper by Dr. Jones of London on the "English Seventh-day Baptists" very properly heads the list. This is followed by a sketch of various missionary operations, prior to the organization of our general Missionary Society, fifty years ago; the work in and by the several Associations; the home missionary operations of the Society; the China Mission; the Holland Mission; Work for the Jews; Education among Seventh-day Baptists; the Witness of History for Denominational Education; Seventh-day Baptist Publications; Sabbath Reform Work; The Woman's Work; Young People's Organized Work; Our Country, Home Missions and Sabbath Reform, and A Century of Foreign Missions. Fifty Years Ago, and The Future, are followed by a statistical table showing the years and places of anniversaries, with preachers of annual sermons, number of workers, and incomes and expenses, and a list of officers of the Society, and members of the Board, with the number of years of service. The whole is compressed into the limits of 163 pages, and is sold for 50 cents in paper covers, or 75 cents in cloth. No Seventh-day Baptist home can afford to be without a copy of this book. The information which it contains can be obtained nowhere else, and every Seventh-day Baptist needs to know just what he can here learn. We congratulate the Secretary of the Missionary Society on having gotten together such a compend of valuable matter, and we trust he will be kept very busy

for the next few weeks filling the orders which will come to him for them. Of course, all such orders will be accompanied with the money.

THE death of ex-Secretary Blaine occurred in Washington, Friday morning, January 27th. Though so generally anticipated, its announcement sent a thrill of sadness through the entire nation. It is the general testimony that Mr. Blaine was the foremost statesman of his day. He was a born leader. He entered college at 13 years of age, becoming at once a leader among the boys, and graduating at 17 with the highest honors of his class. He studied law but never practiced. After two or three years spent in teaching he entered the fields of journalism where he took high rank from the very first. While still in the twenties, he was elected to the Maine Legislature, where he served four years—the last two being Speaker of the House. He served fourteen years in the United States House of Representative, of which, for three successive terms he was Speaker; and for seven years he was United States Senator. But his most eminent services were performed while Secretary of State, first in the Cabinet of President Garfield, and then in that of President Harrison. That he did not reach the presidency, was no doubt, a great disappointment to him; the failure was due not to lack of ability on his part, but to the opposition of politicians and to combinations which were beyond the control of the best men. Few men in this country, at 63 years of age, have seen so many years of public service, and none have grasped more firmly and comprehensively the problems with which he has been called to grapple. Few, if any, have done their work so conscientiously and with so little regard to the criticisms and reproaches of their enemies. History will write him the ablest statesman, and one of the purest patriots of his time. His death is a national bereavement.

[From L. C. Randolph.]

AN audience of temperance workers assembled a few days ago in beautiful Willard Hall of the Woman's Temple to listen to our Brother P. A. Burdick, whose splendid work for temperance has given him a national reputation. It was the pleasure of the Western Editor to be present, listen to his earnest and poetical words, and give him a welcome to Chicago. Brother Burdick has been engaged by the United Societies of Christian Endeavor, on the "West Side," in Chicago, to lead a great temperance revival early in March. His plans, as outlined before the audience, were similar to the plans for true revivals of any kind. Their dominant note was—personal work. He assured his hearers that they must not depend on any eloquence of his. He had never made but one great speech, and he never expected to make another. If a mighty work was to be done, the people must do it. He touched the hearts of all present by his reference to the multitudes of young men,—somebody's boys—who are being debauched by the saloons, and made an earnest appeal in their behalf. We extend to Brother Burdick, in his noble work, our warmest sympathy. God bless him as he goes up and down the land reasoning "of righteousness, temperance and judgment to come," and may he have many years to spend in the service.

WHEN the history of the Sabbath question in America shall be written, the years 1892 and 1893 will have a conspicuous place in the record. The World's Columbian Exposition has been, during the past months, the innocent occasion of a mighty controversy concerning

Sunday, its sacredness, its observance, and the methods of securing its observances. The conflict has now reached its climax, and while we await the final decision of Congress it may be profitable for us to take a survey of the situation, draw our conclusions and formulate our principles.

Shall the World's Fair be open on Sunday? On the one side, a large party composed almost entirely of religious people answers: "No! This is a Christian nation, and Sunday is the Christian Sabbath. If the Fair is open, Sunday will be desecrated, excursion trains will run and the day will be one of noise and confusion. Thousands of laboring men will be deprived of their Sunday rest, devout people will be disturbed in their worship, and weak-kneed Christians will be led astray. For the Fair to be opened on Sunday will be to strengthen the hands of every Sabbath-breaker in the land; to tighten the chain of seven days' labor on the working man; to send the impression abroad to foreign lands that this is an irreligious nation; and to invite the cholera, or some other expression of the wrath of Almighty God." The leaders of this party claim to speak the sentiments of 40,000,000 people, and they demanded a few months ago, since the Exposition authorities showed no disposition to close the Fair on Sunday, that the Congress and President of the United States adopt some efficient measures to coerce them.

Those ranged upon the other side of the controversy are not one party, but many. One group of people do not believe in religion nor any Sabbath at all. One day is to them as good as another, and they bitterly resent the attempt to bar the gates against them on Sunday to satisfy, as they say, the scruples of Sabbatarian fanatics. Another class is made up of those who, while not members of any church, possess a kind of practical religion of their own. They have a more or less definite belief in God, and in the teachings of the Carpenter of Nazareth. They aim to be good citizens, and to do right according to this standard. This class is a large one, embracing many influential business men and "leading citizens." They believe that the Fair with its grand educational influences should be one of the last things to be closed on the rest day. They hold that the interests of morality and good order will be subserved by an open Fair. Somewhere in these two classes are to be found most of the laboring men. They say that if any man chooses to go to church on Sunday, it is his privilege so to do. They only ask to be accorded the same freedom of choice. By the declarations of their leaders, their journals, and their representative gatherings, they wish the Fair to be left open. On this side, there is still another class,—a large and growing one—made up of avowed Christians. It includes many names which are held in the highest honor—such names as Dr. Lyman Abbott, Dr. George Lorrimer, and Bishop Potter,—wise and cautious men, who stand at the very fore front of their denominations. Without passion or prejudice, profiting by the lessons of the past, taking the far look forward, they raise their voices in dignified and earnest protest against what they consider the mistaken course of their brethren. These different groups of people are widely apart in habits of thought and feeling; they are bound together by no organization, but in the name of religious liberty, in the name of fairness and justice, in the name of humanity, even in the name of Christ, they raise one voice of appeal that Congress should not interfere to

place its padlock on the door of the Exposition. They claim that a large majority of the American people are with them; that three-fourths of the business men are on their side; and that the officials and stockholders who created the Exposition are overwhelmingly committed to the same principles.

It is worthy of note that all who are concerned in the discussion agree at one point, *viz.*, that it is a matter of comparatively trifling moment in itself whether the gates shall be open or closed for twenty-six consecutive Sundays; but that great principles are at stake. The opening—or the closing—of the Fair is an entering wedge, which they propose to resist.

What interest have Seventh-day Baptists in this question, and what position ought they to take? They ought to take the same position which any one else ought to take,—the *right* position, whatever that may be,—whether it will help or hinder their cause. Our cry is not *denomination*, but *truth*. Our situation is one which qualifies us to judge fairly and impartially. On the one hand we have no prepossessions in favor of Sunday. There is no danger of our being carried away by mutual zeal and enthusiasm, into plans for exalting Sunday which sober wisdom would not approve. On the other hand we *do* believe in the Sabbath principle. We believe in the cultivation and preservation of Sabbath conscience. We are sorry to see any person or community disregarding the day which they profess to hold sacred, and we sympathize with the rest of the Christian world in the pain which they feel at what seems like a growing looseness in Sabbath observance.

Not only that, our aims are the same as those of our Sunday-keeping brethren. We belong to the same grand army. We follow the same great Master. We point to our pulpits where all evangelical ministers are welcome, to our union gospel services, to the many outward expressions of fraternal affection which bind us together. If, at any time, we take issue with these brethren, it is only in obedience to principles which our Master has laid upon us.

It might be expected that a Seventh-day Baptist would challenge, at the outset, the statement that Sunday is the Sabbath, on which the Sunday closers base their demands. The old question for whose answer we have been so long listening might very reasonably be asked, where is the New Testament passage which states or implies that Sunday is the Sabbath? But such a question would only divert attention from the main issue. For the purposes of this discussion let the claim pass unchallenged. What then?

Neither let us have any controversy in deciding whether the Fair is a good place for a Christian to spend his Sabbath. No one need look for Seventh-day Baptists at the Fair grounds on the seventh day. Certainly they would not try to persuade Sunday-keepers to go on the day of their choice.

Nor do we care to declare ourselves just now in favor of opening or of closing the gates of the Fair on Sunday. The man who would close it if he had the power, should ask himself what reason he would give to his fellow-citizens who thronged the gates for admission. The man who would open it should be sure of the grounds on which he rests his decision. Grave considerations are to be urged on both sides. It is not our present purpose to weigh them.

Let not the reader, however, at this point, come to the conclusion of one of the Chicago dailies, and put up the head line—"Seventh-day Baptists on the fence." The main question remains to be asked,—a question which has a vital connection with the welfare of our nation, and the spread of Christ's kingdom; a question which might well stir every Seventh-day Baptist through and through. We have only cleared the ground and prepared the way. In the next issue we hope to ask the question and attempt its answer.

344 S. WOOD ST., CHICAGO.

YOUNG PEOPLE'S WORK.

THE DAWN OF 1893 IN THE SLUMS OF NEW YORK CITY.

A bright young woman from Swarthmore has been spending her vacation with a mutual cousin here; and as we were deeply interested in Purity and Reform, we three decided to visit the slums and find out what was being done along that line in New York.

We went first to the "College Settlement" in Rivington street, of which many of you no doubt have heard. It was started and is supported by an association among the students of the great colleges, such as Wellesley, Vassar, Smith, and Bryn Mawr.

There is room in the house for ten young college women; who pay their board, and do most of the house work. There, in the most crowded tenement house district of the city (fourteen hundred people in a single block), they live, and strive by friendly example to show those less favored how to live.

They have a kindergarten, a pleasant hall for meetings, a library of two thousand volumes, and a bank for the deposit of small sums.

Their clubs for boys and girls of all ages are a source of pleasure and profit, keeping them out of the streets and saloons. At the Mother's Clubs helpful suggestions are made, sewing and cooking taught; and the people are all firm friends of the college girls.

From there we went to the Florence Mission, which is in Bleeker street, near the Bowery, and made arrangements to go out with the missionary on New Year's eve. The mission was founded by a wealthy man, Mr. Crittenden, as a monument to his young daughter, Florence, who loved and helped many poor women in her brief life. They hold gospel meetings in the chapel every night, which a great many people attend, but the aim of the mission is the rescue of women; and many are converted and find homes in Christian families. The case of just one girl, who died not long ago at the age of twenty-four, is a beautiful example. She was visited by a missionary in her vile sub-cellar, and given in love a beautiful rose, it touched her heart, she went to the mission, was converted, and in the few remaining months of her life won more than a hundred souls to Christ.

It was nearly ten o'clock when we reached the mission on the appointed night; and after a short, but earnest, prayer-meeting, we started out in the snow storm, seven of us: Mrs. Williamson, the regular missionary, two gentlemen and a lady who had been there often before, and three of us. Our first halt was at a concert saloon, on the Bowery, where crowds of young men and women were drinking and dancing. The proprietor asked us to leave, saying politely that we might come any other night, but this being New Year's, was so crowded that we were in the way, but as we felt it our duty to work there a few moments, we passed through, distributing tracts and speaking a kind word to each. One girl told me she was not happy, but she wanted to do right, and very many promised to go to the mission. All received the tracts courteously, and it was surprising to see how eagerly some asked for them. One young man, somewhat intoxicated, held out his hand and said, "Is that Christian? Give me one, I used to be one of them myself," in answer to the inquiry, how he came there, he said, "Drink did it, rum did it." A bartender brought a beautiful girl of fifteen to our cousin and said, "Convert her if you can, she has a

good home and ought to be respectable; but she is wild." The same old story. One of the workers told us that one hundred and ninety-nine out of two hundred of the girls came from respectable families; they get out on the street and get acquainted with young men who smoke and drink, and are out late nights; step by step, but always downward.

We went next to Canal street into the Dives or houses of prostitution. This may seem strange to some. But the time has come, I believe, when we can no longer treat with indifference this vital question of purity, we can no longer say, "I cannot help it," and "I do not care." I would not be worthy the name of woman if I did not care for the purity, the honor, and the salvation of every woman and every man. It was heart breaking to see the beautiful young girls in these places, and to know that unless they were saved speedily they could live only a few years at most; but under their paint and powder, they were all so glad to have a kind word spoken to them, a helping hand outstretched to save them, and they all *wanted* to be better, but the temptations downward are so strong that nothing but the grace of God can save them. At midnight we knelt in one of these places and offered a few earnest prayers that seemed to touch even the hard-hearted man in charge. We next went to some Chinese restaurants, through dark, narrow streets, where we could not have seen our way but for the snow. In one of these streets we met a girl who begged to be taken to the mission, which we did of course gladly, and from a restaurant took another girl, who told the others, with joy in every word "that she was going to start again." In a corner of the room, at a small table sat two girls with whom my friend and I talked and prayed. The one to whom I talked would say but little, and could not kneel on account of rheumatism, but such is the power of prayer to God, that before many words had been spoken her head was down close to mine, and she was sobbing as if her heart would break.

Indeed I was never so impressed with the wonderful power of our heavenly Father. There is no other name in which we might go and be protected and received. To be sure there are many discouragements to those who are actively engaged in this work; but it is theirs to sow the seed, and they have the promise that it shall not be in vain.

There is great need for better homes among the poor, and especially in the line of this work is there need of a place where poor girls can get a respectable night's lodging, for there is absolutely no place except the missions, and they can take so few compared to the many who need. And there is also great need for more love, broader charity, and hearts willing to help.

We reached home a little before three o'clock on New Year's morning, thankful indeed for good home training, and the restraining grace of God, and very sure that our lives will be better for this one glimpse of the dark side.

ANNE L. LANGWORTHY.

PRESIDENT'S LETTER.

One has very kindly suggested that the young people be loyal to the Permanent Committee. While it is very pleasant to feel that you are all our friends, friendship cannot interfere with business relations without its being detrimental. The one thing paramount to all else is the advancement of Christ's kingdom by our united efforts. The Committee are but your chosen servants to help carry forward this

work. We invite your counsel and helpful suggestions, we ask you to tell us of our mistakes and faulty plans in time, if possible, to obviate the repetition of them. If our plans are not good will you help us perfect them? If good will you help us carry them forward?

We live in an age of gospel wonders, a land of missions and of perpetual harvest; go where you will the cry for gospel light is heard on every hand, it would be strange if we were equal to the demand of the occasion. We must move rapidly in this work, we must move in the right direction. I hope the time has nearly gone by when one shall chase a thousand. If we cannot lead you we will try to keep pace with you. If we are unable to do this, we ask of you to get an ambulance and drag us through the year, and then unload. I think there ought to be one or more such vehicles in the denomination, and should be let on easy terms to some of our churches. Men should be put in places of trust for the good of the work and not for their good. This is especially true of young men. A man who cannot get on well without a position of this kind is not fit for it. If men do accept position for the sake of usefulness they will not complain if a change is thought best.

It is not the ministerial profession alone which presents the sad sight of men displaced by competition and a changed condition of things from what they were when they entered upon their calling. If our young men and women would fit themselves for some trade or business before they enter the professions, or business requiring a special education or large capital, this sad feature might be in a measure obviated in the future. We have no order of membership which is simply honorary. We have no invalid corps. Loyalty to God and to the best advancement of his cause is loyalty to us if our highest purpose is the upbuilding of his kingdom, if it is not you can only sustain us temporarily.

E. B. SAUNDERS.

THE RELIGIOUS HUSTLER.

The man who is characteristic of our day is the man who hustles. The busy world has never been busier than at the present time. Among the tendencies of the latter part of the nineteenth century, none is more marked than that towards industry. Much has been said and written on this very subject, but let us venture to touch it again at the risk of repeating what has been said by others.

Some one has said that the active young American lives more in his thirty-five years of existence than did Methuselah in his nine hundred sixty-nine. This is a strong statement, yet it may be that it is true. Never before in the world's history has so much been expected or required of a man as there is at the present day. Never before has he performed it more willingly. Freely does man employ his energies of mind and body, day after day, with untiring perseverance in order that his family may have not only the necessities of life, but even the world's luxuries, in order that his wife may wear a bonnet which cost a dollar more than did that of the occupant of the adjacent church pew, and that his children may have advantages for obtaining an education equal to those enjoyed by the children of his neighbor across the way. The motto, "Dispense with all superfluities," is put into practice with a vim. Every unnecessary thought and exertion are cast aside, and force and the *resistance* to be overcome are brought nearer together than ever before. The drones are trampled upon or

jostled into the by-ways, while the busy swarm of workers go pushing their way onward toward what they consider the goal of success, toward the honey-sweetness of almighty dollars stored away in the cells of safe investment.

The most marked feature in the style of language used by the public speakers of to-day is *conciseness*. No man is avoided so much as the verbose man. It is with difficulty that the chronic story-teller finds a listener, unless his stories be of an instructive, an entertaining, or a laughable nature; and in such a case he will likely be engaged by a lecture bureau and thus turn his talent to some pecuniary account.

The man, whatever his calling may be, who can do the most with the least effort and in the shortest time, who can employ his energies in the most economical way, who can utilize his surroundings to the best advantage, and who is not afraid to shorten his life by hustling, is the man who is in demand.

The Seventh-day Baptists are called, by a portion of the world at least, mossbacks and relics of the times that have been. They are said to be dying out slowly, and that at best they can not last many years longer. People point to the percentage of increase in our numbers during the past few years and to the apathy on the part of the denomination itself, especially of the young people, and claim to have reasonable evidence that their predictions are well-grounded. Of course we believe that these predictions are without foundation; but are we keeping abreast of the times? Whether we are engaged in secular business or in the special work of the Lord, (for all work is the Lord's work, and should be done heartily as unto him) how many of us are *hustlers*?

In addition to applying this thought to individual lives who will analyze the conditions at present environing our denomination? Who then, daring to estimate the power which the truth can exert when its representatives are full of faith and the influence of the Holy Ghost, and faithful in living up to their best convictions, who then will suggest what are some of the most effective ways in which the *power* of truth may be applied to the existing *conditions* of our land in order that the whole Bible truth may not only be *believed* but also *lived*?

If this little paragraph contains any suggestion which will cause any Seventh-day Baptist, young or old, to do any thinking, the purpose of the writer shall have been accomplished.

DIGHTON.

FAYETTEVILLE, Wis., Jan. 10, 1893.

OUR MIRROR.

—WE wish to correct a former statement in the Mirror, that ten constitute a club at one dollar each, for the *Golden Rule*. The number should have been five.

—A JUNIOR SOCIETY was organized at Farina, Jan. 8th, with thirteen members. They also held a New Year's morning meeting and observed the week of prayer.

—IN one of the Junior Societies which has come under our observation, the Superintendent has made a loan of five cents each to as many of the members as wished, to be invested, and the increase to be used for missions.

—THE Little Genesee Y. P. S. C. E. held a business meeting the second Sunday night in January, when a short literary programme was presented, officers elected for the first half of the year, and new plans of work discussed. Thomas B. Burdick was again elected President. The Society has held a prayer-meeting on

every evening following the Sabbath, during the past year, with the exception of a few evenings when a joint session has been held with the regular prayer-meeting of the church. During the year there have been twelve conversions of young people in the church, and all, we believe, have become active members of the Society. Some of the older members, we regret to say, seem somewhat indifferent in the cause. A Junior Missionary Society was formed during the latter part of the year, consisting of twenty members, which is doing good work now, and promises to do much more in the coming year.

—THE printer having disappointed us about getting out the last thousand pledge cards, quite a number of the Societies are having to wait for their letter of apportionment. We hope the delay will not be long.

—WE judge that among all our Endeavor Societies the temperature at Hammond, La., is the highest, for notwithstanding the long continued cold weather, it has scarcely frozen ice during the night there. We would rather like to join this Society if such severe weather is to be of long duration.

—A social of the Adams Centre Y. P. S. C. E. was held Sunday evening, Jan. 22d, at the residence of Mrs. P. Jones. Letters have been received from the Secretary of the Permanent Committee that will be read at the next business meeting; also pledge cards have been received. The "Earnest" circle of King's Daughters recently re-organized. Mamie Crosby is President; Bessie Kellogg, Vice President; Marian Green, Secretary; Ina Dealing, Treasurer; Mrs. F. S. Kellogg, Corresponding Secretary. We are divided into three circles and have taken up three lines of work, *viz.*: China, Home and Sailor Mission work. We have been greatly blessed working in his name.

Many thanks, Mr. President, for the suggestions about correspondence in this department; glad you will welcome anything that will be helpful as well as that pertaining to Y. P. S. C. E. work.

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 VII.—NEHEMIAH'S PRAYER.

For Sabbath-day, Feb. 11, 1893.

SCRIPTURE LESSON.—Neh. 1: 1-11.

GOLDEN TEXT.—Lord, be thou my helper.—Psa. 30: 10.

INTRODUCTION.—The book of Nehemiah appears to be a continuation of Ezra. Its narrative extends over about 14 years. Between the last lesson and this belongs the Book of Esther. In the last lesson there were manifestations of joy over the dedication of the temple, but now the reverse is seen. During all this time the city walls were in ruins and the city without proper defense. While in Shushan, or Susa, Nehemiah makes inquiry concerning Jerusalem and his brethren there

and learns of the reproach of Israel. He is overwhelmed with grief, and flees to his God in supplication.

EXPLANATORY NOTES.—v. 1. "Words of Nehemiah." His narrative, or history, of which he is the author. "Month Chisleu." Ninth month (in our November or December). "Twentieth year." Of Artaxerxes' reign. "The palace." As the king's counsellor he would naturally be at the royal palace. v. 2. "Hanani . . . came." From Jerusalem to see Nehemiah his brother. "Asked them concerning the Jews." Notwithstanding his luxurious surroundings, he does not forget his poor brethren and the cause which they represent. See also Josephus, *Ant.* 11: 6. "Escaped." Those who went from Babylon to Judea, having chosen a better portion spiritually, are regarded as those escaped from sin's bondage. v. 3. "Remnant." The few who remain true to Judaism. Seventy years of captivity would wean many from their native land and customs. "Great affliction and reproach." Objects of heathen contempt, subject to the burden of paying tribute to a foreign power, forced into Persian armies. "Wal's broken down." One hundred and forty years or more before by Nebuchadnezzar.—They had not been rebuilt. See 2 Kings 25: 10, Isa. 64: 10, 11. v. 4. "When I heard these words." A strong man, wealthy, and in official position, is full of sympathy and touched by the trials of his own dear people, and especially is he jealous for their welfare as God's chosen people. "Mourned certain days." Probably from Chisleu to Nisan (Neh. 1: 1; 2: 1), over three months. "Fasted." A Jewish practice during the captivity. Dan. 9: 3, Esther 4: 16. "Prayed." To Him who is the only source of help. v. 5. ADORATION. "O Lord." Jehovah. "Great and terrible." Great to the worshiper, filling him with awe and reverence; terrible to his enemies who have carnal fear. "Keepeth covenant." His covenant of love and mercy can ever be relied on. "Love and observe his commandments." This is the love of God, that ye keep his commandments. God puts no premium on sin by permitting disloyalty to his law or any part of it. It is not greatness of numbers, wealth, or popular favor that makes a people great and most useful, but those that remember God's commandments to do them are blessed and heirs of many promises. v. 6. CONFESSION. "Ear attentive . . . eyes open." Look now into this important matter. "Pray . . . day and night." A heart burdened with anxiety and full of faith in God will persevere in prayer. "Confess the sins of . . . Israel." His own and all his ancestors. All their sins partake of one spirit of disobedience. We may be partakers of the sins of our nation if we do not do what we should to prevent or remove them. How about intemperance? The cause of all trouble is sin in one way or another. v. 7. "We have dealt very corruptly." They had mortgaged each others' lands, put brethren in bondage, borrowed money and not paid it, exacted usury, worked on the Sabbath, bought and sold on that day, married heathen wives and those not of the faith, indulged in heathen practices. Ezra 9: 1, Neh. 5: 1-11; 13: 15, 2 Chron. 36: 14. "Have not kept commandments." Many sins of omission. v. 8. PLEADING. "The word thou commandst Moses." Lev. 26: 33 sq. "If ye transgress." Reference to the general sense of the former statements to Moses. Inasmuch as God had executed his threats, he will certainly fulfill his gracious promises. v. 9. "If ye turn unto me." I will fulfill my part of the covenant. Your conduct will determine whether it is wise or not to bless you. "I will gather them." Bring back from captivity. Those ready to go had already been gathered. "Unto the place . . . chosen." Jerusalem, the choice of God. v. 10. "These are thy . . . people." Though they had been rebellious they were yet the only chosen people to preserve the knowledge of the true God. "Thou hast redeemed." By Moses, Joshua, Sampson, Deborah and others in a miraculous way. v. 11. PETITION.—"Thy servant . . . and servants." His own prayer and that of his brethren also praying, for more than the "two and three" were united in one common supplication. "Desire to fear thy name." Reverence and obey thee. True fear begets a spirit of loyal service. "Prosper . . . thy servant." In the thing then in mind, *viz.*, to ask the king for the privilege of going to Jerusalem to repair those walls and institute needed reforms. His prayer was *definite*. "Mercy in the sight of this man." Of the king. His prayer was answered, though it took several weeks to realize that it was. "The effectual, fervent prayer of the righteous availeth much."

LEADING THOUGHT.—The Lord is a present help in time of trouble.

SUGGESTED THOUGHTS.—Trials come to all. Never sit down in hopeless despair. Prayer will tell whether you are one to answer it or not. Weep with them that weep, rejoice with them that rejoice. Let not royal or wealthy surroundings cause you to forget the woes and needs of others. Include your own sins when confess-

ing others. Cultivate a sympathetic nature. Turn from sin to God. If you want forgiveness ask for it; but fail not to comply with the conditions. Fasting leaves the mind more free to act. True fasting is repentance and deeds of righteousness. A reformer's work is disagreeable, he must submit to be called a pessimist, fanatic, and impracticable. The sins of the world, our nation, our own, still call for persevering prayer. True prayer includes consecration. Faint not, though answer is delayed. When thou prayest for missions dost thou say, "Here am I, send me, or enable me to send others"?

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Feb. 5th.)

HOW TO PRAY. Nehemiah's example. Neh. 1:4-11, James 5:16-18.

Here is a skeleton, let the young Endeavorer put the flesh and all that is needed around it. Make your own sermon.

INTRODUCTION. Nehemiah may be our excellent example; let us flee to God as he did. The point is, not only to see what he did, or feel as he did, but to be as prompt and constant as he. How then may we imitate this man of God?

I. A PERCEPTION OF NEED. No one will truly pray if he sees no need; there must be some understanding of our real wants.

1. Men lack and perish because they have no sense of danger. They build not the broken walls of truth because they are in and love error.

2. Truth really lies bleeding in the streets.

3. It is slowly perceived, for Satan comes as an angel of light.

4. Spiritual sensitiveness results from devotion.

II. A SENSE OF HUMAN WEAKNESS. No man can do much if he feels able of his own strength to accomplish it.

1. Nehemiah, only with the Lord and his true servants, built the walls.

2. Some think they can conquer without grace.

III. CONFIDENCE IN GOD. "That keepeth covenant . . . commandments." The confidence of the weak secures the protection and help of the strong. Nehemiah was sure:

1. That God heard prayer.

2. That he might put God to the test.

3. That then and there was the time to seek help.

IV. SUITING ACTION TO PRAYER. He goes in person to see and act. He enlists others in good works. He is direct and eager, prepares for enemies, and all the time looks to God, rising above selfishness.

Go thou and do likewise.

SCRIPTURE REFERENCES.

1. Commanded. Isa. 55:6, Matt. 7:7, Phil. 4:6.

2. To be accompanied with confession and repentance. 1 Kings 8:33, 34, Jer. 36:7, Dan. 9:4-11.

3. Plead the promises of God. Gen. 32:9-12, Ex. 32:13, Psa. 119:49.

4. Often. Psa. 55:17; 88:1, 1 Thess. 5:17.

5. For all classes. 1 Tim. 2:1, 2, 2 Cor. 1:11, Phil. 1:19, Eph. 6:18, Luke 7:2, 3, Matt. 15:22, Job 42:8, James 5:14, Jer. 29:7.

6. Prayer exemplified. Gen. 18:23-32, Ex. 8:12, 1 Kings 8:30-36, 2 Kings 4:33, Psa. 51, Acts 7:60, Col. 1:9-12.

—THE Walworth, Wis., Sabbath-school, through its Secretary, Josie Higbee, reports for the year 1892: 7 officers enrolled; 8 teachers; 80 scholars, and a total membership of 89. The average attendance of officers was 61.3; of teachers, 7; of scholars, 361.4; of the whole school, 431.4. Number of visitors, 147. Ray Greene and Maud Walters were present at every session. The school held Children's-day and also holiday exercises on Christmas Eve. Collections are taken the first and fifth Sabbaths of each month for the school, the second for Tract Society, third for China Mission School, and fourth for general missions. The school was reorganized Dec. 31st with the following officers: Superintendent, Mrs. Lillie Greene; Assistant, Phebe Coon; Secretary, Josie Higbee; Treasurer, Cynthia Maxson; Librarian, Mabel Walters; Chorister, Hattie Walters; Organist, Nettie Crandall. There are eight teachers.

—THE Independence school had an average attendance the past year of about sixty. The attendance of this school is, as a rule, very

even, both young and old remaining after the preaching service to study the Sabbath-school lessons together. Seven teachers have been very faithful, and the interest seems to continue throughout each year. A missionary concert exercise was rendered in December in connection with two "gift trees" well laden with tokens of love and friendship. The pastor and superintendent received a "bag of money," and his wife, from the primary class, a beautiful willow rocking chair. During 1892 this class of children raised \$4, in penny collections, for the China Mission School. The Sabbath-school was re-organized Dec. 31st with the pastor as Superintendent (which is its usual custom); D. E. Livermore as Assistant and Treasurer; L. C. Livermore, Secretary; Mabel Clarke, Organist. The following teachers were appointed: Rev. Jared Kenyon, Mrs. Abbie Berry, Deacon S. G. Crandall. J. M. Green, Mrs. Amelia Cottrell, Mrs. Anna Clarke, and Mabel Clarke. In addition to the weekly collection for school expenses the classes are now trying to raise money for the Mission School at Shanghai.

—"LORD, be thou my helper."

Help thou mine unbelief.

Ear be attentive, eyes open.

Leave me not, neither forsake me.

Present in time of trouble.

HOME NEWS.

New York.

DERUYTER.—This is the centennial year of the settlement of what is now the town of DeRuyter, and preliminary meetings have been held to make arrangements for its celebration on the 3d and 4th of next July. This will give materials for studying the early history of the town and learning more about the heroic men and women who cleared the forests, made the homes, and established the churches and schools. Besides, it will bring back many who have gone forth to other and larger places, and who will be glad to return to the scenes of their youth and join with old friends in commemorating the fact. It will also afford an excellent opportunity for our people to review and put on record more of the history of the Seventh-day Baptists of DeRuyter and surrounding towns, and of showing how well the fathers and mothers did their part in the settlement and building up of society and the church.

In searching the early records I find that Thompson Burdick, grandfather of P. A. Burdick, of Alfred Centre, and of Prof. F. M. Burdick, of Columbia College Law School, came to this country and took up the land now owned by their younger brother, B. Frank Burdick, in the year 1794, and on returning to Rhode Island brought his family the next year. Then comes the following worthy record:

In 1795 William and Thompson Burdick, brothers, from Rhode Island, commenced the "Sabbath-keeping" settlement, some three miles north of DeRuyter village. These were soon followed by the brothers Jonathan, Luke, and Pardon Coon, and Matthew Wells in 1800, Jonathan Bentley in 1808, and Sylvester Crumb locating east of the village in 1809.

Meetings were held in houses and sometimes in barns till the "Chapel" was built in 1830, and the present church erected in the village in 1833. From this church many have gone out to bless the world, whose names should be remembered and their deeds recorded

L. R. S.

New Jersey.

PLAINFIELD.—Since the last "Home News" from this place we have been highly favored in having with us the Rev. D. H. Davis and wife, and the Rev. Dr. Main. Brother Davis preached to us on Dec. 31st, setting forth in strong arguments the interests of our China Mission, and Dr. Main, on Jan. 7th, showing, as we have hardly been able to realize before, the great importance of occupying and strengthening the many new fields that have been opening to us in the South and South-west. Both these brethren were present on Sixth-day evening, Jan. 6th, and by prayer and counsel added greatly to the interest of the meeting.

Brother Main has already given in the RECORDER of Jan. 19th, an account of the farewell reception given to Mr. and Mrs. Davis. It was an occasion of great interest and will be long remembered by those who were present.

The bicycle, so long talked of for Brother Davis, was finally secured, and has gone to do valuable service for its recipient in far away China. It is a one hundred and thirty-five dollar "Victor," with cushioned tire and of the latest pattern.

And, by the way, speaking of bicycles, Bro. Wm. H. Rogers, a leading dealer, has recently had taken a "wheel census" of Plainfield, and has found the surprising number of twelve hundred and fifty-seven "wheels," and over sixteen hundred riders. Our macadamized city streets and country roads are said to be among the finest in the country, and of course are favorable to the spread of the bicycle "fever" so prevalent in this section.

Prof. H. M. Maxson, the new Superintendent of our city schools, is already gaining an enviable reputation among the leading educators of the State, and has received several invitations to deliver addresses upon educational topics in neighboring cities.

Dr. Lewis has been supplying the pulpit of the Congregational Church at Bound Brook for a number of weeks past. The Doctor's recent mission to Washington proved to be one of unusual interest. Those who have not read his account of it in the recent issues of the RECORDER will do well to do so.

A large congregation gathered at the twenty-fifth anniversary of the Plainfield Young Men's Christian Association on the 19th instant. From hearing the report of the President, one not acquainted with the doings of the Association, would be surprised at the great amount of Christian work it is doing. The Rev. Dr. Yerkes, for many years pastor of the First Baptist Church, in a stirring speech gave the work and the workers his most enthusiastic approval and endorsement, and spoke in great earnestness of the many young men who have been brought by it into our churches who would not have been reached by any other means. The Doctor also stated that those of his church who had been the most active workers in the Association he had always found to be among the most helpful church members. Major General O. O. Howard, for a long time closely identified with Y. M. C. A. work, delivered the principal address of the evening.

J. D. S.

JANUARY 27, 1893.

Minnesota.

DODGE CENTER.—The weather has been very cold for the last month, being from zero to twenty below zero most of the time. The sleighing has been, for the most part, extra good. Health prevails generally through the community.—The spiritual atmosphere of the

church is very good, having a good house full at the regular church service. Rev. S. R. Wheeler is working with his usual energy as pastor, and we believe the good seed is being sown to yield in days to come.—At the regular church meeting held Jan. 7th, a large and nearly unanimous ballot was cast for Rev. H. D. Clarke, for pastor for the coming years, to commence about April 1, 1893. While a large circle of warm friends will miss Elder Wheeler and family, yet our loss will be gain to others. The church has arranged for a parsonage which we expect to be ready for the new pastor.—The usual good interest is still maintained in Sabbath-school, with an average attendance of about ninety. Money raised about \$50. At the annual election held New Year's eve the following officers were elected: Superintendent, E. A. Sanford; Assistant Superintendent, E. S. Ellis; Secretary, Annie L. Wells; Treasurer, E. C. Crandall; Chorister, Mrs. Lulu Ellis; Assistant Chorister, Wm. H. Crandall; Collector, Grace Sanford; Librarian, Robert Wells. After the election a literary entertainment, lasting about two hours, was listened to by a large and attentive audience.

E. A. S.

ORCHARD PARK.

Dear Editor;—It may interest my friends, and the friends of Jesus, to know that we are now in the third week of our meeting in this place. Since the first week the weather has been milder, and the attendance has greatly increased, as has the interest also. Sunday night last there were over seventy forward at the altar, and already more than thirty have found hope in Jesus. Will the lovers of Jesus and his work pray that this work so much needed here may grow till this place is swept for the Master. I am staying here one week longer than I planned, but return home next Monday.

J. CLARKE.

JANUARY 24, 1893.

THE CHICAGO MISSION SCHOOL.

JAN. 21, 1893.

Without, a heavy, gray sky, crossed by broad bars of smoke from the modern towers of Babel that stretch heavenward in the busy, bustling city of Chicago. Within, a couple of gas jets at the far end of a large room show a crowd of children, mostly Jews, with a sprinkling of colored children and Italians. They are singing with all the strength of their shrill childish voices. It is the opening hour of the Seventh-day Baptist Mission School.

The attendance to-day is rather larger than usual, for to-night will be the midwinter entertainment, with the presentation of prizes for good attendance. What a hubbub rises from the crowd as they form into classes and begin the lesson. How it would shock the quiet, well-behaved children in our country Sabbath-schools to see and hear this school, whose members have just come in from a noisy street, and find it difficult to tone down their street voices and boisterous ways. At last, at the urgent request of the patient superintendent, Mr. Parker, comparative quiet is secured for a review of the lesson. Then it is carefully impressed upon the children that the entertainment will begin at a quarter to eight, but that they must not come before half past seven, as the doors will not be open.

Six o'clock finds the teachers assembled to tie bags of pop-corn and candy, prepare presents, and rehearse, for the last time, some of the music.

Long before seven the doors are beset by an eager crowd, clamoring for admittance. Finally

the doors are opened and the children stream in, anxious to see and hear and get. They discuss, rather noisily, their prospects for a present, and what the gift will be. To-night they have been told that a pretty doll, sent with some other gifts from the Farina Church, is to be voted to the poorest child there, the one without any toys at home. One dark-eyed, determined little boy is doing some "electioneering" for a girl by the name of Becky Silverstein, a forlorn, wild-eyed little creature, poorly clad, and by her looks, poorly fed. The excitement runs high, several other children being named.

The opening song is followed by prayer, and the recital of the Lord's Prayer in concert. Then comes the first number, a recitation by Miss Covey's class, six bright boys from six to ten years of age. They tell of a boy's grievances and snubs from older people, but comfort themselves with the reflection that they, too, will be grown up one day and will have their turn. This is heartily applauded and is followed by recitations by several little girls. A song by the quartette of theological students, now so well known in the western part of the denomination, more recitations by little tots four and five years of age, a song by Lizzie Ordway, and a duet by Miss Covey and a Jewish lad who shows decided talent for music, follow in quick succession. A sleigh-bell song, with bells and whistling accompaniment, by Miss Covey's class receives the hearty applause it deserves, and is encored. A jolly song by the quartette, more recitations, and a vocal duet by Miss Covey and Mrs. Pierce, finish the excellent programme.

Now comes the part most interesting to the children, the distribution of the presents. The names of those who have attended regularly for a specified time are called in quick order, and Abie Greenbaum, Natie Zemansky, and the Goldsteins and Goldbergs and Cohens come up with beaming faces to receive their gifts—World's Fair match-boxes for the older boys, mouth-organs for the smaller ones, odor-cases for the older girls, and pretty china figures for the little girls. Then the Farina Church gifts are distributed, and in the midst of great noise and confusion the doll is voted, not to the Silverstein girl, but to Sarah Freidenburg, equally wretched looking.

After the gifts have been properly distributed, and a bag of pop-corn, candy, and an orange given to each one, the children are dismissed.

The room where the school meets and the entertainment is held is a mission, where every night a crowd of toughs, "drunks," and men hard up and without homes, gather to listen to gospel songs and preaching. Many of them are here to-night. One is conspicuous by his air of having seen much better days, and by the manifest indications of his having recently been drinking. After the crowd had dispersed he came to Miss Covey and begged her to play for him, a selection from Gounod preferable. While she played he sat in rapt attention, and if any one dared make a sound he would raise his hand and hush them. When the music was done he thanked Miss Covey with a most profound bow, and left. One could not help wondering what a cultured, intelligent man he must have been before he fell under the curse of drink.

Congratulating each other that the affair has passed off pleasantly and without any mishap, the tired teachers and friends depart for homes conscious that they have brought one more bright spot into the every day life of these poor little creatures who live in the midst of revolting poverty, sin and wretchedness.

It is now ten years or more since this mission was begun, with the purpose of bringing Christ and the ameliorating influences of Christianity to the Jewish people of the lower class. At times the work has flourished, at other times it has seemed to languish, but has not failed. Let us pray and work too, that its light may continue to shine, and that these earnest workers may be strengthened, and may see the reward of their labors.

JULIA M. MOORE.

SUGGESTIVE LESSONS.

The recent Sabbath-school lesson on Zechariah, 3d chapter, contained much that is interesting. We sometimes speak of the lessons from the prophecies as hard lessons; but a careful study reveals interesting facts. Here we have the prophet inciting to and encouraging the work of rebuilding the temple; then we have the historic facts in connection, of the release of the Jews from the Babylonian captivity, and King Cyrus's commission to them to build their city and temple; the enemies interfering and obtaining authority from the king, Cyrus's successor, to have the work stopped; after fifteen years, the prophets Haggai and Zechariah encourage the people to take up the work again; opponents interfere again, which is referred to the Persian king, and an endorsement of Cyrus's decree is obtained from King Darius.

Our lesson chapter consists of a vision of persons and things shown the prophet. Joshua, the high priest, was at the head of the people. Standing before the Lord signified that the Lord was with the people in their work of rebuilding their place of worship. Satan (Adversary) at his right hand, signified the adversaries and the opposition which Joshua and the people had at that time. The Lord's rebuke to Satan signified the failure of their adversaries to hinder the work and the obtaining of the royal decree from King Darius. Joshua's filthy garments represented him as accused before the king, and the Lord giving him change of raiment or festival robes, signified his victory and deliverance from the accusation, and that when the matter would be referred to King Darius the Jews would be favored. To the high priest promises are made of honor and prosperity, if faithful and obedient, extending to his successors, and there is the prophecy of the coming of Christ as the Branch.

Secondary, but not less important, the literal illustrates the spiritual teaching of the lesson. Every believer has the Lord on his side, and Satan is near to oppose. He always has adversaries, within and around him; to hinder his progress and break down his work. As in our lesson the Lord rebuked Satan, so in our Christian experience evil shall not triumph, though we may be as "brands plucked out of the fire." Our sins are as the filthy garments of Joshua, but these are taken away and we are made pure and clean in the robe of Christ's righteousness, in which we may stand in God's sight. As a reward awaited Joshua's faithfulness so to the Christian the reward of faith awaits him, and the promise of acceptance in the heavenly kingdom of the Branch throughout eternity. May all the Scriptures be to us a bright and shining light, shining "more and more unto the perfect day."

J. B.

JUBILEE PAPERS.

We are now arranging to send the above book to subscribers. Several paid for the book in advance; others may send the subscription price to A. E. Main, Ashaway, R. I. 75 cents for cloth binding, 50 cents in paper, post paid.

TEMPERANCE.

—RUSSIA'S daily drink bill is said to amount to \$1,000,000 a day. It would need but a few weeks' abstinence to relieve all the suffering from famine. The greatest curse to the poor to-day is intemperance. If the worse than useless articles of everyday life were dispensed with, there would be plenty everywhere. "The lusts of the flesh" seem to be more potent with the great mass than the needs of body and soul. Russia's exportation of grain the last year was not a surplus, but the sale of her very life. Vodka, the Russian intoxicant, is, however, plenty.

—SOUVENIR WHISKY.—Bonfort's Wine and Spirit Circular says that "it is reasonable to suppose that all the civilized nations of the world will be sufficiently represented at the World's Fair in Chicago next year to make an exhibition of fine Kentucky whisky a profitable venture, and it seems to us that here is one opportunity, at least, that the more ambitious of our distillers should not neglect. The best matured goods only should be exhibited; small souvenir bottles should be given away or sold at a nominal price, and literature should be distributed in several foreign languages, but especially in the Spanish."

THE Chicago Post is well "posted" in political matters. It says: "There is money in politics for the saloon-keeper. His till overflows during a canvass. The "boys" caucus in his back room, and keep the electric button busy all the while. His opportunities are large. A man in any other line could not embrace them. No druggist could afford to drive his trade away by making his place of business a rendezvous for political heelers, and no small tradesman would consent to jeopardize his business in like manner. So the man who sells rum for a living has it his own way. In his bottles is the potent article that mellows the workers, and before his mahogany they are welcome. That is why he has such a pull."

—THE Atlanta Constitution has published the following petition from King Hagler, a celebrated chief of the Catawbas, dated May 26, 1756, addressed to Chief Justice Penley, and discovered in the State archives of North Carolina: "I desire a stop may be put to the selling of strong liquors by the white people to my people, especially near the Indians. If the white people make strong drink, let them sell it to one another or drink it in their own families. This will avoid a great deal of mischief which otherwise will happen from my people getting drunk and quarreling with the white people." Whether the petition was brought to the notice of the governor, as promised by the Chief Justice, and acted upon, does not appear. Hagler, who was assassinated by the Catawbas in 1760, was, says Schoolcraft, "a great man."

—DRINKING AMONG WOMEN.—Even among Boston women there would seem to be occasion for largely increased total abstinence teaching. A Boston correspondent of the Providence Journal writes: "It is a fact—lament it if you choose—that here in Boston women are learning to drink almost as freely as men. The worst of it is that they are learning not to take a proper quantity with their meals, but to indulge in cocktails and toddies and punches. You will realize this if you spend a few weeks at a summer hotel. In the city, ladies, at least, are more circumspect. They don't, as a rule, like to take liquor at a public table unless their husbands or some other man may be with them. But to this rule you will find a good many exceptions. In fact, emancipation has gone so far now that one never knows where it is going to end or what new surprise the wives and sisters of our acquaintance may have in store for us." Is the temperance school-master abroad in Boston?

—A FORTUNE SWALLOWED.—He was an old man, about 80 years of age, and now in the poor-house, where he had been for several years. And just now he was slowly taking a walk in front of it, when a gentleman passing and stopping for a moment's conversation, said:

"Well, my friend, it is a pity that a man of your age and appearance should be in the poor house instead of having the comforts of your own home. How does it happen? Had you no trade or employment in which you could have laid up something for your old age?"

"Yes," was the reply, "I had a trade. I was a carpenter, and always had plenty of work, and at good wages, but somehow I never seemed to get forehanded or able to lay up any money."

"Did you use intoxicating drink, and use up your wages in paying for that?"

"Well, sir, I did take drinks now and then, but I

never got intoxicated. Most of my drink was beer, and working as I did, I took that, as the other workmen did, every day."

"How much did your drinks, whiskey and beer, cost you a day?"

"Well, sir, I suppose with what I took home, something like twenty-five cents a day."

"For how long a time?"

"About fifty-five to sixty years."

The gentleman had taken out a note book, and was figuring with his pencil for a little while, when, finishing his calculation, he said,

"Now let me show you how much your drinking cost you." And he showed him that the money he had spent in drink, if it had been saved and put at interest, would, by this time, have yielded him over eight hundred dollars a year, or more than fifteen dollars a week for his support and comfort. One of the old man's sons, the gentleman found out, had died a drunkard; and his wife and another son were dead, and the poor man, who might have had a comfortable home for his old age, was now an inmate of the poor house, to be cared for at public expense, when by wisely saving he might have had a house of his own for his declining years. He had swallowed what for him was a little fortune, and was now left to poverty and dependence in his old age.

—DURING the past eighteen years private individuals have given \$110,000,000 for the establishment of schools of various kinds. In spite of all that has been done for education, there are 13.4 per cent of the entire population of the United States unable to read and 17 per cent unable to write.

—THE Japanese government has arranged to send to this country 2,000 Japanese of the middle class, who are to be here during the World's Fair, and afterward make a tour of the principal cities of the United States. Instruction and information as to the industries and customs of the American people constitute the object desired to be attained.

SPECIAL ANNOUNCEMENT.

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

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

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

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

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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.

Virginia observed the anniversary of the birth of General R. E. Lee as a legal holiday.

The Haytian legation in Paris has issued a statement to the effect that tranquility now prevails everywhere in Hayti.

Grave fears of an overflow of the Susquehanna River are felt along the shores of that stream in York county, Pa.

Another attempt to bring to an end the long strike or lockout in the Lancashire, England, cotton mills has ended fruitlessly.

The cholera in the Neitleben Lunatic Asylum at Halle, Germany, grows worse. A number of those stricken with the disease have died within a few hours.

It is stated by members of his family that Bishop Brooks died without making any will. It is estimated that his real and personal property cannot fall far short of \$750,000.

Senator Dolph has introduced an amendment to the Sundry Civil Appropriations Bill to increase the appropriation for the enforcement of the Chinese Exclusion Act from \$50,000 to \$500,000.

The Queen Regent of Spain will be represented at the Chicago Exposition by the Infanta Eulalia and her husband, Prince Antione. The cabinet has sanctioned their visit to the World's Fair.

Returns issued by the French Board of Trade show that during December, 1892, the imports decreased 21,382,000 francs, and the exports increased 16,911,000 francs, as compared with December, 1891.

Sir William Vernon Harcourt, Chancellor of the British Exchequer, has declined to advise the government to adopt decimal coinage, believing that the humbler classes of society would suffer during the transition.

The Rev. Robert Collyer, of New York, said the other day at Chicago: "The Fair should certainly be open. There should be no circuses, no traffic, no hubbub, and the machinery should run, but it would be a shame to deprive people who cannot go at other times of the opportunity to go Sundays."

The Temps states that the note which M. Waddington, French ambassador to England, presented to Lord Roseberry in regard to the Egyptian question, declared that the attitude of France on the question would depend on the explanations made by Great Britain and France, and upon an interchange of views between France and Turkey. The note further declared that besides the protection of French in-

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terests other treaty arrangements must be considered.

The hostility between Parnellites and anti-Parnellites is assuming an acute phase. Pierce Mahoney, the former Parnellite member of Parliament for North Meath, who was defeated in the late election by Michael Davitt, since unseated, had an encounter in the Four Courts with Joseph Kenny, nationalist member of Parliament for Middle Tyrone. Kenny received a black eye. Mahoney was arrested and committed for trial, bail being accepted.

Advance sheets of the official Catholic Directory for 1893 have just been issued. The Catholic population is given as 8,806,095, to whom spiritual guidance is given by 14 archbishops, 75 bishops, and 9,397 priests, of whom 6,954 are secular and 2,443 are regular priests. There are 8,477 churches, 3,485 stations and 1,763 chapels. The 1,845 students for the secular priesthood are educated in 36 seminaries. There are 127 colleges, 657 academies, and 3,587 parochial schools; 728,209 children attend the parochial schools; 26,538 orphans are cared for in 245 orphan asylums, besides which there are 463 other charitable institutions.

MARRIED.

CRANDALL-CLARK.—At the residence of Deacon S. P. Griffin, in Nortonville, Kansas, Friday eve, Jan. 20, 1893, by the Rev. G. M. Cottrell, Joel B. Crandall, of Foreman, North Dakota, and Mrs. Susan M. Clark, of Nortonville.

PAGE-LAIRD.—At the home of the bridegroom's parents, near Nortonville, Kansas, Wednesday evening, Jan. 25, 1893, by the Rev. G. M. Cottrell, Samuel A. Page and Matilda J. Laird, of Cumminge, Kansas.

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.

ALLEN.—In Alfred Centre, N. Y., Jan. 21, 1893, Amos Russell Allen, aged 58 years, 4 months and 17 days.

Brother Allen was the second son of the late Deacon Geo. W. Allen, was born and had lived nearly all his life upon the farm which was first settled by his grandfather, John Allen. He was married in 1860 to Mary C. Witter, daughter of the late Deacon S. P. Witter, of Nile, and the home which they founded has been one of rare Christian peace and joy. Into it have come, by adoption, one son and two daughters, and others have found it a home indeed, who have not taken the family name. In early life Brother Allen confessed Christ in baptism at the hands of the late beloved Elder N. V. Hull, becoming a member of the First Alfred Church, maintaining an exemplary walk to the end. Funeral at the house Monday, 23d, conducted by the writer. Eph. 1:21-24. L. A. P.

WILBER.—Deacon Charles B. Wilber died of apoplexy at Main Settlement in the town of Portville, N. Y., Dec. 15, 1892. Funeral at the church Dec. 17th. Text, Psa. 37:37.

The subject of this notice was born in Rhode Island, Feb. 24, 1821. His parents moved to Alfred, N. Y., when he was three years old. He was baptized at the age of 17 years, by Eld. Stillman Coon. At the age of 20 he embraced the Bible Sabbath, and on his 21st birthday he was married to Harriet Green. Soon after their marriage he united with the Second Alfred Church. Thirty-five years ago last spring he removed his standing to the West Genesee Church, where he was called and ordained to the office of deacon 27 years ago. Three years afterward he moved to Bell's Run, and changed his membership to the Portville Church. At the organization of the Bell's Run Church he became one of its constituent members, remaining until that church was transferred to the Shingle House Church, where he remained a faithful and worthy member until death. He leaves a wife and two daughters to mourn the loss of a kind husband and father. G. P. K.



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LANGWORTHY.—Near Adams Centre, N. Y., Jan. 22, 1893, Rena Belle, infant daughter of John and Libbie Langworthy, aged 5 weeks and 5 days. A. B. P.

IRISH.—In Rockville, R. I., Jan. 21, 1893, Mrs. Eliza Green Irish, relict of the late Rev. James R. Irish, D. D., aged 81 years.

Sister Irish was born in the town of Richmond, R. I., Jan. 20, 1812. She was the daughter of Job and Fanny Green. In 1831 she was united in marriage to John Browning, by whom she had eight children. Six of whom grew to manhood and womanhood, but only one is now living. She was bereft of her husband by death in 1859, and lived in widowhood for three years. On July 3, 1862, she was united in marriage to the Rev. James R. Irish, who preceded her to his final rest nearly two years ago. In the autumn of 1873 she became a subject of saving grace, and was baptized by her husband, uniting with the Seventh-day Baptist Church of Rockville, which relationship she held till her death. She was a woman of more than ordinary mental endowment, was lady-like and refined, and very discreet in her conversation. A. MCL.

BUTEN.—At her home, near Nortonville, Kansas, Jan. 5, 1893, Marcia E. Buten, wife of Charles F. Buten, in the 67th year of her age.

Her maiden name was Cushman. Born in Maine, she afterwards lived two years in Boston, and later in Columbus, Ohio, coming to Kansas in 1854, where, for several years before and after marriage she taught school. She professed religion in early life, and was a constituent member of the Nortonville Seventh-day Baptist Church, in which she remained an active worker till the time of her death. Her funeral was held Sabbath-day, Jan. 7th, at Pardee, sermon by her pastor from Rev. 21:7. G. M. C.

As a result of the Panama troubles the famous Drachenburg, the most beautiful castle along the banks of the Rhine, which has been admired by thousands of Americans, has been sold. Baron Sarter, who became immensely wealthy in work on the Suex Canal, spent \$5,000,000 on the castle. He lost his fortune, however, in the Panama undertaking, and was unable to retain possession of it.

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