

# The Sabbath Recorder.

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

Vol. XLIX. No. 6.  
Whole Number 2503 }

FIFTH-DAY, FEBRUARY 9, 1893.

Terms:  
\$2 00 in Advance.

## BIBLICAL CRITICISM.

BY THE REV. WILLIAM C. DALAND.

In view of much that has of late been said on this subject, by pulpit, press, and pew, and inasmuch as there does not appear to be a very general diffusion of light in regard to it, it may not be amiss to add something more. And one whose delight it is to be a humble student of God's word, and whose calling in great part it is reverently to expound the same, may perhaps say a word or two, even at the risk of merely mixing up the darkness a little. But mayhap a spark of light will appear to irradiate the gloom somewhere.

Now, then, we hear much talk of Biblical Criticism, and in particular of the "Higher Criticism;" and yet it is a matter of question whether those who talk have any plain notion of what they mean. The words are simple enough. They mean criticisms of the Bible. But what is this? Criticism does not mean anything offensive or hostile in this use. It is employed in the original sense of the word as meaning "judgment." Some people are moved with dread at the utterance of the words "critic" or "criticism," as though they meant anything worse than "judge," or "judgment." But even with this gentle meaning people are prone to find fault, as who should say, "Will a man judge the Word of God?" And yet these are themselves become judges of the Bible. Every one who reads the Bible must be a judge. He must decide for himself. For example, one reading James 3:2 must use his judgment as to what the first sentence means. A., a despiser of Greek learning, might give it as his opinion that it means that "in many things we hurt everybody's feelings." B., if he had happened to hear some one say that the word "offend" in the Bible means to "cause to stumble," would say it means "we cause all to offend." They might argue, or at least talk over, the meaning of this line. They would be biblical critics in spite of themselves. But along comes C., who, knowing more than either, would tell them that the word here is not the usual one for offend in any sense,\* but means simply to stumble or err, and one could not well have a grammatical object. Further, C. would say that "all" here is in the nominative case, as the Greek shows, and must be the subject of the verb "offend." So it means, "in many things we all err." D. would guess this himself, by his familiarity with the style of the English King James' Bible, but he could not be certain of it. E. might say that he knew it because he saw the words properly arranged in the Revised Version. Now all of these would be biblical critics.

Further, if Biblical Criticism be judgment or reasoning about the Bible, what is the Bible? Is it the common English version, called authorized, because the Episcopal Church in England and America authorizes it alone "to be read in churches?" Or is it the Revised Version? Or is

\* Being only used, I think, in Rom. 11:10, James 2:10, and in the place cited.

it any one of the other versions, for example, the Vulgate, "infallible," as the Christians of the Roman Communion fondly claim—no more arrogantly than do some of our Bibliolaters the St. James' Version? Or is it any one of the imperfect manuscripts of the supposed "original" Greek or Hebrew? How are we to tell about this? Does anybody know? Has the Holy Spirit revealed even the list of the books, not to say the body of the text itself of each one? It is the work of Biblical Criticism to try to find out these things, a laborious task, and yet a labor of love on the part of God's children, whom he has endowed with hearts to love him and minds to use in this work.

The question of criticism, as related to the canon, or the list of books to be reckoned as Scripture, is apart from what is usually called "criticism," and yet it is closely connected therewith. In all this those who scoff at criticism and the critics, or who regard them as pernicious, or who simply disapprove them, are *themselves of necessity critics in the same field*. Especially, and unfortunately so, are those who, while really it may be they mean to defend the Holy Bible from the unhallowed finger of criticism, are nevertheless guilty of the sin of Uzzah. For these judge the Bible often from the merest prejudice. They reject the so-called Apocrypha, without knowing anything about it, save, perhaps, that it has a recognition by Romanists and a *quasi* recognition by the Episcopalians. But the other books of the Old Testament they regard as all exactly alike, mainly an arsenal of weapons to be used in the interest of orthodoxy, or to be concealed if they do not serve that end. Similarly, they accept all the books of the New Testament alike without knowing why, save that the American Bible Society or the Oxford Warehouse publishes them. They read perhaps the two English versions, or it may be, with the aid of a lexicon and a carefully held finger to keep the place, a Greek Testament. They decide the merit of a rendering by the impression it makes on their reason or their feelings, having, if devout, the "witness of the Spirit" to help them. If the Revised Version happens to render a passage clear, or gives a new point for a sermon, they seize and judge it in that place to be the excellent Word of God. But if it happens to offend their taste they declare forthwith against it and cry, as when the Revised Version simply drops verse 7 out of the 5th chapter of 1 John without even a word of explanation, "How these Revisers have mutilated the Bible!" These are apt to think that no critic, especially a "Higher Critic," can have the Holy Spirit too, nor does it occur to them that the Holy Spirit can look at matters in any way different from *their* view of them. Are not these themselves critics? Read Rom. 2:1. Many there are who say that the Bible is above human reasonings, while they themselves, in a most reckless manner, use reason about it, often with little show thereof, God knoweth! Such are they who fondly dream that the original manu-

scripts of just these sixty-six books of our English Bible as we have it,—could we find them or did God reproduce them as they were at first written,—would be absolutely free from all error of whatever sort. These can produce no reason, nor ground of faith, why that should be true of just these books, or of all these. Nor can they at all tell or show why this should be so of any book, or what profit it would be to man that God should so miraculously keep the original writers free from lapse of any sort, seeing that it does not appear that he saw fit that these manuscripts should be preserved, or that those who copied or published the same should be similarly kept from error. This they cannot show by reason, which is plainly contrary thereto, nor yet by any certain text of Scripture. Nor could any man know this save by a revelation. And yet we hear many objections to Biblical Criticism, which is so efficient an aid to us in determining what books are the Word of God, and what is probably the most nearly correct text or translation, as the case may be, of these books. Indeed, it is presumed that a student or teacher of the Bible must not declare his honest *judgments* of the Sacred Volume on penalty of the loss of his standing as a Christian teacher, unless they agree with the *judgments* of certain others concerning the same volume,—and that, forsooth, because fallible *men* may not judge of the "Word of God." "But," says the orthodox critics of the Bible, "we have the Spirit of God; these others do but reason, and have not the Spirit." Is not this appalling? Can a Christian man thus say of his brother? I fancy the Apostle James would prefer the company of the devout critic, however "advanced," who would not thus dare deny that the Spirit of God ruled the heart of his "orthodox" brother, and would utter his opinion somewhat after this manner: But some one will say, Thou hast faith and I have reason; show me thy faith apart from thy reason, and I by my reason will show thee my faith. Let us all confess that criticism is needful, that a criticism of the Bible by reason we all must and do make; and let us strive that under the Spirit of God we all may as nearly as possible judge the truth. "For we can do nothing against the truth, but for the truth."

In my next article I shall, God willing, speak of the two kinds of criticism, Higher (or literary) and Lower (or textual) criticism. Then it may not be amiss perhaps to say afterwards something concerning Inspiration and the Canon.

IN Christ's name you must go down to the people in order to raise them up. This is what Jesus Christ himself did. He came down to us that he might raise us to himself. The teacher always goes down to the pupil. The parent always goes down to the child. The strong must go down to the weak if ever the weak are to be lifted up to strength. Ye know the strength of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor.

## A PRACTICAL APPLICATION.

BY THE REV. B. C. DAVIS.

"Faith, if it hath not works is dead, being alone." So is a theory without its practice, a resolution without its fulfillment, a life without a purpose, a church without an effort.

It is a rare thing to find a Christian who has not faith that Christianity will triumph, even though he may be conscious of repeated failure in his own life. Almost all Seventh-day Baptists have faith enough in principles we represent, and believe that in some way God will give them victory: But there are very many of us who do not make practical application of our faith, in "working out" that victory. The suggestions in the RECORDER during last month for personal efforts in making a new and better record in 1893, met a response in many of our lives, and gave birth to good resolutions. Some of these are already dead—"being alone," others are living and bearing fruit in worthy actions. Is there not a possibility for greater achievement by many of our churches this year than ever before? And thus the privilege of a more living faith? This might be applied in many ways, but I will only speak of one,—Denominational Benevolence. We have faith in our denominational boards, and feel that they are just the thing, and that we can not get along without their work. But there is great danger with some of our churches that this faith shall be dead, "being alone." How many churches accompany their faith by regular, systematic contributions to these interests? A small church, with only thirty-four resident members, one year ago, had been struggling along, trying to do its part in denominational work and feeling that its hopes were not being realized in full. Some of its members annually contributed what they felt they personally could. Others felt that what they could personally contribute was so little that it was not worth the bother of forwarding to the societies. As a result a few individual contributions, somewhat irregularly made, and principally, if not entirely, to one society, represented the denominational benevolence of that church.

With the beginning of 1892, the church, as such, voted to make quarterly contributions for the denominational societies, the money thus contributed to be divided equally between the Tract and Missionary Societies.

Each member was urged to make an estimate of what he felt that he could give per week, and bring this amount to the quarterly offering.

In this way no sum was too small to be unworthy of a place in the contribution of the church.

At the end of the year it was found that the quarterly contributions of that church had averaged twelve dollars and fifty cents, making an aggregate for the year of fifty dollars. Beside this, in the way of thank-offerings, mite-boxes, and special contributions, about forty dollars was contributed toward the work of these societies. When the annual report was given, the people were surprised to see how much they had done and how easily it had been done. The larger contributors had probably not increased their contributions at all from previous years, but the addition of small ones, that before had been felt too small to give separately, now made an aggregate of more than double what the church had ever contributed to these interests, when doing it individually and unsystematically.

Suppose that all our churches should adopt this method this year so that every member of the denomination could bear his part regularly

and systematically, how it would swell the treasuries of our Boards and help us, as a people, to prove our faith by our works.

But not only was the interest and efficiency of this little church increased along these benevolent lines, but it was enlarged and blessed in its religious life, and the Lord added to its numbers, "those that were being saved."

Let the churches that feel too small and too poor to do anything of account in this work take courage, and begin this year with a method similar to the Waterford Church, and you will be surprised at what you can do for the Lord, and his blessing will richly reward you.

## THE BIBLE AND CRITICISM.

A. K. ROGERS.

So very much has been said of late about the Higher Criticism, and so much has been said which now it is neither pleasant nor profitable to look back upon, that I hesitate somewhat about adding anything more to it. Many people, I dare say, have begun to grow a little tired of the whole subject, for which they are not altogether to be blamed. There seems, however, still to be a good deal of misapprehension as to what the matter at issue really is, and because I accept fully the stand-point of the Higher Criticism, I should like to say just a few words in its defense. I shall not attempt to say anything about the results of Criticism, and indeed I do not consider that this is the most important matter concerned; I only shall try to justify the stand-point of the Criticism itself, because I think if its stand-point were better understood men would not be so ready to cry out against it.

For it is the great fault of very many of these attacks that evidently they only have a second-hand knowledge of the views which they are attacking, they catch at the results which the critics have arrived at, but they do not take the trouble to go through with the processes by which these results were reached. I don't care to discuss the ethics of this, or to ask whether a man has the right to say that the theories of Bam or Wellhausen are groundless when he never has examined but one side of the question. Only this fact is unfortunate because it has given rise to a very distorted conception as to what sort of men the critics really are. We all know the common idea among religious people of an infidel,—a man who has a prejudiced hatred against the Bible, who only grudgingly will admit that the Bible is worthy of the slightest respect, and who is concerned solely to pick flaws in it and make it out as faulty as ever he can,—well, this is precisely the way in which a great many people think of the great schools of Criticism, which are called radical or negative. Now I should not like to deny that persons exist who answer to this description of an infidel, but this, at any rate, I am quite sure of, that no such person ever has exercised the very slightest influence upon the scientific criticism of the Bible. Biblical critics, no doubt, are not without their failings, they have their prejudices as other people have, and they are as apt as other people to make their evidence point toward a foregone conclusion; but one who does not recognize that as a body they are honestly and devoutly searching after truth, and that they are animated by no such a prejudice against the Bible as the ordinary infidel is credited with, has failed utterly to understand them.

So much at least, that the critics are honest, no one ought to have the least difficulty in admitting if he only will represent to himself the

critics' point of view. Here are certain documents which we call the Bible, and which have come down to use precisely as other ancient manuscripts have done. Now just as the classical scholar treats Homer and Thucydides, and just as the Oriental scholar treats the Vedas so the biblical scholar treats the Bible, there is no difference between them; and though we ourselves may think that the Bible ought not to be treated in this way, yet we ought to be able to recognize that others may very naturally disagree with us in this, and may treat it so with perfect honesty, without the least prejudice against it. But I think that we ought to go farther than this, and that we ought to say, not only that they may do this and still be honest, but that they ought to do it, and that we are wrong in making any objection to their doing it.

Kant, the great German philosopher, who in spite of his metaphysics can be plain and vigorous enough when he has a mind, has these words in one of his books: "It is extremely absurd, he says, to expect to be enlightened by reason, and yet to prescribe to her beforehand in which side she must incline." Now just this thing, in spite of its absurdity, have not men been much too ready to do when they come to deal with the Bible? "Criticize the Bible," they will say, "as much as you please; scrutinize and test it thoroughly, but, be very sure you come to one particular conclusion about it." But what sort of criticism is this? Is it not a mere plaything with words to call it criticism at all? "But," they say, "the Bible is the Word of God, and what are men to call God's Word in question?" Is it not strange that they fail to see how completely they are begging the question? How can we know it is God's Word until it has stood the test of the severest criticism? Surely we have ourselves no direct revelation to tell us this; and how, then, can we introduce at the outset that which forbids us to criticise it severely? The trouble is, when we think we are relying on God's words, we really are only relying on the fact that we happen to have been brought up in the atmosphere of a certain religious conception, have been taught a certain doctrine about the Bible, and this is a very different thing indeed. We have been taught certain things about the Bible, but then we have been taught other things which in later years we have found not to be true. The Mohammedan, too, has been brought up in the atmosphere of a certain conception of the Koran; if that is evidence enough for us it is evidence enough for him as well. What should we think of the scientist who, when he was called upon to test a new theory of chemistry, should refuse to consider it and should say, "My text books teach me a different theory, which all my ancestors have held; and it is absurd to suppose that we should know more than our fathers did." No, clearly we have a perfect right, it even is our duty, to test what is taught us before we receive it as true, and it is this simply that criticism attempts to do. The critic comes to the Bible as literature which presumably stands upon the same plane with other literature; he puts it to the same tests which he puts other books to. It is possible that he may come to the conclusion that the Bible is an exceptional book, not to be explained as other books can be; but even if he does not come to this conclusion, he is not of necessity animated by a spirit of hostility or of irreverence toward the Bible, any more than the Greek scholar who tries to show that the Iliad is made up of more poems than a single one, is

animated by hostility to Homer. And if he does come at last to the conclusion that the Bible is a book different from other books, he only has the right to do so after he has exhausted the other ways of explaining it. To attempt to explain it in another way is not the mark of a captious objector, it is a mark of the honest searcher after truth.

I confess that I do not see why this principle, that we should be willing to look at every side of a question, and to admit freely all the difficulties that are connected with it, should appear to any one to be a dangerous principle, and yet I know that to many men it does seem dangerous. There are men who, when the Bible is concerned, will tell us to repel every doubt as if it were something impious, if need be, to purchase safety by refusing to read or to think at all about what would make us question the opinions we have been taught. But is not this, after all, rather an ignoble way of saving ourselves? Why this pains to put ourselves beyond the reach of criticism, as if our beliefs would not bear full examination? Does our faith really rest on so frail a foundation? The whole attitude which deprecates the fullest and freest inquiry into religious matter fails entirely to understand what truth means. What we need in matters of religion is more of the scientific spirit. It is in science that we see what comes nearest perhaps, to the ideal spirit of truth-seeking; to the true scientist facts are everything, facts he is glad to receive even from his opponents. Indeed the true scientist has no opponent, for all are working together towards a common end. And in religion also ought not this to be so? What is truth except that which, after the completest scrutiny, seems to us to explain all the facts? We have no need to fear the man who brings to our notice all the objections there are to be urged; that is a work not to be dispensed with if we honestly are seeking the truth. And if, when all the objections are in, we find that we no longer can hold to one old view, can we not have faith enough in truth to follow wherever it leads? Let us once recognize that we are trying, not to establish any particular opinion, but to get all the light we can so that one opinion may be formed truly, and all the outcry against the Higher Criticism of the Bible will be settled once for all.

#### A NOBLE WORK.

MRS. C. M. LEWIS.

Of all the reform movements that abound in this last decade of the nineteenth century, none seem to reach and take hold of the masses like that of the Salvation Army. Nowhere do we find brighter examples of that truly Christian spirit which recognizes in every fallen creature a sister, a brother, to be reclaimed and restored to virtuous society. No other organization seems to come into such a widespread contact with the vicious classes. How to relieve distress and deliver from degradation great masses of men and women in our great cities, were some of the questions discussed at the recent three days' meeting held by them in New York City. Truly they have found a way to relieve distress, and to breathe into many a sin-sick soul an aspiration after a pure and noble life.

While we may not approve all their methods of work and worship, we can but admire the spirit that animates and controls them. In the very lowest byways, and alleys, and slums, where degradation and shame hide from the light of day, they plant their standard, and the slum sisters commence their self-sacrificing

work of house-to-house labor. Here they toil on, day after day, undaunted by abuse and sometimes violence, nursing the sick, cleaning and putting their rooms in order, procuring medical aid when needed, caring for children, for the aged and infirm, and winning their way to the hearts of the lowest and the vilest. During seven months of last year, these slum sisters visited in New York City 7,801 families, 7,186 saloons, held 78 meetings in tenement houses, scrubbed 78 rooms, and labored with 20,307 persons in and about saloons. Surely the hearts of these women must be animated with the spirit of the divine Redeemer or they could not thus devote their lives to this work.

These sisters of the true charity, which is boundless love for the human race, have obeyed literally the mandate: "Go forth into the highways and byways and bring them in." Not only on the streets, speaking a word here and there to the unfortunate wanderers, but into the lowest dives and dens, into the very jaws of vice, have those sisters gone, fearing naught, but hoping much.

At No. 421 East 123d street, New York City, these women have what they call a Rescue Home, where girls and women who are willing to leave their life of sin may find a home, and friends to help them commence a new life. The object is not alone to reform the girls, but to convert them to a saving knowledge of the Lord Jesus Christ. Many have been converted and placed in situations where they are earning an honest living, and a number have been restored to their friends and relatives. Some of the girls have left the Home, saying they preferred their old life, but without exception they have returned to it again.

The Home is managed by a quiet, sweet-faced woman, Major Bown, who gives all her time to the work; and under her is Captain Dennison, an English girl, who was trained for this special work by Mrs. Bromwell Booth, who conducts the fifteen Rescue Houses in London. Captain Dennison seems especially fitted for this work, and often succeeds in winning girls to the Home where others fail.

The greatest obstacle to winning these girls from wicked lives is the fear of ridicule from their companions. They try to seem careless, when their eyes are filled with tears. But most cases are easy when the girls are alone. It is the aim of the five officers who are in charge of the Home is to speak only kind and winning words. If the girls with whom they talk will not come with them they simply say, "Well, if you ever want my help, come to No. 421 East 123d street. No matter what time of the night or day, come, and you will find a warm welcome waiting for you;" and sometimes the poor creatures come without further invitation. Captain Dennison has a folding bed in the parlor, curtained off in its corner during the day, and a light is always burning. The wanderer on the outside has only to tap on the window, and the captain is up in a moment to give a hearty welcome to her sister who has found the world cold and dreary. A warm bed is provided the new comer, and if necessary a change of clothing in the morning.

And so this beneficent work goes on, the officers of the Home going, without shame and without fear, into the places which are low and vile, and gaining by kind words the poor creatures they find there, and giving them a chance to make new characters. They teach them songs which tell of the love of Jesus, and the girls quickly learn these, and sing a great deal at their work. A friend of the mission gave a

piano to this Home, and sometimes one will play while others sing, as they work at sewing or crocheting in the work-room just back of the parlor. One may often hear such words as the following, sang with beautiful effect:

"Saviour, lead me, lest I stray,  
Saviour, lead me all the way,"

or these lines:

"I've found a friend in Jesus,  
He's everything to me."

Surely the heavenly hosts rejoice over the work these women are doing in New York, and other large cities, and God's blessing rests upon it. There are many kindred works carried on by Christian women in New York, and in other cities, and Christians are coming more and more to feel that God is no respecter of persons, that Christ came to save from the lowest depths of sin, and that to be Christ-like is to go down into the depths and lift up the fallen.

#### HINTS ON THE PHYSICAL TRAINING OF BOYS.

It seems curious that with the advance we have made in the last few years in scientific athletics, there should still be cause for writing so strongly on a subject that ought to be covered by the common-sense of mature men, and yet I am constantly hearing of tug-of-war teams composed of boys fifteen, sixteen, and seventeen years of age, and right here in our own city I can point to school football elevens that last season went into regular training. It has been a custom, too, in several schools to permit a course of more or less severe training as preparation for track athletic events. The tug-of-war is so tremendous a strain on the system, that in the last year or two the game has fallen into disuse at nearly all athletic contests among young men, while the colleges have dropped it entirely. That undeveloped boys should be allowed for a moment to have anything to do with such a health-sapping game seems, therefore, incomprehensible. I believe the tug-of-war has been abandoned by the best schools in New York, and it should be cast into outer darkness all over the country.

As for general training for athletic events, it is very nearly as great a mistake, and I am addressing myself to boys sixteen years of age and under, though, of course, my remarks will apply with equal force to many boys of seventeen, eighteen, and even nineteen, who are unusually backward in their physical development. Growing boys should not expect nor make any attempt to get their muscles "hard." It would be directly against all laws of nature if they were so. The main idea in athletic work is to keep the skin clean, and get inside your veins and arteries pure blood, and plenty of it. The only training you must think of doing is with your stomach. Keep it in good condition by eating plenty of wholesome food, and you will find yourself equal to whatever exercise you are inclined to do. Care of the stomach, and an amount of athletic work which stops short of tiring the boys out, are all the training that should be permitted school teams of any description.

To eat his meals at the same hour every day and to do no munching between meals are sufficient to make the boy who follows the rule honestly, superior, at least in "condition," to the one who does not. For the rest, any kind of out-door athletic work that is not too severe, as, for example, running, jumping, and hurdling, will gradually build him up, and increase his muscles as rapidly as his strength will permit.

By running, I mean cross-country running, or what approaches it as nearly as possible. Running short distances at top speed is not only undesirable for the growing lad, but it is decidedly injurious. Sprinting one or two hundred yards is bad enough, but when it comes to training a boy at a quarter or half mile, which is, in fact, a prolonged sprint, the harm he receives is likely to be very considerable and lasting.

If boys are inclined to become sprinters the best and safest procedure is for them to confine their efforts to simple "starting," not running out more than forty to fifty yards at the utmost

until they have gained something of their growth and strength, and they will find they have fitted themselves for greater efforts by the best possible means. After all, starting is everything in sprinting now-a-days; the speed is more or less natural, but skill in getting off the mark is acquired.

In my opinion it is a great mistake to put a boy under sixteen in the gymnasium for the conventional course of instruction. Not one gymnasium instructor in fifty adapts himself to the individual requirements of his pupils; and even were he to do so the lad will not reap one-half the benefit from following the usual routine of pulleys, weights, etc., that he will by romping about out-of-doors. Give him a little sensible light dumb-bell work for ten or fifteen minutes when he first gets out of bed in the morning, and then keep him out in the open air for just as much time as he can spare from his studies, which at this age should not occupy much of his time out of school hours.

I have noticed a growing tendency to permit children to sit up much later than is good for them, the natural result being a too prevalent fondness for the bed in the morning. If a boy wants to keep himself in prime condition to grow up strong and vigorous let him get up in the morning long enough before breakfast to have first ten minutes of brisk work with a pair of light wooden dumb-bells, then his cold bath, and afterwards a sharp walk of fifteen minutes. Any boy who will follow this plan will discover before many weeks that he is easily superior to his classmates in almost any athletic work he undertakes, while headaches and other ills too common to growing boys will be unknown to him. — *C. W. Whitney, in Harper's Young People.*

#### DOES THE LORD REQUIRE US TO KEEP THE LAW?

We have seen that Christ taught the perpetuity of the law of God. The apostles did the same. Says James, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." To show of what law he is talking, he quotes two of the ten commandments found in Ex. 20. But how is this, that the least transgression is so great an offense? Because the authority of the eternal God is embodied in every point of his law, and that authority is ignored in the least transgression of it as well as in the transgression of the whole of it.

There is another way in which a violation of one of the commands of God is an offense against all law, and that is, one sin weakens the entire moral nature, so that the transgressor is not as strong to keep any part of the law after he "offends in one point." James declares the perpetuity of every point of the law of God.

The Bible does not represent it as a hard, unpleasant thing to keep God's law. David exclaimed, "How love I thy law"; Paul testifies, "I delight in the law of God"; while John adds, "Thy commandments are not grievous." Every person esteems it a great delight to do all in their power to please one whom they devotedly love. This is true of all who really love God. They love to "do those things that are pleasing in his sight" by keeping "his commandments." 1 John 3: 22.

Paul tells us in Rom. 13: 10 that "love is the fulfilling of the law," and John says, "this is the love of God, that we keep his commandments." The reason that love fulfills the law is because if we love God with all our hearts, we cannot help keeping all the commandments as far as we understand them.

Hear the solemn testimony of the Bible farther: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9. Among the last words of God's blessed Book are these: "Blessed are they that do his commandments, that they may

have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Who says this? It is Jesus Christ. Rev. 1: 1. He does not say, Blessed are they that do my commandments, he must therefore refer to his Father's ten commandments, the law of God.

M. E. STEWARD.

#### OUR SABBATH REFORM LITERATURE.

To all who are interested in the work of distributing Sabbath literature among the common people:

This most interesting work is now on trial; gracious fruitage has already been gathered from the work done. We cannot afford to let it stop. This field in which we are sowing Sabbath seed is a most fruitful one. We must continue our efforts. Have you, my friend, any interest in this work? Are you willing to assist us in this effort to make the paper self-sustaining? Who are you? What is the amount of your interest? Where do you live? Let me hear from you! There are a few faithful ones who, from the commencement of this work, have stood by us, and we desire to thank all such. But there are more, by far the larger number, who have not manifested any interest as yet, so far as we know. We desire your help!

Some of the different ways in which all can render much needed assistance are:

1. All who have taken the paper or sent it to friends, promptly renew your own subscription and subscribe for as many free copies for your friends, as you are able.

2. The single, isolated subscribers, send in promptly your renewal for 1893, and add a few names to your own as your gift to the Lord in this Sabbath Reform work.

3. There are some four hundred lone Sabbath-keepers. To write to each one of you would cost \$8 00. Please send us your subscriptions without putting us to that expense. Four hundred subscriptions means \$100. Add to your list some names and, more, we hope to get a small pledge (per month) from many of you; you have been the sinew of this work thus far, see to it that the means are not wanting to put this work on a safe and sound basis.

4. To the Christian Endeavors we have sent out the old lists of last year in order to get renewals, and, if possible, additions to the list. We can, by your assistance, make this list 3,000 paying subscribers. One young man in Milton Junction secured thirty-one names in three evenings' canvass. Another brother sent by return mail \$10. Now if all our people had this matter at heart like these friends, the effort would be a grand triumph.

We have sent out in orders thirty-two thousand pages of tracts besides the extra large edition of *Reform Libraries*.

If all do a little towards this enterprise we can make it a valuable channel through which to reach the masses.

*Are you willing?*

J. G. BURDICK.

ROOM 100, BIBLE HOUSE, New York.

#### FIFTEEN THOUSAND DOLLARS.

It is said that we ought to raise \$15,000 for missions during the year 1893.

According to the last Conference report, the membership of the churches that reported, is 6,364. If the \$15,000 were apportioned per capita, the assessment would be only \$2 36 per member, or less than one cent each per day. One cent per day from each member during the 314 working days of the year, would give \$19,982 96. Can we not give one cent per day for missions? Supposing only one soul be saved

through the direct instrumentality of our missionaries, is the \$20,000 more than the soul is worth?

Are we in earnest when we pray "Thy kingdom come"? Then we should take hold of the work as though it all depended upon us, and then we should pray as though it all depended upon God. Depend upon it, brethren, if we give as God has prospered us (that is the gospel method. 1 Cor. 16:2.) wonderful results will follow.

How shall they believe on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent? But to send the preacher requires help from us who stay at home. Brethren shall we not go to Conference next summer with the record of having paid out in full \$20,000 for missions?

We can do it if we will.

The only question is *Will we?*

W. D. TICKNER.

#### NEW MIZPAH MISSION.

The regular weekly concert held at the New Mizpah reading-rooms, Tuesday evening, Jan. 24th, was even more pleasant and interesting than its predecessors. There were sixty-three seamen present, representing almost every ship in port that day. That number, added to the ten or twelve guests, several of whom in some way contributed to the evening's pleasure, crowded the cheerful rooms to overflowing, and put a premium on space.

At these concerts the seamen themselves furnish the greater part of the entertainment, and as most of them have excellent voices and a fair knowledge of music, there is no difficulty in carrying out a full and varied programme. Every man called upon is ready to sing a song, and the hearty manner in which all join in the chorus gives ample testimony to their own enjoyment.

Mr. Burdick, as usual, was the accompanist, and the facility with which he catches an air or improvises an accompaniment makes him doubly appreciated by the timid soloist.

Mrs. Burdick's mission, as it is known to her friends, increases its benefits and usefulness daily, and the time will soon come when larger quarters will be a necessity.

The rooms are well equipped with tables and chairs, and these, with the organ and piano, do not leave very much unoccupied ground; but in time the "New Mizpah" hopes to improve its opportunities and reap substantial benefit from the good-will of its many friends. It is the only mission of its kind in New York City, and the hearty thanks of the seamen, as well as their daily visits to the rooms when in port, show how thoroughly they appreciate Mrs. Burdick's sincere interest and constant work in their behalf.

MISS FLACK.

#### RESULTS OF LABOR.

LEONARDSVILLE, N. Y., Jan. 31, 1893.

To the Editor of the SABBATH RECORDER:

Thinking it might be of interest to many of your readers, I extract portions of two letters received from Mrs. J. A. Howard, of Manchester, N. C., to whom I have sent the RECORDER for some months past. A. J. M. BURCH.

*Dear Friend;*—I write to thank you for the RECORDER. It is a source of great pleasure, and quite a favor. I have lately come to a knowledge of the true Sabbath. I was very blind, deaf and dumb to this truth at first. It finally caught my attention, and I could not deny its truth, though it was a sore cross to give up and follow that which was contrary to the teachings of parents and denomination. Yet when I truly felt the great importance

of following Christ instead of earthly friends, I yielded. I could scarcely believe I was wrong at first, for I was sure the Missionary Baptist were the infallible ones; but the more I thought and wished to know the real truth the plainer I saw it. But I tell you it took fasting and prayer to cast out the deaf and dumb spirit that possessed me, and I can only hold fast now, by reading and praying, for my friends persecute me so and forsake me that it is hard to bear up. Yet friends cannot save me. I can now see many flaws in their practice and doctrine which I never saw before. They are not consistent with Bible teachings. They believe false things, I fear, and harden their hearts against truth. I find a few who are willing to argue and reason, but generally they flee from it. If they run now, woe be unto them at last. But I was utterly blind; so sure I was in the right. My husband is also a keeper of the seventh day. I have two or three cousins that are in Tennessee. I have a brother who is liberal in his views, but not a believer in the Sabbath yet. Again expressing my thanks for your kindness in sending the papers, I wish you success, and a future home with Jesus.

Under date of Jan. 16, 1893, she writes :

I enjoy the RECORDER very much. We are badly persecuted for our doctrine, and heard an abusive sermon yesterday by a First-day Baptist at our former church, calling us hard things, but the Lord is able, if our feeble hearts fail us not, and we do not fear them, only it is heartless to hear our friends say such things; even our own blood kindred scorn us.

With best wishes to you I am your sister,  
MRS. J. A. HOWARD.

TRACT SOCIETY.

GENERAL FUND.

Receipts in January, 1893. )

Church, Westerly, R. I.....	\$63 72
Little Genesee, N. Y.....	19 28
Plainfield, N. J.....	50 85
Otselic, N. Y.....	5 00
New Market, N. J.....	18 00
Walworth, Wis.....	4 87
Lincklaen, N. Y.....	1 38
Rev. and Mrs. J. Clarke, Andover, N. Y.....	7 50
Angeline Baker.....	1 00
Mrs. C. C. Livermore.....	87
John Beebe.....	50
O. E. Vars.....	50
Woman's Board (Ladies' Aid Society, New Market N. J.).....	20 00
Mr. and Mrs. Thomas H. Wise, Shephardsville, Ky.....	2 00
Collection, South-Western Association.....	9 35
F. W. Hamilton, Alfred, N. Y.....	25 00
B. F. Titworth, Peculiar People, Farina, Ill.....	5 00
Ladies' Society for Christian Work, Plainfield, N. J.....	50 00
A Friend, Mass.....	15 00
Rev. J. B. Clarke, Alfred Centre, N. Y.....	5 00
Employees Publishing House.....	5 00
Wm. C. Burbick.....	50 00
Dr. H. W. Stillman, Edgerton, Wis.....	30 00
Dr. Wm. H. Stillman, Manhattan, Kansas.....	3 00
W. D. Tickner, Randolph, Wis.....	1 00
J. P. Lundquist, Heber, Kansas.....	2 50
Mrs. L. P. Fulmer, Pendleton, N. Y.....	2 50
Ladies' Evangelical Society, Alfred, N. Y.....	5 95

\$ 427 32

E. & O. E. J. F. HUBBARD, Treas.  
PLAINFIELD, N. J., Feb. 1, 1893.

OUR HOME.

The responsibility of giving the best of one's self to the home does not devolve solely upon the parents, but upon the older children as well. A daughter has no right to be full of animation when invited to tea at a friend's house, and to indulge only in monosyllables at the home table whenever she happens "not to feel like talking." She is bound to contribute something to the pleasure of the family circle, those whom she really loves better than anybody in the wide world, but for whose pleasure she is too indolent or thoughtless to bestir herself. There are boys who are the "life" of social gatherings, yet who never deign to entertain father and mother, or brothers and sisters, with an account of their good times. Only by dint of persistent questioning can the lips of these mutes at home be unsealed. They never proffer any racy recital of experiences to the household. They neglect to say "good night" or "good morning." They do not think it "worth while" to show any affection to other members of the family. The parents are not always to blame for this unsocial spirit. Perhaps they are making great sacrifices to win a son or daughter to express more love and interest for the home. The matter should be laid upon the consciences of these older boys and girls. They must bring themselves out of this essentially selfish attitude.—*Congregationalist.*

SABBATH REFORM.

THE BASIS OF UNION.

The New York Sun, of Jan. 29th, contains an account of a movement among the Congregationalists, in which the following resolution was passed :

Resolved, That a committee, consisting of three, be appointed to consider and report at the next meeting of the Association, whether any measures are practicable to secure the union of the Manhattan and the New York and Brooklyn Associations, or the co-operation of the two in church work.

Upon this the New York Press of the same date thus comments :

The two Associations of Congregational clergy of New York and Brooklyn have at last come to the conclusion that before they unite with other denominations Christian union would seem to teach that they unite with themselves.

That's it. Now let Baptists decide to unite on the Sabbath question, among whom some believe that the Sabbath has been abolished, some that the first day is the Sabbath, and others that the seventh day has never been set aside by divine authority, who yet do not observe it, since it is customary to do otherwise. On the legislative phase of the question let Baptists decide whether the Sabbath is a civil institution, a religious observance, a sort of sanitary regulation, or a matter of conscience toward God. Having looked at themselves as our Congregational brethren are doing, and having closed up their own ranks, then let them look outside of themselves toward further church unity.

H. B. M.

CHRIST THE LORD OF THE SABBATH.

"The Son of man is Lord even of the Sabbath-day." Matt. 12: 8. It is no disgrace to the Sabbath that Jesus is its Lord. Indeed, it is no dishonor to the Son of God to be Lord of the Sabbath. The expression, "Lord even of the Sabbath-day," does certainly imply that it is a very high honor to be Lord of the Sabbath. Nor does it signify that because he is its Lord, he is therefore to destroy it. The very opposite is implied. He "died, and rose, and revived, that he might be Lord both of the dead and living," Rom. 14: 9. These are his people; and he did all this that he might be their Lord, and thus give them eternal life.

"As the Lord of the Sabbath," he was the right one to determine what was, and what was not, proper upon the Sabbath. The very fact that he was engaged with the Father in the creation, shows that he was also concerned with him in ordaining the Sabbath. It is, therefore, with the strictest reason that he claims to be Lord of that institution which God calls my "holy day," "the holy of the Lord," and "honorable."

The Sabbath is not an institution unknown to the New Testament, nor is it one peculiar to the New Testament. That book treats it as an existing institution, just as it alludes to the heavens and earth as something in existence from ancient days. The Lord of the New Testament church is the Lord of the Sabbath. He honored it in his life by setting aside, as its Lord, the burdensome traditions by which it was encumbered. He honored it by performing on that day a very large portion of his works of mercy for the distressed. He honored it by teaching his disciples to pray that it should not become necessary for them to flee on that day, some forty years after his death. He honored it by his custom of devout attendance upon the synagogue on that day, from early life till the close of his work. He honored the Sabbath, and himself also, by claiming to be even its Lord. He honored the Sabbath when he, the Lord of the Sabbath, lay in death, and those who had known him most intimately, and understood his teaching most perfectly, desisted from a work of love and reverence for him, not absolutely necessary, that they might rest the Sabbath-day according to the commandment.—*Students' Library.*

MISSIONS.

JOHN T. DAVIS, missionary pastor at Hornellsville, reports for the quarter 34 sermons there and at Hartsville; congregations from 25 to 30; 8 prayer-meetings; and about 12 visits.

A WELL-INFORMED writer has recently expressed the opinion that the work of religious reformation now going on in India is, in its probable influence, the most momentous event in that country.

THE relations between our government as a government, and in connection with American commercial and missionary affairs, are of utmost importance; and the selected article, "After the Riots," is well worth reading.

O. U. WHITFORD reports 13 weeks of labor; 7 preaching places; 45 sermons; congregations from 50 to 300; 13 prayer-meetings; 74 visits; the distribution of 500 pages of tracts; and the organization of one Sabbath-school.

L. F. SKAGGS reports 13 weeks of labor in Southern Missouri; 7 preaching places; 73 sermons; congregations from 20 to 200; 10 prayer-meetings; 91 visits; the distribution of 189 pages of tracts and 28 papers; one addition.

EVANGELIST J. J. WHITE, assisted by his daughter, reports nearly 8 weeks of labor with the 2d and 1st Hopkinton Churches; about 118 discourses; congregations of about 75; and about 35 prayer-meetings. Thus far 18 have been baptized in connection with the work at Hopkinton City.

MR. E. B. SAUNDERS performed a little over one month's work last quarter under the auspices of the Missionary Board, visiting 13 churches in the Eastern Association, and Berlin, Wis., and reporting 30 discourses, congregations of 70, 10 prayer meetings and 40 visits. His visit East awakened new interest in the work of our young people, and was exceedingly helpful.

THE Home Mission Board of the Southern White Baptists has been working among the Negroes of the South since 1845, and 60 colored and white missionaries are now employed; but a writer in *Our Home Field* says there ought to be 600. Able men hold institutes for colored preachers and deacons; colored missionaries are employed; and aid is given to colored students for the ministry.

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.

FROM J. M. TODD.

The prospects on the Berlin field remain just about the same as reported heretofore. Our scattered people remain stable and firm in the truth, with few exceptions. All appear very much encouraged by the presence and preaching of your missionary, and seem very anxious for me to remain on the field, which I hope to do for a while at least. The visits of our brethren during the autumn were very helpful, and did very much good. The Semi-annual Meeting

was attended with very much of the Holy Spirit's power, and the earnest preaching and exhortations and words of encouragement of our visiting brethren seemed to brace up and strengthen our beloved ones all over this field. Truly it was a blessed season, and will be fruitful in the coming time. Taking a view of the entire field, I see only one way, and that is to keep right on sowing the good seed of the kingdom, trusting that He who has said, "Go ye," will see to the harvest at just the right time. O may it be soon.

BERLIN, Wis.

—THIRTEEN weeks of labor; 3 churches and 3 other preaching places; 21 discourses; congregations of about 25; 8 prayer-meetings; about 60 visits.

FROM D. H. DAVIS.

I send you a brief outline of what I have done since last July. The churches and places visited are as follows: Nile, 1st Alfred, 1st and 2d Verona, Leonardsville, West Edmenston, Brookfield, Adams, Watson, Scott, Jackson Centre, Walworth, Milton, Milton Junction, Albion, Utica, Dodge Centre, Garwin, Marion, Welton, West Hallock, Farina, Chicago, Battle Creek, Ashaway, twenty-five places in all. At these places I have given fifty-eight sermons and lectures. In some instances the receipts from lectures have been used for special purposes, the purchase of some things to aid in my work, but in most cases the proceeds have been reported to the Treasurer of the Missionary Society. The chief object of my visits has been to arouse a deeper interest in the minds and hearts of our people. I have been made to rejoice by the frequent expressions of interest and the "God bless you" that has fallen from so many lips. I believe our people have but to be brought into touch with the China mission work to feel a deep and abiding interest in it. I have not kept any record of the visits made at the homes of our people, but it has been no small part of the work done. I feel that I can discover a growing interest in missionary work among our people. God grant that the results of the year now before us may prove it to be a reality in the building up of the Redeemer's kingdom among us in the world.

May divine wisdom be granted to you and the Board in all deliberations respecting the future of our work.

SALEM, W. Va., Jan. 13, 1893.

FROM S. I. LEE.

The beginning of the quarter found me engaged in building a house which hindered missionary work for several weeks. I made one trip as far as Bierne in October. It was not until November that my house was in condition that I could leave my family in anything like comfort, although it is yet in an unfinished state. In November I visited the Sabbath-keepers in Hot Springs county, and spent some time in their vicinity. From there I went, *via*. Little Rock, to Alexandria, La. There I inquired for Sabbath-keepers but could hear of none until I inquired of Jews. From them I learned of one just out of town, who proved to be an irregular Adventist, *i. e.*, he had repudiated Mrs. White as a visionary. I was also informed that a series of meetings had been held at Lemorie, south of Alexandria, and a number of converts to the Sabbath were reported. I went to Lamorie, and found only two Sabbath-keepers; a man converted to Christ and to the Sabbath, and his wife a Baptist. From them I learned that Elds. Shaw and Diffenbaker held

a tent-meeting at Lemorie and afterwards in the vicinity of Elmer P. O., some twenty-five or thirty miles from there. As the result five men and their wives were converted to the Sabbath. Three of the ten had never made any profession of Christianity, six were Baptists and one had been a Methodist. At this time I was suffering from a severe cold and so hoarse as to be unable to preach. From there I went, *via*. of New Orleans, to attend the Seventh-day Baptist South-Western Association at Hammond. On my return I preached at Lamorie, and going into the country I visited the other Sabbath-keepers and preached at two places. These Sabbath-keepers are theoretically Seventh-day Baptists, but there are only two families near enough to meet together, and under the circumstances it was not deemed advisable to organize a church, especially as part of them are contemplating a removal to Texas.

I append a brief synopsis of the work of 1892: Weeks of labor, 35; sermons, 85; pages of tracts distributed, 19,506; miles traveled, 4,729. For the first half of the year I kept no account of visits and calls; the past six months I find a record of 110 outside of Fouke. I have scattered Sabbath literature and talked Sabbath doctrine to individuals from two hundred miles north of Little Rock, Ark., to Malakoff, Texas, and to Beauregard, Miss., and New Orleans, La. What the results will be is known to Him who searches the heart and who orders the results of our efforts. If I did not realize this I would be entirely discouraged. But I trust that some fruit will yet be borne beyond what I have thus far seen. The present is mine to use. May God grant me wisdom to use it wisely. The past and the future are with my God.

FOUKE, ARK.

—NINE weeks of labor; 13 sermons at four places in Arkansas and four in Louisiana; 40 calls; the distribution of 5,331 pages of tracts; 1,532 miles traveled.

FROM E. H. SOCWELL.

The condition of the Iowa field remains very much the same as indicated in former reports, nothing of special importance to note, yet a general healthy condition of affairs so far as I have knowledge. The appointments at Garwin are well attended by all of those who live near town, and by many who live at a distance; and a good degree of interest in religious matters is manifest by the society at large.

At Grand Junction the interest continues as has previously been reported. This church has recently been depleted in numbers by the removal to Oursler, Kansas, of two families. We shall feel the loss of these friends from our society, but trust they may be of great help in building up the cause where they have gone.

In a recent letter from Bro. Leisler, at Keota, he tells of having purchased a horse and buggy, and of preaching at various points in his vicinity, with congregations ranging from fifty to one hundred. He seems to enjoy the work very much. May God bless the work and him who performs it. I hope to be able to report more work done in the coming quarter, and greater results following.

For the quarter I report 13 weeks of labor; congregations of 30 to 100; 10 prayer-meetings; 37 visits; 1,136 pages of tracts distributed; 5 additions to the Carlton Church by letter; traveling expenses \$14 17.

GARWIN, Iowa, Jan. 7, 1893.

If the Christian course had been meant for a path of roses, would the life of the author of Christianity have been a path strewn with thorns!

AFTER THE RIOTS.

During the recent disturbances there have been two storm-centres in China; one was the fanatical province of Hunan, just south of the centre of the Empire, in a north-westerly direction from Hongkong, to whose capital, Chang Sha, were traced the villainous and vile literature against foreigners which has been disseminated so largely through the Empire. The other was in the northern regions of Manchuria, and was a military rebellion against the present Manchu dynasty. Whether there is any connection between the two disturbances is a matter of doubt; both, however, are symptoms, and indicate serious dangers that threaten the government on the one hand, and foreign residents on the other. Whether the present government is strong enough to cope with its enemies, should an able leader appear and succeed in organizing a wide-spread spirit of rebellion, seems very doubtful. Another outbreak of the dimensions of the Tai-ping rebellion would surely be the downfall of the Manchus. At present there seems to be a lull. The rebellion has been put down, amidst terrible scenes of slaughter and destruction, and many of its leaders have been put to death by barbarous torture. The obscene placards, with their unspeakable slanders and incredible charges, have been brought to the attention of foreign governments, who have had facsimiles laid before them, with full explanations, and the Chinese Government has made a vigorous effort to suppress them, and has punished severely some of those who have been implicated in their origin and dissemination, and in the meantime the Emperor has issued his imperial edict forbidding these outrages, and requiring the recognition of Christianity and the protection of its adherents. Out of the throes of our Civil War came the Proclamation of Emancipation; out of the restless upheavals of heathen fanaticism in China has come forth an imperial proclamation of Christianity and the rights of Christians, which was telegraphed to the higher officials throughout the Empire, on the day it was issued. Let us select a few sentences from this remarkable document, and let us believe that the interests of the Kingdom and the persons of its ambassadors are in the hands of an overruling Providence.

"The Tsung Li Yamen (or Council of Ministers) has memorialized us in regard to the missionary cases that have occurred in the various provinces, asking that we issue stringent instructions to the Governor General and Governors to lose no time in devising means for a settlement thereof. . . . Similar outrages have been committed on missionary establishments there, and it is now necessary that the miscreants should be arrested, and unrelenting measures taken in good time to provide against further outrages of this kind.

The propagation of Christianity by foreigners is provided for by treaty, and Imperial decrees have been issued to the provincial authorities to protect the missionaries from time to time. For years peace and quiet have prevailed between the Chinese and the foreigners. How is it that recently there have been several missionary establishments burned out and destroyed, and all happening at about the same time? This is decidedly strange and incredible. It is evident that among the rioters there are some powerful outlaws whose object is to secretly contrive or plan for discontent among the people by circulating false rumors, and causing them to become agitated and excited, and then to avail themselves of the opportunity to rob and plunder, and peaceable and law-abiding persons are enticed and led to join them, resulting in a tremendous uprising. If strenuous action is not taken to punish the miscreants, how can the majesty and dignity of the law be maintained, and peace and quiet prevail? Let the Governor General and Governors . . . issue without delay orders to the civil and military officers under their respective jurisdictions to cause the arrest of the leaders of the riots, try them, and inflict capital punishment upon them, as a warning and example to others in the future. The doctrine of Christianity has for its purpose the teaching of men to be good. Chinese converts are subjects of China, and are amenable to the local authorities. Peace and

quiet should reign among the Chinese and missionaries, but there are reckless fellows who fabricate stories that have no foundation in fact, for the purpose of creating trouble. . . . Let the Governors issue proclamations warning the people not to listen to idle rumors or false reports which lead to trouble. Should any person secretly post placards containing false rumors with a view to beguile the minds of the people, strenuous steps must be taken to cause his arrest, and vigorous punishment be meted out to him. The local authorities must protect the lives and property of foreign merchants and missionaries, and prevent bad characters from doing them injury. Should it transpire that the measures taken to protect them have not been adequate, and trouble in consequence ensues, the names of those officers that have been truly negligent are to be reported to us for degradation. . . . Let this decree be universally promulgated for the information of the people."

That a State paper like the above should have been issued by authority of the Emperor is nothing less than an intervention of divine Providence. A careful study of the whole situation by many who have abundant opportunity to form an intelligent judgment has led to the conviction that the underlying motive of this agitation against foreigners is not hatred of Protestant missionaries, or distrust of their work; it is rather a deep-laid political scheme on the part of the Chinese *literati* and the leaders in the great secret society of the Ko Lao Hui, to excite political tumult throughout the Empire, and precipitate complications with foreign governments, with the ultimate purpose of overthrowing the reigning Manchu dynasty, and affording opportunity for robbery and plunder. Hatred of foreign influence and a purpose to prevent foreign commercial encroachments are also no doubt prominent notions in the minds of the Chinese populace.—*Church at Home and Abroad.*

## WOMAN'S WORK.

### UNMARRIED WOMEN AS EVANGELISTS.

Evangelistic work is the making known of the gospel by teaching and preaching. Gathering in enquirers and instructing them in the Scriptures. The qualifications necessary for one engaged in this work is, besides love to God, love for souls, faith, hope, perseverance, and above all the power that comes from the full indwelling of the Holy Spirit.

For this work we want the experience of God's powers and to have faith in the power as being able to influence hearts and turn them from darkness to light. We want hope and a cheerful readiness to adapt ourselves to circumstances. We want to get near to the people and to let them understand that our religion is one of love, a fact they have never known. We want patience and gentleness with a people that will deceive and cheat and injure us. We want willingness to endure hardness, even laying down our lives if need be.

We know that God has already used women as evangelists. And we come now to speak of the advantages or the disadvantages of unmarried women engaging in this kind of work in new fields. We are able to enter the homes of China. Millions of mothers and daughters, through God's favor, are brought under our influence.

If we can go into new fields, can we not reasonably hope that multitudes of this generation of mothers and daughters may be reached? And shall not the gospel in this way take hold of the nation and the next generation be largely Christianized?

The fact that we live quite contrary to Chinese custom, unmarried, away from home and parents, our motive may be misunderstood and

evil may be said, but it will only be temporary. Where the worker is wholly given up to God the life quickly tells even among the heathen. The advantages are very great. There are more open doors in China than the male workers can fill, and millions are dying without having heard the gospel. Christian women are now glad to come and enter these new and untried fields; their weakness is their strength.

Where this work has been tried God has blessed it. Our prayer is for more workers for China, men and women. "The Lord hath need of them."—*Miss Marianne Murry.*

### COOKING SCHOOLS AT THE FAIR.

The New York State Board of Women Managers of the World's Columbian Exposition, upon the presentation of the subject by Mrs. J. S. T. Stranahan, 2d vice-president, acting upon the suggestion of Mrs. Potter Palmer, president of the Board of Lady Managers of the World's Columbian Commission, authorized her to contract with Miss Juliet Corson, as the first American organizer of Cooking Schools and Diet Kitchens, to take charge of New York's Exhibit of Cooking Schools at the Exposition. Miss Corson accepted the honor.

All minor details of the organization and management were placed under Miss Corson's control, together with the entire charge of the Exhibit.

At a full meeting of the Executive Committee held at the Capitol, Albany, on the 7th of September, 1892, full powers were confirmed to Miss Corson in all matters appertaining to the Exhibit.

Now, therefore, be it understood by all persons concerned with, or interested in, the subjects of Cooking Schools and Diet Kitchens, and all speakers and writers on domestic science and household improvement, and all inventors and manufacturers of household utensils and labor saving contrivances, and the producers of general food-supplies and sanitary and dietetic specialties for invalids and children, that in order to insure the proper representation at this special Exhibit, they must communicate at once with Miss Corson, giving her the fullest possible details concerning their work and productions; stating also the time when they expect to be in Chicago, as Miss Corson is anxious to afford every interested person the opportunity of speaking before the visitors to the Exposition. This information is requested for publication in the second part of the circular of information, No. 4, 1879, devoted to the history of Training Schools of Cookery in America, which was published under the imprint of the Bureau of Education, Department of the Interior, Washington, D. C., by the direction of the Secretary of the Interior.

To manufacturers of food products and household utensils this opportunity will be invaluable for placing their goods before the public, especially before visitors to the Exposition from all parts of the world. In addition to this advantage, there will be the intelligent use of these goods during the cookery demonstrations by the greatest experts in the country; and the special report which will be made of these goods by visitors to their stay-at-home neighbors; the mere statement that articles have been used at the World's Fair will become a brevet of excellence for all time.

As there is no fund provided for this Cooking School exhibit, Miss Corson relies upon the liberality of manufacturers to supply her and her staff with ample funds, as well as with abundance of their finest products; in order to

maintain the exhibit at the highest point of excellence. The expense will necessarily be immense to keep all parts of the exhibit at its best. It was at first feared that the usefulness of the exhibit might be hampered by the lack of funds, but some of our leading manufacturers pledged their hearty support. N. K. Fairbank & Co., through the American Cotton Oil Company, sending Miss Corson their check for \$500, and the American Meter Company opening a special fund which will reach a large amount. Manufacturers at large, will so entirely recognize the importance of the daily display of their goods that they will respond at once with liberal donations of cash and samples of their best products.

The Exhibit is open to every article or substance used by house-keepers, or suitable for their use, such as choice preparations of food, specialties for the use of invalids and children, household utensils and fittings, labor-saving devices, and all matters of use and value to house-keepers, including publications on household science and domestic economy in all their branches, sanitation, and sanitary dietetics, all matters appertaining to women's household labors, and the care of the family in health and illness.

All such articles should be placed at Miss Corson's disposal without farther delay, in order that their display may be properly considered. Correspondence on this subject should be addressed to Miss Corson, at the office of the New York State Board of Women Managers of the World's Columbian Exposition, 1122 Broadway, New York City.

It is deemed advisable to combine with this Exhibit the long cherished project of founding a National Home Training School. As the Director of the Exhibit labors under great physical disability, she can no longer hope to accomplish this work alone. In the earlier part of her life she gave freely of her time and means in order to qualify for remunerative positions those who were unable to pay for instruction. Now her failing strength no longer permits this gratuitous labor, but it still holds the first claim upon her interest; and for the first time she asks for help in this work which is so necessary to the country for the comfort and material prosperity of its people.

In order to make the Exhibit complete and its outcome, the National School, a useful institution, dependence is placed upon the liberal and immediate aid of those to whom this appeal is made.

The director has such confidence in the generous support of the country at large that she hopes to have in hand after the expenses of the Exhibit are paid a fund sufficiently large to found the Training School in a manner worthy of the importance of the work which women have done for the educational and industrial advancement of the country. She therefore appeals earnestly and hopefully to the public for such financial help as is essential to the entire success of the Exhibit. The expenditures will be made under the supervision of experienced managers, and proper vouchers will be kept.

It is now imperatively necessary that the work should be pushed forward as rapidly as possible; therefore the director hopes that the response to this appeal will be prompt and liberal. Its object has heartiest approval of the Board of Women Managers for the State of New York, the Board of General Managers, and the Representatives of New York, upon the World's Columbian Commission.

Funds may be sent to Miss Juliet Corson, office of the Board of the Women Managers of the State of New York, for the World's Columbian Commission, 1122 Broadway, New York City.

# THE SABBATH RECORDER.

JNO. P. MOSHER, - - - - - OFFICE EDITOR.

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

## CORRESPONDING EDITORS.

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

Woman's Work.

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

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

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

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

I ASKED the New Year for some motto sweet,  
Some rule of life by which to guide my feet;  
I asked and paused; it answered soft and low—  
God's will to know.

PHILLIPS BROOKS has gone home. On this side of life a Prince in Israel has fallen. On that side, a glorious son of God has entered into rest. Every one who knew him feels a deep sense of personal loss, loneliness, sorrow. Born in 1835, of Puritan blood, he was more than a Puritan, defined in any way. An Episcopalian, but larger than any creed or church boundaries. A bishop, but greater than any office, having a consecration which was above all touch of hands, or apostolic succession. His sympathies and service were for all the world because it was God's world, for all men because they are in God's image. If such lives did not leave a glorious after-glow, if they did not live on, speaking though silent, making themselves felt though outwardly absent, we must all sit shivering in the pain and loneliness of a measureless loss.

Bishop Brooks was the greatest preacher of this time. He taught doctrine by teaching men how to live. He did not present it as doctrine, and men did not think of it as such. No man who was at all receptive went from his preaching unfed; he might be hungry for more, in the joy of what he had received, but the humblest soul could not be hungry because it came for bread and received a stone. A "Churchman," and yet ready to preach Christ in any place, at any time, under any auspices. His greatness made many peculiarities of the denomination to which he belonged shrink into littleness. A man of magnificent presence and unmeasured power, the plainest Quaker forgot that he was arrayed in "gown and bands," because the presence of the "inner light" made all else as nothing, while the daintiest Ritualist owned his right to teach, even when in a "business suit" he stood clothed with the spiritual habiliments which Christ's ambassadors always wear.

The writer has been deeply moved by Spurgeon's spiritual fervor; he has been enriched in soul under the steady march of John Hall's en-columned thoughts and words; but there is a deep sense of loss this morning because he cannot hope to sit again when some great occasion calls men with eager hearts and quickened ears, where Phillips Brooks may spring forth like a consecrated cyclone, born among the mountain peaks of highest purpose and holiest ministries, to sweep the willing listener upward from the plains of common thought and ordinary endeavor. One such hour was worth a year of ordinary life.

Thank God for such a life! and double thanks that it will be found again in the Home of the Redeemed. It is glorious to feel the thrill, and to be lifted by the best lives now here on earth; what will it be to know them in the better hereafter!

A. H. L.

AFTER reading the following paragraphs, re-read them; and read them with a view to analyze and sift until each thought and fact is of itself fully and clearly understood. If they impress you with a *duty*, do not dismiss them from your mind until that duty is performed. Take the work in hand as a work belonging especially to yourself, and thus encourage the Publishing Board in the labor you ask them to perform by your co-operation. It is *our* work in every sense of the word.

FAMILIAR facts are sometimes overlooked. The "Board" of the Society which publishes the RECORDER is frequently reminded of this. Too many of the subscribers to the RECORDER seem to think that the "Board" conducts the Publishing House as a private enterprise and enjoys the "profits" thereof. Hence facts which all ought to know must be repeated.

THE Seventh-day Baptists of the United States own the Publishing House and the RECORDER. Every church which is represented at the General Conference takes part in the business of the Tract Society, and in making its plans, from year to year. There is not, and never has been, a dollar of private interest in the case since the Society took the RECORDER in charge. If there is any "profit" the RECORDER and the people get the benefit of it.

THE Board is elected annually by the people. It does all the publishing business, in behalf of the people, as their agent. This demands much time and much responsibility, especially on the part of the executive officers of the Board. All this is done gratuitously. Not a penny of salary is paid to any member of the Board for services thus performed. If the business transacted by them should pay an hundred per cent profit, they would not be benefited a farthing. On the other hand, if the Board contracts debts beyond what the property owned by the Society will pay, the individual members are responsible therefor.

WHEN subscribers neglect to pay for the RECORDER they ask the Board, acting as their agent, to carry on their business and furnish the funds also. This the Board has often done, and is glad to do in the case of those who are unfortunate, or who are really unable to pay, at a given moment. But there is a limit in this direction, and because that limit seems to have been reached the Society, at Nortonville last August, decided that those who were more than one year in arrears on the first of January, 1893, should be dropped, unless satisfactory adjustment could be made with the General Agent.

BUT the Board is so anxious to serve the people that it is ready to co-operate with every individual, or with the churches which will undertake to see that those in their own limits who are unable to pay for the paper are provided for, on the most favorable terms. The Board is extremely anxious that the RECORDER should be in every Seventh-day Baptist home, and in other homes, as far as possible; but the private purses of the members of the Board cannot accomplish all this.

IT does not take long to read these facts. It ought to take a very long time to forget them. Please talk them over with your friends, especially with the man whose paper has been "stopped." The Board did not desire to stop it. It was not a "personal matter." The Gen-

eral Agent, or the Local Agents acting in concert with him, will fulfill the wishes of the Board by making such arrangements as will place every "dropped" name back on the list, at the earliest possible date. The Board wants to serve the people, but it cannot do it unless the people co-operate. The Board cannot "make bricks without straw."

THE publishers feel that the women can do very much to aid the cause of Christ by carefully canvassing each Society, co-operating with the local agents and the pastors, to procure subscribers for the RECORDER, and to learn if there be any unable to pay for it, and to provide means for placing it in every such family. We believe that the stronger churches and more prosperous individuals will gladly aid in this work. The Board appeals to the pastors, and the friends of Christ, to work, at once, and thoroughly, along these lines.

A LARGE share of the perplexing questions which now confront the Board have arisen for want of local interest on the part of pastors and "leading men" in the various localities. Our publishing work is not like an individual enterprise which a man pushes from personal interest and for selfish ends. It is rather the combined interests of the local churches. If any great number of these local interests are wanting in zeal, sympathy, enthusiasm, and promptness in business, the Board is burdened, the business is entangled, and decline follows.

CONSIDERABLE interest is at present awakened in what is known as the Chinese Exclusion Act, which was passed last spring. An important Conference was held in New York City last week with the avowed purpose of formulating some definite plans to present to Congress, petitioning that body to repeal some of the most objectionable features of the act before its adjournment. The objections are made purely upon Christian grounds. If the act is not amended, and is allowed to go into effect next May, without doubt China will avenge herself upon all missionaries in her Empire, which step would affect us as a people not a little.

THE idea of the annexation of our neighboring countries to the United States government is like the drawing and gathering influence of Christianity. Hawaii, Canada, and sometimes Mexico, talk of annexation to the United States because our Republic sheds a healthful and profitable light abroad to other nations, so that these are pleased with its political workings and institutions, and are willing to join them. So with the Christian religion, its elevating tendency, its enlightening influences, and its glorious hopes, are as "a city set on a hill," or "a lamp on a lamp stand" to give light and be seen by all around, to diffuse its benefits and save mankind. As individual persons compose a republic, so do individuals compose the body of Christ, and as individuals they be true, faithful, and loyal, that they give to the body the influence it should have to attract sinners to Christ and his salvation.

J. B.

PROF. BRIGGS has been acquitted by the Presbytery of New York, after a long and intensely interesting trial. The writer heard every word of the trial from Dr. Briggs's emphatic, "I plead not guilty," to Dr. Bliss's, "The hearing is closed." This paragraph has only room for a few sentences as conclusions.

Prof. Briggs has been much misunderstood



and therefore much misrepresented. His manner sometimes leads to this. He is not an enemy of the Bible, the Presbyterian Church, or the cause of Christ. He is an earnest, devout and reverent Christian scholar. He stands at the extreme of devout, "advanced thought." Some of his conclusions must await the test of longer time and further discovery. Many of them ought to be accepted to-day. This can be done with the least danger to evangelical Christianity, or genuine orthodoxy. On several points the difference between him and his accusers is one of definitions more than of reality. Other points, as "the middle state," are so nearly speculative that good men ought to agree to disagree, and wait until they reach the next life for the solution of problems which men cannot solve here. In building upon the "historic argument," in recognizing that a fact once established is a foot-print of God, Dr. Briggs is right, and the sooner theologians accept this the better for theology and truth.

It is most unfortunate that Prof. Briggs's prosecutors have appealed to the General Assembly. The best element in the Presbyterian Church, including many men who do not agree with Dr. Briggs, deplore further controversy. It ought to stop where it is. Christianity is shaking off the creed-born chains which Greek philosophy, not Christ, nor the New Testament, put upon it. This will go on, God has decreed this, in the evolution of truth. Christianity is a life, more than a creed. Dr. Briggs is fighting that battle, in part. He said to the writer, one day during the trial, "I am weary of this, and would not go a step farther for my own sake, but I am in the battle for other's sake, and am willing to continue."

Let no reader of the RECORDER fear that the Bible, or any fundamental truth in it, will suffer from the work of Dr. Briggs and his co-adjustors who, though not called to account, are at one with him in the work of honest and helpful "higher criticism." The word of God standeth sure, and all this work will demonstrate that truth.

A. H. L.

THE *Watchman*, of Boston, Baptist, careful, and moderately conservative, says: "So many inquiries are addressed to us which suggest that in advocating legislation for closing the World's Fair on Sundays we are violating the distinctive Baptist principle of the separation of Church and State, that a word further upon the matter may be called for."

The defense of the *Watchman* is: "For one thing, we are not necessarily advocating religious legislation in advocating measures approved by religion. A measure may have both a religious and a moral aspect." This evades the real issue. Religion approves whatever is "moral," since it is the source of true morality. But religion, as defined in the matter of legislation, and as contrasted with moral, pertains to the duties men owe to God as distinct from those they owe to each other, and far above them. That is the issue in Sunday legislation. There is no fundamental reason, religious or moral, why men should be forbidden to pursue ordinary business on Sunday, rather than on Monday, unless God requires it, because Sunday is, to him, different from other days.

The *Watchman's* second defense is: "We are not necessarily advocating religious legislation in advocating the continuance upon the statute books of measures which were originally placed there in the direct interests of religion. A law may be a wise law, though enacted from motives which fail to justify themselves. We have

nothing to do with the motives of legislators who put certain measures upon our statute books. Our concern is with the laws themselves. They may be wise and equitable, though we do not admit the validity of the reasons which led our fathers to enact them."

This historic argument cannot be set aside thus easily, especially when ninety per cent of the pleading for the present Sunday laws is boldly made in the interests of religion. The United State Senate became a theological convention when the Sunday Closing Act was under consideration last summer. The fourth commandment was read from the Speaker's desk, as the basis of authority in the case. The late "hearing" touching the repeal or the modification of the law was another "theological convention." The supposed case set forth by the *Watchman* does not fit the facts in the matter under consideration. "The law itself" demands that men be restrained from ordinary work, etc., because it is wrong to pursue business on Sunday. No adroit creating of hypothetical cases can remove this fact.

The *Watchman* goes on: "Still further, we are not necessarily advocating religious legislation in advocating measures which promote the good of man as made known by revelation."

This is also an evasion of the real issue. Revelation makes known all that is for the "good of man." It covers the entire field of morals, the subordinate fields of social, intellectual and physical life. It is the province of civil law to regulate the duties which spring from men's relation to each other; but it is not therefore the province of the State to dictate and enforce duties which arise from men's relation to God.

The *Watchman* does as well as can be done in seeking a middle ground between the Baptist position of "religious liberty and the Catholic theory of State-church authority." But one can easily read between the lines the fact that it is conscious of championing an illogical position, which will not stand the test of "Baptist principles," nor of the biblical doctrine concerning man's relation to God. There is falacy enough in the *Watchman's* effort to undermine the entire citadel of Baptist doctrine. It would do better to leave the defense of Sunday legislation to those who do not believe that the Bible is the only rule of faith and practice for Christian men.

A. H. L.

## SEVENTH-DAY BAPTIST CHRISTIANITY.

Do you think that is a good way to put it? Yes. Denominationalism is not right unless it exalts some specific and fundamental phase of Christian truth. Less than this is bigotry, or narrow sectarianism. These degrade Christian character. Loyalty to truth for truth's sake enlarges and exalts Christian character.

Seventh-day Baptist Christianity should be eminently conscientious. Stubbornness is not conscientiousness. The grip of divine authority creates conscience and sustains it. That holds men up to truth because it is truth; up to God because he is God. The Bible is God's word. When criticism has done its best, eliminating all human elements, the divine word is made stronger as the source of life and power. This word is the citadel of Seventh-day Baptist Christianity. He who does not recognize it as divine authority, however broadly he may define that expression, will hardly be a Christian at all; much less a Seventh-day Baptist. These facts reveal one fundamental characteristic of Seventh-day Baptist Christianity, *i. e.*, intelligent conscientiousness.

Allied to this, as the right hand is to the left,

is the recognition of the supreme duty to personal obedience. On such a platform "custom" has no place. In the ultimate case, duty places the individual soul in the presence of God. If obedience demands it, one must stand utterly alone, so far as men are concerned. Such isolation promotes union with the divine. Aloneness as to men, is oneness with God. This is the secret of strength which characterizes all great souls. Noblest lives are highest because nearest to God. Strongest souls are strong, because they dwell with God. Spiritual mountain-peaks are bathed in eternal sunlight because they rise above all earth-born clouds.

Write it in your hearts. Chisel it into your memory. Seventh-day Baptist Christianity must be broadly conscientious, gladly obedient, and consciously strong through union with the divine.

A. H. L.

## EVIDENCE.

"Prove all things." So wrote the Apostle Paul to one of the Grecian churches. At that time Greece yet retained much of her noted celebrity for learning, the arts, and sciences. An education in science or religion is obtained only by study and investigation. There, where schools and learning flourished, and Paul had planted a Christian church, he writes an epistle to them, and in it he says, "Prove all things." Philosophy was not to be received without being proved. He also wrote of "science falsely so-called." Hence the need of investigation and proof, that they might "hold fast to that which is good," which is Paul's advice in connection with "prove all things." Thus they might distinguish between "vain philosophy" and truth. Paul also commends the believers at Berea for "searching the Scriptures daily, whether these things were so;" the religion of Jesus Christ, which he preached unto them.

This apostolic advice to the Thessalonians and Bereans is good for Christians in the nineteenth century also. This is an age of investigation, free thought, and a demand for the evidence of statements and theories. That minister of the gospel does well who proves his statements in his discourses generally. An intelligent audience appreciates this; and no greater field presents itself than that before the gospel minister. The theories and doctrines of Scripture are so plain and so clearly substantiated that it adds beauty and force to the subject to intrench it with the divine testimony, which also helps to enforce the practical teaching. When infidelity assails the Word of God, and masses of people are indifferent to the messages of Christ's love, we need both evidence and faith. Faith is willing to take God at his word; and while it does so, it is itself "the substance of things hoped for, the evidence of things not seen."

J. B.

ONE of the marks of true religion is continuance in our appointed course in spite of all difficulties. Paul pressed toward the mark of his high calling, but we know not how much he had to overcome in his upward race. If the race of Christ truly dwells within us, our record will be even in our weakness, "Faint yet pursuing." It is those who seem to have little strength and yet keep themselves unflinchingly to their appointed course who win our respect and whom Christ honors. "He that endureth to the end shall be saved."—*Christian Inquirer*.

THE man who is climbing the Alps has but to follow his guide and set his foot in the right spot before him. This is the way you and I must let Christ lead, and have him so close to us also that it will be but a short way to behold him.

## YOUNG PEOPLE'S WORK.

TIME will bring to light whatever is hidden; it will conceal and cover up what is now shining with the greatest splendor.—*Horace*.

TIME, the long, the countless, brings to view everything that is hidden, and conceals what is disclosed.—*Sophocles*.

TIME will reveal all things to posterity; it is a shatterer and speaks to those who do not question it.—*Euripides*.

BEAUTY, wit,  
High birth, vigor of bone, desert in service,  
Love, friendship, charity, are subjects all  
To envious and calumniating Time.  
—*Shakespeare*.

FOR there is nothing covered, that shall not be revealed; and hid, that shall not be made known.—*Bible*.

*Mr. Editor, Dear Sir:*—It is quite natural no doubt, for every man to believe that his own father and mother are a little better than any other parents that ever lived. In my own case, however, it is actually true. It was my good fortune to be the child of a father and mother whose many virtues were worthy of being praised by lips far more eloquent than mine, and of being imitated by many individuals who consider themselves model parents. I often think of my childhood days, and of those precepts of truth, and honor, and justice which were inculcated in my being in its formative period. My life would be truer and better and purer if I had meditated upon them oftener and more; but I am thankful for the high purposes and motives and conceptions of life which I unconsciously learned, and which were taught me in my childhood home; but I am equally thankful and attribute equal praise to my parents for the things which they did not teach me. My father was not wealthy, nor brilliant in his profession, nor distinguished in his appearance. My mother was not handsome, she was not a leader in society, nor did she possess a highly-cultured and accomplished intellect; but if I ever came home from school complaining that some other child had injured me, or that the teacher was partial to the other scholars, or that all the other children had been invited to a party and I had been left out, or any other of the innumerable things which may have occurred whereby I fancied I had been slighted, no matter whether the slights were real or imaginary, I found little or no sympathy at home. I was not encouraged in entertaining the feeling that any one had "stepped on my toes" purposely. No matter how much it may have grieved mother's heart and hurt father's pride to know that their child had been slighted and snubbed, they never revealed it to me. I was not taught and encouraged to bring my neglects to the home fireside and rehearse and magnify and cherish them there. I am inclined to believe, Mr. Editor, that parents often do their children a positive injury, even when grown up, by sympathizing with them too much in their little troubles, sometimes even pointing out slights which the child does not perceive, and which may not exist save in the minds of the fond parents. Many children are by nature exceedingly sensitive, and their feelings are injured by the slightest neglect. I believe that it is wrong for parents to foster such a disposition, and develop in their children a

trait of character which will be a detriment to them through all their future years. Mr. Editor, what do you think about it?

Very truly yours,

N. I. DEW.

### INTER-COLLEGIATE CHRISTIAN ASSOCIATION CONVENTION IN CHICAGO.

ROSE W. PALMBURG.

#### PART I.

It was my pleasure to attend on Sunday afternoon, January 15th, the Annual Convention of the Inter-collegiate Y. M. and Y. W. C. A., held in Farwell Hall. It was a missionary meeting, and the Student Volunteer movement received a great deal of attention.

The McCormick Quartet furnished some fine music. The first address was by Mr. Seymour, on the value of Medical Missions. He spoke of the terrible methods practiced among many heathen nations by their witch doctors, and other native doctors; of their cutting the children with sharp knives all over their bodies to drive out the evil spirits of disease; of their giving snake skins and other loathsome things for remedies, etc. He told of the great respect held toward missionary physicians and of the great good they can do by going where other missionaries cannot reach the people at all.

After considering the needs of the natives, he mentioned the needs of the missionaries themselves. He said that we ought to look after the health of those we send out to work in foreign lands and not leave them to the mercy of the native doctors, or with no medical aid at all. Sometimes there is not a doctor within a hundred miles of them.

Mr. Seymour himself expects to go to China next year as a medical missionary.

The next address was by Dr. Taylor, of the Chicago University. He spoke of the first great missionary to the Gentiles, and of the cry which he heard on the shores of the Mediterranean, "Come over into Macedonia and help us." He reminded us that the cry did not come from a weak people, but from a strong, conquering nation; and that the same cry, to-day, is still echoing over the waters—the cry of the strong for spiritual help.

Prof. Stagg, of the Chicago Baptist University, addressed us on the subject of Physical Culture. He showed the necessity for the missionary to be more than careful about his habits and health, because he would have to live in an unhealthy climate, perhaps, and with very few civilized people around him. He must be able to stand alone, and also to civilize those for whom he works.

During this year and the year before, Christian Associations have been organized in almost all the colleges of Chicago, medical included. The young women in the different schools also have organizations.

Reports were read from almost all the different societies, a great many of which showed that much valuable home mission work is being done; and almost all reported some Student Volunteers in their schools.

#### PRESIDENT'S LETTER.

Not long ago I was riding with a sleigh-load of young people, going with the members of one Endeavor Society to visit the weekly prayer-meeting of a neighboring Society. On our way we passed through a village of perhaps one hundred and fifty inhabitants, located on the banks of Rock River. This town was once one of the contesting localities for the capital of our State. Now disappointment seems written

on every hand. A minister once expressed its condition by saying that it seemed to him the most "God-forsaken place" he had ever seen. Here, as if to punish people for passing through the town, is a toll bridge across the river. As if to punish people for living here, the houses, barns, and fences have a tumbled-down, squaled aspect; even the skiffs, the fishing and hunting appliances along the shore, have an air of what "might have been." As we drove along I wondered if all this tumbled-down look could be attributed to the fact that it once came so near being the most highly honored spot in all the State. I felt that it had much to do with it. What is more sad? I believe that a lost opportunity in a life brings like results. The blighted lives which we meet every day have neglected or postponed golden opportunities.

In all this town I think not more than a score of people are Christians. The doors of a lone merchant's store were closed, but as there was no notice of an assignment posted in view, the boys from our load went in search of the proprietor. When found they selected candy from his stock of merchandise, which consisted in value of perhaps ten or fifteen dollars. All combined to remind me of a story I had heard of a load of young people who years ago were enroute to a Quarterly Meeting in Allegany county, N. Y. Stopping at a small village on their way they made a merchant a reckless offer of ten dollars for his entire stock of goods. To their surprise he accepted their proposition. When they had on their long journey devoured nearly the entire stock of goods, one of the young men evinced his fitness for becoming a banker by endeavoring to eat up the last box of dried herring to avoid financial loss.

While waiting for the return of the boys many suggestions were made none more foolish than the one narrated above of our ancestors; but one was made which I think was much better. As there was no church or meeting-house it was suggested that we come here and hold gospel services. Accordingly it was planned that the Rock River Society make the arrangements. When they came to do so they were told that the "hall" had been used for Sunday-school and dances, but if we were there first there was no reason why we could not use the building. The following Sunday evening we were the first on the ground and had a good meeting. All present voted for another service the next week; so last Sunday night the young people from Albion and Rock River and the Milton College Quartet were on hand. On account of illness I was not able to be present, but Bro. O. U. Whitford preached Christ to a crowded house, and in the after-meeting three asked for prayers. These souls are as precious as those that live in marble fronts. We are not sure that the population here are more godless than at the capital, but we are sure that they know their need better, for the entire audience at our first meeting testified by rising that they believed in the genuineness of the gospel of Christ. The world acknowledges the genuineness and power of the gospel of Christ, but some are delaying. What can we do to persuade people to do now the thing they know they ought to? "Now is the day of salvation."

E. B. SAUNDERS.

#### OUR YOUNG WOMEN VERSUS TOBACCO.

"Oh yes," I hear some one say, "another sermon on tobacco, and I have heard enough about it." Well, you know that water continually dropping on a stone will in time wear it away. And people will after a while begin to

think about and study questions which are constantly brought before them.

The other day I saw a lady and gentleman (or rather, I should call him a fellow) passing by the house. The gentleman was smoking a cigar, and as the wind was blowing the smoke into the ladies' face, I wondered which of the two was really enjoying the cigar more; and I thought to myself, "Miss, why not smoke too?" But the idea of a young lady smoking, and on the street! Dear sisters, which is worse in the sight of God, committing or countenancing a sin? Does he not say, "Enter not into the path of the wicked."? You would not be seen walking or riding with a man under the influence of liquor, yet you seem to think it is all right to walk or ride with a cigar.

Now let us look the matter over. Can you associate tobacco with anything GOOD? Are not all the vile dens, saloons, and gambling houses poisoned with it? Are you not sure to find unprincipled degraded men partakers of the weed? Can you find anything enobling or enlightening in the use of it? We very often hear young ladies say, "No man shall call me wife that uses intoxicating beverages." And yet she will hold out her hand to a man whose lips and breath are so tainted with tobacco as to make him disgusting. Are we not encouraging a vice when we allow anyone to use tobacco in our presence without expressing our disapproval? The thought has come to me many times, are we as Christian Endeavorers doing all we can, when we close our eyes to this evil? Does it not devolve upon us to help root it out? Our ministers may preach, but can not the young ladies do more than all the sermons and lectures together, if they would, to use a slang expression, "sit down on it"? The young men are led by us more, perhaps, than we realize. They surely would not excuse a like evil in us; should we not require as much of them? Many that will read this have seen the tremulous hands of one of our own pastors. This condition was not from the use of the weed himself nor his father's. Now if it will leave its effects to be felt in the second and third generation, surely it is something which demands our attention. Would it not be a good thing to have an additional clause in our pledge in reference to tobacco? And would it not be a good idea to require young men—and old men too—to keep their mouths pure and clean from the filthy poison or else we can not associate with them?

MRS. ANTI TOBACCO.

BERLIN, Wis.

OUR MIRROR.

—THE Sunday evening meetings at Newville, which are mentioned in the President's Letter this week, are growing steadily in interest. The house is crowded each evening and the people are anxious that extra meetings shall be held. So far it has seemed impossible for those in charge to go oftener than once a week. Several have already accepted Christ as their Master.

—FROM a letter received from Dodge Centre a few days since, we learn that the Rev. Witter's labors there are being blessed. Quite an interest is manifested in the meetings, and some have determined to live a better life. The call for help there is an outgrowth of the school-house prayer-meetings which the Endeavorers had charge of in the early winter. For the sake of making the work for all, posters were put up throughout the town, announcing that gospel meetings would be held, and inviting all to come. There seems to be a good many unconverted ones that should be reached.

—LATER news from our sister Endeavorer in Colorado informs us that her work in the Sunday-school is still kept up with increasing interest. Her class now numbers twenty-three, and the children are very eager to hear about Jesus. To show their love for her, several of the children earned money and bought birthday gifts for her, one little boy obtaining his by gathering up whisky bottles and selling them.

—ENDEAVOR DAY was observed in the Milton Society Sabbath afternoon, Jan. 28th, and proved an exceptionally good meeting, though a hard rain, which froze as it fell, prevented many of the usual attendants from being present. After a few remarks by the leader, on the rise and growth of the United Society, together with that in our own denomination, the time was used in testimony, in which several spoke of their growth in Christian work under the influence of the Endeavor Society. The thank-offering collection amounted to \$3 14. For some weeks past our meetings have been growing in spiritual tone, and the members seem actuated by the desire to win others to Christ. Already some who were disinterested have been led by the steady influence of earnest Christian living on the part of their associates, to express their determination to work on the Lord's side. New members are being added to our list week by week.

—IT is to be supposed that all of our active Endeavorers are seeking for more efficient methods and plans for gathering in and keeping our young people in the church, in the society, and in the denomination. As a means to this end, we would suggest that each of our societies place on their list of committees, a Corresponding Committee, whose duty it shall be to correspond with absent members, and obtain, if possible, messages from them to be read at the consecration meeting each month. We would further suggest that as far as possible, through this committee the societies write to the isolated Sabbath-keeping young people, and invite them to join our ranks, and retain their membership by written testimony, the society in turn extending its heartfelt interest in the scattered members of their circle by written words of cheer. Might not this be a means of keeping some of our young people from drifting away from us when they are deprived of Sabbath privileges from some cause?

—THE Young People's Society of the First Alfred Church invited the Society of the Second Church to unite with them in the observance of Christian Endeavor Day, which invitation was accepted. The session was held on the Anniversary of the organization of the first Society, by Dr. Clarke, twelve years ago, February 2d. The evening was cold and stormy, but an excellent session was had. The programme consisted of the missionary exercise published by the United Society of Christian Endeavor in Boston, and included a twenty minutes address by our pastor, on the triumphs of our own denominational missions, Home and Foreign, their needs and what we can do for them. These joint sessions are very helpful and encouraging to all. May we have more of them.

MASTER, help! From hour to hour,  
Lord, I need Thy saving power—  
Not to soothe to-morrow's woes,  
Not to bless to-night's repose.  
Now I hunger to be fed.  
Give to-day Thy daily bread!

"GOD sometimes washes the eyes of his children with tears, in order that they may read aright his providence and his commandments."

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 VIII.—REBUILDING THE WALL.

For Sabbath-day, Feb. 18, 1893.

SCRIPTURE LESSON.—Neh. 4: 9-21.

GOLDEN TEXT.—We made our prayers unto our God, and set a watch against them.—Neh. 4: 9.

INTRODUCTION.—In the second chapter the king ascertains the cause of Nehemiah's sadness, gives him leave of absence, an appointment as governor, with letters and a commission to build again the walls of Jerusalem. In the third chapter are the names and order of them that builded the wall. There were 44 working parties, including women, priests, nobles, and persons of different trades. Every class of society entered upon the work. "The people had a mind to work." Then follows the enmity and plots of Tobiah. Many heathen and traitorous Jews joined in this opposition. The workers were conspired against, ridiculed, slandered, but God was their helper.

EXPLANATORY NOTES.—v. 9. "Nevertheless." But. Knowing the danger. "We made our prayer." He knew the source of strength and defense. "Set a watch." Works following faith. God helps him who helps himself. Prayer inspires active watchfulness. "Against them." Opposite each place where enemies were encamped. v. 10. "Judah said." Jews who were tainted with heathen views and therefore were disloyal. Like some Sabbath-keepers who cry, "We are small in numbers, we cannot support so much mission work, we cannot maintain our publications, we cannot give our young people employment and they must get a living somewhere." O faithless people, is your prayer unto God? "Strength . . . decayed." Is failing because so few and overworked. "Much rubbish."—Old ruins in and about the city. v. 11. "Our adversaries." Angry because of Nehemiah's perseverance and success, they now conspire to murder the workers. "Shall not know." But God knows and reveals it to his people. Plots met by the power of God shall not succeed. v. 12. "Jews which dwelt by them." By Sanballat and his party. "Ten times." Or many times, ten being a number of completeness. "From all places." Come away from danger, desert your post, and escape, your effort is fruitless. Thinking thus to frighten them and stop the work. v. 13. Nehemiah puts extra guards in the open places and more exposed parts. The families being opposite their own homes would have personal interest in the defense. v. 14. "Rose up and said." Addressed companies of nobles and people. "Be not afraid." The right shall win and we have God's watch-care and promises. "Great and terrible." Greater than our enemies, and will defend us. Terrible against those that fight against the Most High. v. 15. "Enemies heard." That their conspiracy was known and defense made and courage displayed, they did not make the attack. God can weaken the hearts of our enemies when we are in the right. v. 16. "From that time forth." They labored unceasingly, growing stronger, more determined and confident of success. "My servants." Probably a body of helpers supplied by his friendly king. "Wrought in the work." Taking turns. "Habergeons." Coats of mail. "Rulers were behind . . . house of Judah." Took charge of the work, directing and encouraging. v. 17. "They which builded." Stone layers. "Bare burdens." Those who carried the material to the layers. They carried a weapon while they worked. v. 18. "Builders . . . sword girded by his side." These needed both hands in laying the wall. v. 19. Nehemiah addresses the people showing how necessarily separated, they must be ready (v. 20) to respond to the signal if special danger demands a call to any one spot. They are to trust in God and not in them-

selves. And so they labored (v. 21) from earliest dawn until "the stars appeared." They were to guard against surprises and keep safe within the city (v. 22). And so by active labor, trust in the Lord, constant vigilance, the walls rose, the work was a grand success.

**LEADING THOUGHT.**—Believe, obey. Watch, pray. Be united, patient, determined.

**SUGGESTED THOUGHTS.**—The soul should have its wall of defense: principles, faith, consecration, good habits. It is wise to see our dangers, to plan for life, to expect and meet opposition. Let nothing stand between us and a life of Christian service. If you ever see the Land of Promise you must climb the hill of Difficulty. If you are victorious over the enemy, you must be armed and go upon the battle field. To build a good character, the rubbish of evil habits, erroneous views, past neglects, must be cleared away. Love of ease prevents loyalty to truth. "Evil communications corrupt good manners." Associating with wicked men when it is not to lead them to Christ will deprave the mind and corrupt the heart. Wesley says, "All at work, and always at work." Let each one also work "over against his own house." Work by families for God and truth. The wind makes the kite rise, opposition stimulates the Christian to more earnest labor.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Feb. 12th.)

**HINDRANCES.**—How to meet them. Neh. 4:9, Phil. 4:13.

Nehemiah made his prayer unto God, and then set a watch. To meet the hindrances he placed faith and works together. Praying is not a substitute for working. It is a power that inspires activity and watchfulness. Conscious of doing God's will, he looked to him for strength, and then used that strength in overcoming the opposition. It is God strengthening us which enables us to "do all things." Jesus says: "Watch and pray." Matt. 26:41. Trial and hindrances are coming, it is necessary, therefore, to be on your guard. To watch is to be on guard against danger, to be vigilant, to abstain from sleep. There must be no spiritual sleep if we would meet obstacles. First, seek wisdom from above and the divine aid by supplication, then set a watch "over against" the enemy.

The enemy of all righteousness is as alert and bent on hindering the progress of truth in our hearts now as in Nehemiah's day. Some of us are very much hindered, in our home life, church life, in our home and foreign missionary efforts. Some of us are not as zealous as we might be and should be. We have not all left the world and self behind. Who, then, has hindered us? Paul said to his Galation friends, "Who did hinder you that ye should not obey the truth?" Does our minister hinder us? Then let us first pray for him before we ask for his removal and "a change." Do our brethren? We should be strong enough to resist opposition from that source. Does the world and the devil hinder? Then have less of the world, and resist the devil. Probably we hinder ourselves more than anything else. Let us not indulge carnal ease, or be self-satisfied, or neglect prayer and Bible study, and every means of grace. Trust in self, carelessness, neglect, self-indulgence, unbelief, wrong company, these are our great hindrances.

**SCRIPTURE REFERENCES.**—Job 22:27, 25, Ps. 50:15, Eph. 6:18, Mark 13:33, Ps. 91:15; 107:6, 13, Isa. 43:2, Deut. 31:6, 8, Dan. 3:25, 27, Josh. 10:25, 1 Chron. 28:20, Ex. 13:21, 22; 33:13, Matt. 24:20.

#### MANY LESSONS IN TWO WORDS.

### WATCH AND PRAY.

—ILLUSTRATIONS, pictures, and everything helpful for interesting the children at home or in class, are of importance, but there is one thing above all these, and more important, which should not be left to the choice of the children. If they are to become strong and helpful Christians in the years to come, they must be taught the Bible. It is not wise to say "wait until they can understand it." They will understand it the sooner if much of it is committed to memory, or made impressive in other ways.

—LET the teacher or parent begin by teaching the great value of God's Word for the wisdom it gives us. That is, it should be the rule of life for children even. Teach that it is high above all other authority. If this is early taught the rising generation the lawless spirit of the age will receive a check.

—BUT great the hindrance if it is not taught by example as well as precept. Let heads of families and teachers manifest great reverence for God's Word even in taking up and laying down the Scriptures. Notice the way some ministers open and close the Bible on their pulpits. One nervously snatches the cover, opens the book as he would pull up weeds, and then slams it together. Others quietly and reverently open and close it. This begets reverence and has its effect upon the congregation.

—BUT fail not in teaching something of the Bible. Show the object each writer appears to have in writing a book. What object did Matthew have that John did not, and *vice versa*. Show how the Old Testament pointed to Jesus. Refer to the number of books, of authors, time, commit choice verses from each book. Store the mind with great thoughts. Say less about "Little Jackey Horner" to the children, and more about Joseph and David and Paul.

—ASK your class to bring their Bibles, and read slowly a verse or two, repeat it, explain the big words. Let each one "take turn" in reading, then all commit the verse. Ask them to learn one verse each day at home.

—BUT do not forget to teach that we must have the Holy Spirit in our hearts in order to understand the precious Word. Teacher, try these methods, and see to it first that you go from your prayer closet to your class.

## HOME NEWS.

New York.

**ALFRED.**—Much of the interest of our community centers in the University and its doings. Our school year is now divided into four terms of ten weeks each, instead of three terms of thirteen weeks each, as formerly. The third term opened last Wednesday, February 1st, hence the school is now entering upon the last half of the current year's work. Dr. Lewis was here at the close of the second term to complete his work as non-resident professor of Church History and Homiletics, which position he has held since the organization of the Theological Department. At the opening of the third term Dr. Platts entered upon his work as resident professor in place of Dr. Lewis, resigned.

On his retirement from the editorial work in the RECORDER office, the employes of the office made Dr. Platts a present of a beautiful study table and desk, as a token of their esteem for him.

We are having what is popularly called "an old-fashioned Allegany winter," low temperature and plenty of snow, sleighing has been good for about six weeks, and the present indications promise as much more.

The Ministerial Conference last week at the Second Church, though not largely attended, was one of the best held in a long time. The next session is to be held with the First Church about the middle May.

Eld. Summerbell has had a severe attack of pneumonia, so that for a time his recovery was extremely doubtful, but at last reports he was improving. This will be welcome news to the many friends of this faithful and beloved servant of God.

There is no special religious interest in this part of the Association. The pulpits of the First and Second Churches are filled by Professors in the University, and the Hartsville and Hornellsville Churches, and at present the Andover Church, are supplied by Theological students; weekly appointments are also maintained by stu-

dents at three different points—East Valley, the Five Corners, and McHenry Valley. At both the Alfred churches active and efficient societies of the young people are maintained, with weekly devotional meetings and monthly meetings for business, and at the First church, a promising Junior Society is now in active operation. S. B. S.

**ANDOVER.**—Everything is running quietly with the Seventh-day Baptist Church here, and peace abounds among the membership, as usual. Our pastor has been absent for a few weeks holding extra meetings by leave of the church, and we have been acceptably supplied by Bro. J. H. Hurley, of the University.

Last night the church made a donation visit for the pastor, and notwithstanding the very bad night the families of the church were, with very few exceptions, represented. This church is small and cannot pay a living salary, and this effort was made to help the pastor carry his part of the financial burden. It was a grand success under the circumstances. The supper was most splendid, as the ladies of the church know just how to provide, and the benefit was a success and a favor for the pastor, who finds unbounded pleasure in hereby expressing his thanks to the good ladies for their unwearied pains-taking, and the generous donors who contributed to make the occasion a fine success. J. CLARKE.

FEBRUARY 2, 1893.

Minnesota.

**DODGE CENTRE.**—By request of the people of the Dodge Centre Church, I left my home Jan. 18th, and began labors here Thursday night, Jan. 19th. The weather was quite good and the people came in from five to six miles out, filling the house to the full for each appointment. We have held meetings every evening to the present time. For about ten days the weather kept good, and the interest gradually increased. Eight came forward declaring their interest in the Christian religion, and their purpose to live for Christ. Some of them have come to rejoice in a new found hope, while others are still in the dark. There are quite a number with whom the Spirit has been striving, but who have not been yet persuaded to commit themselves in any way. This week the weather has been so blizzardy and cold that but very few could get out, and at present writing the storm is so furious that it looks as though we must discontinue the meetings for a time.

We find this people very good church-goers, coming five and six miles, with the mercury ten and twelve degrees below zero, well wrapped and warmly covered, in long sleigh-boxes. We also find that in the active, social, religious work of the church they need to be quickened of the Spirit.

They have a comfortable house of worship, but it needs to be enlarged in some way to accommodate the church. Their Sabbath-school, which has a membership of 125 or more, is very much crowded. The needs of the church are such as to require in the near future that the church shall be enlarged, and we have no doubt but that when the parsonage, just purchased, shall be paid for and repaired, the membership of the church will bend their energies in the direction of enlarging. Bro. Wheeler leaves this field for Boulder, Colo., the first of April, and Bro. H. D. Clark is to become pastor here April 1st. We humbly pray the Father's blessings to rest upon this people, and upon both our brethren in the ministry in their new relations. E. A. WITTER.

FEBRUARY 2, 1893.

## Alabama.

ATTALLA.—The Seventh-day Baptist Church here has held regular services since Eld. Main and Eld. Livermore were here, with pretty good interest. We were greatly helped and encouraged by their visit and report of this place. We had a splendid meeting to-day, though the weather was bad. We have had snow fourteen inches deep; last Tuesday the people had fine times sleigh-riding. We are planning to have a Bible-reading every Sabbath afternoon, and also on Sunday afternoon preaching services. Prejudice against our people is dying out, and our prospects are growing brighter. We have a good country, and a large church might be built up. Our people can get homes here cheap, if they want to come. We can furnish several residence-lots. We are sending out some of our Attalla papers to friends of our faith and order. W. L. WILLSON.

## California.

VALLEY CENTRE.—Having been notified to appear at Santa Ana on a little business with the government, I was glad to arrange and spend a few days with our brethren of the Tustin Church. As seed sowing is essential to harvest, the small grip-sack grew flush with tracts, which were distributed to individuals, at depots, and in a reading-room, where they fell in company with the *Sabbath Outlook*, which the lady in charge informed us had been coming there for a number of years. Through the kindness of Sister L. C. Thomas, distant brethren at Los Angeles and Azusa were invited to a special meeting on the first Sabbath of the new year. Sister G. T. Brown, with husband and daughter, came from Azusa, with team, over forty miles, Sixth-day afternoon. Others, we think, were prevented from coming by sickness. The little circle of eleven souls convened at the house of Bro. Thomas, one mile east of Tustin, where we had a pleasant meeting, held Sabbath-school, and listened to a sermon read by Sister Thomas.

The well loaded orange groves, which surround the place, were a fit emblem to remind us of the "Golden City on the Evergreen Shore." The collection for the Sabbath-school, I believe, was over three dollars. By suggestion and resolution, each member of the church was requested to give a sum of twenty-five cents or more, each month, as a church fund to be disposed of as seems best. This little flock of Sabbath-keepers are laboring to advance God's truths, and, we trust, not without blessings to themselves. S. F. RANDOLPH.

JANUARY 15, 1883.

## WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., February 3, 1893.

Butler, Lamer, Hayes, Brooks, and Blaine have gone within a few days. It is rare that death cuts such a swath. Most of these men were familiar figures at the Capitol, and personal incidents and traits are recited on all hands, and though the majority of them in their life time excited fierce opposition, it is silent now and nought but good is heard of the dead. History has a place for each, and will finally see that each has his place, and to Blaine, no doubt, will be assigned, as far as temporal affairs are concerned, the loftiest place. He stands in one thing unique. He is the only man who ever twice refused a Presidential nomination that he would have had without the refusal.

Hawaii is knocking for addition to Uncle Sam's family circle, or at least her dominant,

intelligent, wealthy, business men, mostly Americans, are seeking his protection. There is no clear unanimity of opinion as to what shall be done with the request. Some think we have territory and unassimilated population enough, and are opposed to the acquisition of more territory, and particularly that 2,500 miles away, and peopled by Kanakas, Chinese and Japanese who, they say, are unfit to form a state or even to manage a territorial government. On the other hand it is said that the natives are intelligent Christians, capable of self-government; that we have encouraged our countrymen to develop the wealth of the island, and invest their money there, and that we owe them protection; that we can do there what England does in one way or another around the globe, and what England may do in Hawaii if we do not. Further they say, we need a station in the Pacific, and also a station in the West Indies for the defense of a ship canal across Central America, and that we need the latter for the mutual defense of our Eastern and Western coasts. We need these to break the fortified circle which England is building around us and which she would be pleased to complete with Hawaii. Some assert it to be our destiny to absorb all the territory between the Arctic and the Caribbean Seas. As for the mode of government, if the territorial form is not suitable, govern Hawaii by a commission. The District of Columbia, without a legislature, without a governor and without a voice affords an example. Let us, it is said, begin to resist the tightening band of England's circle of fortifications by taking Hawaii. Make it a Gibraltar of the Pacific. The *New York Herald*, *Tribune*, *Sun*, *Times*, and *Press* say, "open the door to Hawaii."

The Indian Territory is probably more difficult to manage in some respects than Hawaii would be. There are 120 deputy marshalls in the Fort Smith district, embracing the Cherokees, Creeks, Seminoles and a part of the Choctaws. These men make many arrests in the following order: First they "get the drop" with a Winchester; secondly put on the handcuffs; thirdly read the writ. Forty-six deputy marshalls were killed in six years in this district for trying to read the writ first. Here is a statement of account in one arrest: Mileage to the place of arrest, 6 cents per mile, \$6. "Endeavoring to arrest," two days at \$2 per day, \$4. Serving writ, \$2. Feeding prisoner two days, \$1.50. Return mileage, prisoner and deputy, 10 cents per mile, \$20. Commitment, \$2.50. Attending before the commissioner, one day, \$2. Subpoenaing four witnesses, \$2. Total, \$40. Of this one-fourth goes to the marshal. Bold, hardy men are required for this work and it is not singular that a story that one of the Dalton boys held the office should find credence. CAPITAL.

## MINISTERIAL CONFERENCE OF THE WESTERN ASSOCIATION.

This body has been hibernating for some time, but on the evening of January 30th it came forth into new and vigorous life, and work was begun. The sessions, which were three in number, were held at the Second Alfred church.

Geo. W. Burdick, of Little Genesee, preached the Introductory Sermon. Text, Job 22 : 21, "Acquaint now thyself with him and be at peace: thereby good shall come unto thee." The main points of the discourse were as follows: Man in the beginning was a fit subject to associate with God, but, through transgression

he became estranged from his divine associate and was driven from the garden where God had placed him. From the time of his removal, man has been an alien; a restless being, wandering here and there o'er all the earth. But in "the fullness of time" Christ came and introduced man to God, thereby giving him rest and peace. Certain conditions are necessary that man may acquaint himself with his maker: First, Repentance and change of heart. Second, Faith in Christ. Third, Ceaseless labor for Christ and his cause. Having thus become acquainted with God, we have joys and comforts which can come in no other way. "Thereby good shall come unto thee."

The pastor's conference, which occupied an hour of the second session, was an enjoyable part of the exercises. Several related experiences which were rich, in that they portrayed what great blessings have been and are being bestowed upon the people through the feeble efforts of his servants. "Lo, I am with you alway, even unto the end of the world." Matt. 28 : 20.

The paper by L. C. Rogers, "What constitutes a true revival in a church, and how best promoted," was replete with *good things* and eagerly devoured by the hungry workers who were anxious to learn all possible of a subject which has such an important part in the progress of Christianity.

"What is our duty as reformers in regard to the use of tobacco?" was the difficult subject handled by H. D. Clarke. He said it seemed to fall to his lot to treat all such delicate questions as "liquor, tobacco, *corns* and *bunions*." He seemed quite competent for his task, demonstrating conclusively that radical changes must be made if we would be a successful and *clean* people. "Cleanliness is next to Godliness."

John T. Davis then spoke upon the question, "What can we do to increase the interest and faithfulness of this Conference?" He emphasized the necessity of giving the Sabbath-school, the Y. P. S. C. E., and Woman's Societies a part on the programme, to allow their voices to be heard. That it is not a conference for ministers alone, as the name implies, but that it is for *all!* Please remember this until the meeting in May, and also bear it in mind ever after.

L. A. Platts then took the floor and presented a paper upon the question, "What constitutes a true enthusiasm in preaching and other gospel work?" In his enthusiastic manner he gave his ideas to the assembly, impressing upon it the thoughts that the work in which we are engaged is *our* work, given to us by Christ, who directs and assists. Knowing that his Word is truth, we must present it *as truth*. *Be on fire!* "Work for the night is coming."

The question which has already received so much space in the columns of the RECORDER, that of opening the World's Fair on Sunday, received the attention of T. R. Williams. He said the closing of the Fair should not for a moment be considered from the stand-point of law. That civil law has nothing to do with religious questions. The question should be left with the Fair committee, and not with the Congress of the United States.

All the sessions were interesting and full of earnestness, abounding with "ministerial wisdom." Many were sorry that the sessions were so few, and look forward with much pleasure to the Conference in May, which will be held at the First Alfred church.

L. A. Platts was elected President, and M. B. Kelly, Jr., Secretary.

In the absence of the President, Joshua Clarke, H. D. Clarke officiated.

MARTIN SINDALL, Sec.

## TEMPERANCE.

—DR. N. S. DAVIS, of Chicago, who is one of the old and well-known leading medical men of the States, at a meeting of the Chicago Medical Society recently, said: "All excesses and irregularities in eating or drinking are injurious, as also are excessive and exhausting mental and physical work. And still more injurious is the use of any unnatural drinks, which, like those containing alcohol, directly interfere with the function of the hemoglobin of the blood and diminish the activity of both the leucocytes and tissue cells, and thereby greatly impair the resisting power of the whole system. Abundant experience has shown that an alley filled with decayed garbage does not more certainly invite cholera germs in the neighborhood than does the use of alcoholic drinks invite them to the tissues of the individuals who use such drinks."

—WHAT A BARTENDER SAID.—One day a lad of sixteen came in for liquor. I remembered what I had been at sixteen, and how liquor had been my ruin, and I said, "Out of this! We're not allowed to sell to minors." The owner of the saloon swore at me and said, "Give the fellow his drink; his money is as good as if he was forty." I poured it out mechanically, but as I handed it over, I caught the boy's eye. I could not do it. I said: "Boy, that accursed stuff has ruined me. It has destroyed my health, my honor, eaten up my little property, disgraced my dead mother. Never touch a drop of it." With that the boss flew at me with a great oath, and ordered me to leave. So I picked up my portmanteau, and two dollars that were due me, and the boy and I went out together.—Selected.

## EDUCATION.

### THE SCHOOL-ROOM AND THE HEALTH OF CHILDREN.

An estimate has been made in Germany that children there spend about 9,000 hours in school from the ages of seven to fifteen inclusive. The influence for good or for evil of 9,000 hours of any employment upon the body as well as upon the mind during this most impressionable period of growth is not likely to be over-estimated. Any physician with a plan for the development of a body, or any moralist with rules for ethical culture, would feel that amount of time as of priceless value for the enforcement of his system.

What are the physical conditions that surround a child in the average school-room? This young being must have sunlight, fresh air, food, and exercise enough to grow, as we have learned, from one and a half to two inches in height annually, and to gain from four to ten pounds in weight yearly, with other development in proportion. In order to do this he requires from 1,800 to 2,000 cubic feet of fresh air per hour; he should have an amount of exercise equal to two or three miles of walking per day, depending upon his age, as well as nourishing food, with its fair proportions of nitrogen and carbon and hydrogen. As regards a first requisite, viz., sunlight, even in our best city (private) schools, which are for the most part held in private houses, the admission even of light, to say nothing of sunlight, per pupil is generally inadequate.

The sun in these houses can only enter through the two or three windows of one floor, varying with the time of day as to the side upon which it enters. On the lower floors of these houses it can only enter for a limited period of time—from one to two hours daily. Where the class-rooms are upon the unshaded side of the house, as they must be in many cases, the occupants get not even this amount. As regards the presence of light, it is virtually impossible to adequately light every portion of these rooms sufficiently to give a proper allowance to each pupil, as those who sit toward the extreme end of the room can only have half or one-third as much as those who are near the windows. It is likewise generally (although not always) impracticable to arrange the light so that it may fall in the approved direction, viz., from the left side, and first upon the book, not first upon the eye.

As regards the actual requirement for fresh air, it is fair to say that it is probably impossible to adequately ventilate a parlor floor, containing from twenty to fifty children for three or four hours daily, unless some system of artificial ventilation is maintained, and this we seldom find in private houses—the more's the pity. As a matter of fact, most of these rooms were designed for the requirements of a moderate family of not over twelve persons, and it cannot be expected that they will

offer the best facilities for housing three or four times that number.

As regards the duration of the school period, and the resulting influence for good or evil upon children, who must maintain a more or less immobile position for that time, we find that four hours is the minimum time for the daily session, many schools holding for from one to two hours later, with from twenty minutes to one hour of recreation.

We believe a large part of the unfavorable influence of school life upon the child's health is due to the prolonged immobility which the ordinary system requires, and the necessary confinement of a young child to a chair or bench without some intervening muscular activity or recreation. Immobility is opposed to growth, it is opposed to all the instincts of the healthy lower animals, and to those of all vigorous children.

### SPECIAL ANNOUNCEMENT.

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

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

### HOLIDAY OFFER ON BIBLES.

BAGSTER PEARL, 16 MO.		Regular price.	Reduced to.
8010.	French seal, limp, round corner, gilt edge	\$ 1 25	\$ 1 10
8015.	French seal, divinity circuit, round corner, gilt edge.....	1 50	1 25
8080.	Levant, divinity circuit, round corner, gilt edge, leather lined, silk sewed....	4 00	3 25
BAGSTER RUBY, 16 MO.			
Printed from entirely new plates.			
8110.	French seal, limp, round corner, gilt edge	2 00	1 75
8115.	French seal, divinity circuit, round corner, gilt edge.....	2 40	2 10
8116.	French seal, divinity circuit, round corner, index printed on edge.....	2 75	
8117.	French seal, divinity circuit, round corner, red and gold edge, leather lined.....	3 00	2 50
BAGSTER BOURGEOIS, 8vo.			
Size, 10 x 7 1/2 x 1 1/2 inches.			
Printed from entirely new plates, fac-simile page with all other sizes.			
8415.	French seal, divinity circuit, round corner, gilt edge.....	5 00	4 25
8420.	Persian Levant, divinity circuit, round corner, gilt edge, leather lined, silk sewed..	6 50	5 25
8480.	Levant, divinity circuit, round corner, gilt edge, leather lined, silk sewed.....	9 50	
8485.	Bagster's Best Levant, divinity circuit, round corner, red and gold edge, calf lined, silk sewed.....	12 00	10 00
Order by number.			
BOOKS FOR HOLIDAYS.			
Ben Hur.....		1 50	1 25
Holidays at the Grange.....		1 50	1 15
Scarlet Letter.....			80
Tom Brown at Oxford.....		75	50
Uncle Tom's Cabin.....		1 00	80
Macaulay's England, 5 volumes, 12mo. ....		5 00	3 00
Hume's England, 6 volumes.....		6 00	3 00

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

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

### SPECIAL NOTICES.

THE Christian Endeavor Union of the Seventh-day Baptist Churches of Southern Wisconsin will meet in connection with the Quarterly Meeting at Milton, on Sunday afternoon, Feb. 26., 1893, at half past two o'clock. The main part of the programme will be an address or sermon by one of the theological students at Chicago. Close with a consecration meeting.

W. H. GREENMAN, Pres.

EDWIN SHAW, Sec.

THE next Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin will be held with the church at Milton, and will begin on Sixth-day, Feb. 24, 1893, with a programme of services as follows:

#### SIXTH-DAY EVENING.

7.30 o'clock. Sermon by G. W. Hills.

#### SABBATH-DAY.

10 A. M. Sabbath-school.

11 A. M. Sermon by S. H. Babcock.

2.30 P. M. Sermon by N. Wardner.

7.30 P. M. Prayer, praise, and conference meeting, led by E. A. Witter and S. H. Babcock.

#### FIRST-DAY.

10.30 A. M. Sermon by E. A. Witter.

2 P. M. Meeting of the Societies of the Y. P. S. C. E. of the different churches.

7.30 P. M. Sermon by Pres. Whitford.

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

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

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

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

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

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

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

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

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

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

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.



CONTENTS.

Biblical Criticism..... 81  
 A Practical Application; The Bible and Criticism..... 82  
 A Noble Work; Hints on the Physical Training of Boys..... 83  
 Does the Lord Require us to Keep the Law? Our Sabbath Reform Literature; Fifteen Thousand Dollars; New Mizpah Mission; Results of Labor..... 84  
 Tract Society—Receipts; Our Home..... 85  
 SABBATH REFORM.—The Basis of Union; Christ the Lord of the Sabbath..... 85  
 MISSIONS.—Paragraphs; Jubilee Papers; From J. M. Todd; From D. H. Davis; From S. I. Lee; From E. H. Socwell; After the Riots.... 85  
 WOMAN'S WORK.—Unmarried Women as Evangelists; Cooking Schools at the Fair..... 87  
 EDITORIALS.—Paragraphs; Seventh-day Baptist Christianity..... 88  
 EVIDENCES..... 89  
 YOUNG PEOPLE'S WORK.—Paragraphs; Inter-Collegiate Christian Association Convention in Chicago; President's Letter; Our Young Women Versus Tobacco; Our Mirror—Paragraphs..... 90  
 SABBATH-SCHOOL.—Lesson; Christian Endeavor Topic; Paragraphs..... 91  
 HOME NEWS.—Alfred, N. Y.; Andover, N. Y.; Dodge Centre, Minn.; Attalla, Ala.; Valley Centre, Cal..... 92  
 Washington Letter; Ministerial Conference of the Western Association..... 93  
 TEMPERANCE..... 94  
 EDUCATION..... 94  
 SPECIAL ANNOUNCEMENT..... 94  
 SPECIAL NOTICES..... 94  
 BUSINESS DIRECTORY..... 95  
 CATALOGUE OF PUBLICATIONS..... 95  
 CONDENSED NEWS..... 96  
 MARRIAGES AND DEATHS..... 96

CONDENSED NEWS.

The aged Cardinal Zigilara is seriously ill in Rome, and is not expected to recover.

A Dubuque, Iowa, dispatch says that the Illinois Central Railroad is snow-bound and frozen up in that section.

Another Indian outbreak is reported at Pine Ridge, though reports are contradictory. Five have been killed by Two Strikes' band.

An explosion of hot slag occurred at the Star Foundry, Worcester, Mass., recently, fatally injuring the watchman and seriously injuring fourteen laborers. The building was wrecked.

Secretary White, of the American legation in London, has delivered to Lord Roseberry three dispatch boxes containing the American case in the matter of the Behring Sea arbitration.

Sir George Baden Powell has dispatched to Washington Great Britain's reply in the Behring Sea case. Sir Charles Russell, Sir Richard Webster, and John Rigby, assisted in the preparation of the reply.

A report of an attempt upon the Czar's life was circulated in Berlin late on the evening of Jan. 31st. The Czar and several members of his suit are said to have been injured by a bomb. No further details were given. At the Russian Embassy all knowledge of such an attempt is denied. The report is believed to be a canard.

Professor Goldwin Smith left New York Thursday, as is supposed, for Washington, to formulate a scheme for Canadian annexation. He says, referring to the assaults of the Canadian Tory organs: "I am not disloyal to Canada, but if I bring about annexation I should regard it as the greatest boon ever conferred upon my country."

The steamship City of Peking is still on the missing list. She is 24 days out from Yokohama, and should have arrived at San Francisco over ten days ago. The Pacific Mail officials express the belief that the Peking has put into Honolulu, and that the first reports of her will be received when the next steamer arrives from that port.

Copies of Secretary of the Treasury Foster's report to the Senate under the Sherman resolution of July last, are in demand. It is one of the most valuable statistical reports published by the government, and when completed will contain a summary or outline of the banking history

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

Royal Baking Powder ABSOLUTELY PURE

of the government from its foundation down to 1892, with a full and complete history of the State and national banking systems from 1832 to June 30, 1892.

MARRIED.

RUNNER—HAKES.—At West Hallock, Ill., on the evening of Feb. 1, 1893, at the home of the bride's parents, Mr. and Mrs. Geo. W. Butts, by Rev. S. Burdick, Mr. Chas. Gilbe t Runner and Mrs. Josie Butts Hakes, all of West Hallock.

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.

MAXSON.—In Alfred Centre, N. Y., Jan. 18, 1893, at the residence of her daughter, Mrs. J. G. Allen, Mrs. Olive Burdick Maxson, in her 87th year. Mrs. Maxson was born in Petersburg, N. Y., Nov. 14, 1806, and removed to Alfred in 1828. In 1831 she was married to Wm. Maxson, and to them were born three sons and one daughter. Funeral services were held on Sabbath afternoon, conducted by the Rev. T. R. Williams, assisted by the Revs. L. A. Platt's and L. C. Rogers.

BURDICK.—In Scott, N. Y., Jan. 27, 1893, Mr. Asher B. Burdick, aged 69 years.

Mr. Burdick had for several years been a sufferer from a complication of maladies, but passed away as the result of exhausted vitality, going by gradual stages, until the end came. In early life he developed a large degree of business talent. In 1859 he published a history of Cortland county, written by H. C. Goodwin. In the year following he published the "Impending Crisis of the South," written by Hinton Rowan Helper, of North Carolina, a work written with great prophetic foresight, as the events that soon followed gave evidence. It was certainly both a financial and reputational venture to write or publish the "Impending Crisis," considering the state of public sentiment, both North and South, on the question of slavery. The enterprise proved a financial success, and Mr. Burdick acquired an ample fortune, but after speculation swept it entirely away, and with it there seemed to go all desire to accumulate. But few men in the country were either better read, or could command a more ready use of knowledge acquired than he. Of religion he had views peculiar to himself, but was a regular attendant upon the Sabbath services as long as he was able to go to the house of worship. He died at the home of his daughter, Mrs. E. W. Childs. Besides the daughter, he leaves behind a wife and two brothers. In the absence of the writer, at quarterly meeting, his funeral was conducted by the Rev. B. C. Sherman, of the M. E. Church.

TAYLOR.—At the residence of his mother, Mrs. Stephen Babcock, No. 344 W. 53d street, New York City, Jan. 21, 1893, Ralph Taylor, aged 23 years.

Ralph came home sick Monday, Jan. 16th, stricken with an attack of pneumonia, and died from heart failure Jan. 24th. The services were held at the residence Jan. 26th, and were conducted by Dr. Stryker and Rev. J. G. Burdick. Ralph said in the morning, "Mother, I shall die to-night." His mother asked him, "Do you trust Jesus?" His reply was, "I do." In a conversation with Dr. Stryker he left this message to all young men: "Believe on the Lord Jesus Christ, and thou shalt be saved."

SMITH.—In Farina, Ill., Jan. 19, 1893, of typhoid fever, Mrs. Flora Estelle, wife of Willard M. Smith, and daughter of Paul B. and Lucy E. Clark, aged 25 years and 5 months.

Sister Smith was baptized and united with the Seventh-day Baptist Church of Farina in 1832, and continued a worthy member until her death. She was married in 1836, and now leaves a sadly bereaved husband and two small children, the youngest but five months old. She was of amiable disposition and of retiring habit. Her mother, who came to her sick bed from Hammond, La., bears testimony that Flora was always a good girl, and her husband's testimony is that she was an everyday Christian, and that she made a happy home. She is mourned by a circle of warm friends, and her husband has the sympathy of all in his sad bereavement. The funeral was held at the church, and conducted by the pastor. Text, "What I do thou knowest not now, but thou shalt know hereafter."

VINCENT.—At his home in Milton, Wis., Jan. 21, 1893, of blood poison, Oran Vincent, aged 85 years, 1 month and 17 days.

He was born at Brookfield, N. Y. Lived for sev-



None Such CONDENSED Mince Meat

Contains No Alcoholic Liquors.

Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the NONE SUCH brand.

If your grocer does not keep it, send 20c. (or stamps) for full size package by mail, prepaid.

MERRELL & SOULE, Syracuse, N. Y.

eral years at Alfred, N. Y. In 1829 he married Lucy A., eldest daughter of Elder Daniel Babcock. They came to B. ck county, Wis., in 1848, and in 1865 removed to Milton village. He was greatly interested in education, and was, at the time of his death, a trustee of Milton College. In boyhood he experienced a change of heart and united with the Alfred Seventh-day Baptist Church. Subsequently he became a member of the Milton Church, and later of the Milton Junction Church. The cause of missions especially found in him a zealous friend and supporter. The pastor was assisted in the funeral services by Eld. Dunn and Pres. Whitford.

FLINT.—At Mantorville, Minn., of consumption, Jan. 23, 1893, Eva E., daughter of Charles and Miranda Flint, in the 18th year of her age.

Her Sabbath privileges were quite limited on account of living so far from church. She was very timid in her nature, having very few words excepting to her most intimate friends. Yet she became bold and plain-spoken in her confession of Christ, on whom she rested as her Saviour. Her funeral was attended at Dodge Centre. Sermon by the writer.

Literary Reviews.

Many timely features will be comprised in the next number of Harper's Weekly. Prominent among these will be a double-page illustration, entitled, "The Ice Harvest," drawn by A. B. Frost; another story by A. Conan Doyle, in the Sherlock Holmes series, entitled, "The Adventures of the Yellow Face," with illustrations; a timely article on "The Hawaiian Revolt," with several attractive pictures; a paper on "Havana's New Water-works," illustrated; an important article by Walter Camp on "Under-graduate Limitation in College Sports;" and an article on Snowshoes and Snow-shoeing," by Wakeman Holberton.

"French Education of American Girls," is the subject of Colonel T. W. Higginson's next article to appear in Harper's Bazar, for February 11th. Other features of the same number will include a charming story, entitled "Four in Arcady," by August F. Taccaci, and a delightful Valentine Song by Clinton Scollard.

MAGIC LANTERNS

And STEREOPTICONS, all prices. Views illustrating every subject for PUBLIC EXHIBITIONS, etc. U. S. A profitable business for a man with a small capital. Also Lanterns for Home Amusements. 238 page Catalogue free. McALLISTER, Mfg. Optician, 49 Nassau St., N. Y.



\$25 to \$50 per week, to Agents, Gentlemen, using or selling "Old Reliable Plaster." Only practical way to replate rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plaster. Every family has plating to do. Plaster sells readily. Profits large. W. F. Harrison & Co., Columbus, O.

Farm for Sale.

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

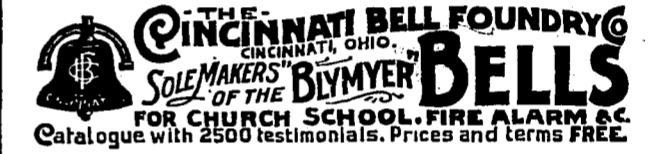
CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y.

Satisfaction guaranteed. Circulars and Testimonials free when called for.

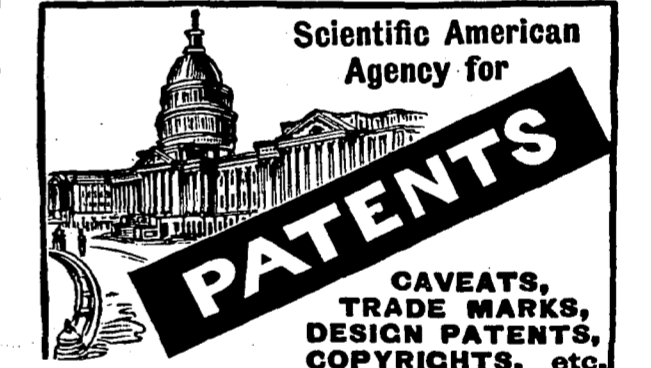


Full course of instruction in Penmanship, Book-Keeping, Shorthand and Type Writing. For further particulars, inquire of

Alfred Stillman



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



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

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY —AT— ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance ..... \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."