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For the SABBATH RECORDER.

THE PERFECT JEWEL.

BY LUELLA D. STILLMAN.

"Go bring my Jewels to me," the rich man said,
"Before my eyes, once more, let them be spread;
Those precious gems brought from North, South, and
East,

That upon their glittering beauty I may feast,"
The jewels were brought and placed within his sight;
He fondled the pure, white pearls, and diamonds bright,
Then with a sigh from them he did withdraw,
"There's not a jewel here," he cried, "but has a flaw."

"I bid you go and search from pole to pole;
Bring me one jewel that will satisfy my soul."
And so they went, and from time to time,
Brought to him fair gems from every clime;
Amethysts, seeming to steal their tints from Southern
skies;

Emeralds and rubies, that a queen might prize;
Diamonds that had sparkled on some pure, white breast;
And still his soul was filled with strange unrest.

One day a little child, modest and sweet,
Brought a Bible and placed it at his feet;
He turned aside, and with a bitter sneer,
Asked: "Why have you brought that Bible here?"
She answered him, gazing on his features cold,
"There lies a jewel between those clasps of gold,
Far brighter than the ruby or amethyst;
Bringing to the sorrowing comfort, to the weary rest."
He searched the Scriptures, and for his reward
Found the perfect jewel—trust in the Lord.

[From H. M. Maxson.]

THE man who mutilates trees under pretence of trimming them displayed his want of skill on one of our beautiful maples yesterday. Lopping a large lower limb, he left a foot or two of stump sticking out with ragged end, as if the tree were lifting up its mutilated arm in silent protest at such shameful work. The man meant well (how many who do us the most cruel wrongs "mean well"), but, through ignorance or, more likely, laziness, he gave the tree its death-blow. Having no foliage to support, the stump has no reason for existence, and is of no use to the tree, so it slowly dies. As the seasons pass the rains will sink into the unprotected end and the stump will decay and fall away; but, having got a foothold, the decay does not cease when it has removed the useless stump, but goes on gnawing till it eats out the heart of the tree, sapping its life and strength, and the tree becomes the prey of the storm. A matter of years? Yes, but the death is no less sure because it is slow, and what are a few years compared with the natural life of a tree?

If the limb had been cut off close to the tree and the stump trimmed and pointed, kind nature, who heals so many wounds for her children, would have drawn in the edges of the bark and left only a harmless scar, but these precautions would have cost time and labor, and so were neglected. The pruner thought he was doing a good deed, but by not doing enough he really did a grievous wrong.

HOW MANY bunglers, like this pruner, there are in matters much more mighty than pruning trees! The hard-working laborer, anxious that his children should have a better chance than the Old World gave him, keeps them in the public schools as long as they will stay. Here they are brought side by side with children from homes of affluence, and catch glimpses of easier living, acquiring tastes that alienate them from their home circle, and demand

means to support them such as the family income cannot furnish. In his plans for their advancement the father has not provided a knowledge of some honest trade. With new tastes and new desires, but with no means of securing the income to support them, his children too often "make haste to be rich," and finally swell the ranks in our prisons and reformatories. Much better would it have been for father and child had the former done more or less.

The child of wealth, through mistaken affection, has his every wish gratified. Surrounded by servants to whom his will is law, he grows up accustomed to depend upon others for the performance of even the slightest duties of his every-day life, and is practically helpless. He is taught by tutors or in a private school, and never meets a will to which he yields submission, and arrives at manhood lacking one of the prime qualities of a good citizen and a true man,—respect for law and authority. He has no aim in life, and his only use to the world is to hasten the working of the general law of the redistribution of wealth. His father supplied him with all that wealth can buy, but omitted to provide for that which alone can make a wise use of wealth, which money cannot buy, but which comes from careful, patient, persistent training in youth,—character.

The child of the middle class, particularly of the village dwellers, goes through the lower schools and attends the High School. With no particular aptness for study he drifts through the course, making it four years of pleasuring or idling. As the result of his idle life, or more often of false ideas in the home that pets him and shields him from the drudgery of life, he graduates with the idea that hands soiled by labor are degrading, and he passes on into life seeking an "easy place," where he may dress well and be respectable (?). Much better would it have been for him, failing to gain the one thing which higher training should give,—character, based on a true conception of labor,—had his father put him to work instead of sending him to the High School.

These are but three of the pictures that float before the eyes of the schoolmaster as he sees the deadly work of the bungling pruner. Two of them are exemplifications of Pope's verse, "A little knowledge is a dangerous thing," and show how education may be a curse to our children.

SHALL we, then, forego education for our children lest it may be harmful? Nay; but let us do our part fully, and so educate them that there shall be no ragged stump to invite decay. Let the parent recognize himself, and then teach his child, that the divine law of life rests on labor; that every useful and happy life is based on labor, and that no labor that the world needs performed is, in itself, ignoble, but that the only question for us to decide is what part of this work the Master intended us to do. Teach him that education does not exempt him

from labor, but merely fits him to work more efficiently, and, it may be, in a line more useful to his fellow-men than he could have done without education. The real end of education is not the accumulation of knowledge, but the formation of character and the development of power, and education which does not give the pupil greater power to discern good and evil, a truer appreciation of his duty to the world, a greater ambition to become a useful member of society, and an increased power to do his work, is practically a waste of time. It is pruning the tree in a way that invites ruin.

"ENGLISH CONVERSIONS TO ROME."

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

Every one who is conversant with the inner religious history of English Episcopalianism, know that there has been a significant backward drift into the Roman Catholic Church, for at least fifty years past. The head line quoted above is from the *Catholic Mirror*, Baltimore, for Feb. 4, 1893. A long editorial follows it which shows that the drift Romeward is steadily increasing. Several facts are adduced by the *Mirror*, showing this tendency; among them the following:

The elevation of Archbishop Vaughan to the Cardinalate. The preparation for a "pilgrimage" to Rome on the occasion of the "Jubilee of the Pope," which will be led by the Duke of Norfolk, and the Marquis of Bute. The *Mirror* says:

The pilgrims will number four or five hundred, and, what is truly significant, will embrace not only members of the Catholic faith, including many persons of rank and wealth, but also several Anglican clergymen who have lately become prominent in the ritualistic disputes. The triumph of ritualism in the Established Church recently is a fact whose importance may be measured in some degree by the exasperation which in certain quarters it has produced, and that this journey to the See of Peter on the part of the clerics who have helped to produce the excitement is not a mere excursion of curiosity, but a preliminary step to submitting to the Roman authority, is, in view of all the circumstances, only a reasonable expectation.

No fact is better established than this, that "Ritualism" among the Episcopalians in England or America is an essential return to Romanism. The marked increase of this tendency is equally undeniable. The *Mirror* claims that as the world "advances in culture" there is a necessary return to the "externality of ceremony," and to "the pure rapture of the mysticism of the Catholic Church, once denounced by apostates as superstitious and senseless form, but which, as understood by Catholics, appeals to the highest æsthetic and intellectual sense. In this there is an element of fascination which to certain minds has an overwhelming force. The mass, the liturgy, the litanies, the melodious chant and response—these, if understood as they are intended to be, are not to be taken as a mere rhapsody of words, but are the outward expression of an esoteric principle in worship descending through the ages from remote and primitive times."

That those who apprehend religion as forms

and ceremonies, rather than as life and character, are drawn to Romanism is unquestionably true. It has much of the pagan element, borrowed from Greece and Rome, which appeals to the senses, and satisfies men that they are religious because they do certain things. Nor can it be denied that some are led to become better by doing that which is outwardly religious. But the fundamental error which teaches men to do, in order to become, prevents them from reaching the true idea, which is: become Christ-like in soul that you may do that which is right.

The *Mirror* also claims that moral decadence, great and ruinous, exists among the aristocratic classes in England. "Sensuality, corruption, loathsome evils of every kind, have eaten their way through the body of fashionable society, and beneath its fair outward aspect there are odious and unspeakable things." Under such circumstances it claims that "there must be some spirits incorrupt, and who long to escape to purer and unpolluted atmospheres elsewhere;" and so seeking they will enter the true mother church.

Still another reason, and one which we think is among the most potent of all, is "the fact that England was once wholly Catholic, and that 'going over to Rome' is not taking a step in a new direction, but merely retracing; that conversion is not really conversion, but only reconciliation." This result is unavoidable under the deeper philosophy of history. English Episcopalianism was never more than a half-way house between Roman Catholicism and Protestantism. It retained the fundamental features of Catholicism in its doctrines, forms, and general conceptions. There is no permanency in any such half-way position, and the inevitable drift is backward.

The *Mirror* adds some general statements which are of deep interest to all Protestants, especially to those in the United States. It says:

Certainly the church is not unmindful of the great leaning in her direction at present. Everywhere, apparently, her policy is to be in active sympathy with national aspirations and free government. In France she has guaranteed her support to the Republic. In Russia negotiations of some kind are going on in relation to a recovery of the Greek Church. In Ireland a cardinal's hat is given to an archbishop who is friendly to home rule, and in England another goes to the ancient and blue-blooded family of the Vaughans. To America comes an Apostolic Delegate.

The situation shows indisputably that the present Pope possesses all of the statesmanship and political discernment that is claimed for him. Reactionary principles meet with no favor in his eyes. With prophetic vision, perhaps, he foresees that one day not far off some successor on his throne may again extend sway over the land so brutally wrested from Clement the Seventh.

Seen from the Catholic standpoint and in the light of history, the statesmanship which controls the movements of the Catholic Church is of the highest order, and its religious propagandism is of the most radical type. Many American Protestants are saying, "The Roman Catholic Church is becoming Americanized, and its power to accomplish anything inimical to Protestants will soon be lost." Such views are superficial as they are narrow. Romanism of the Italian, or the middle-age type, would have no chance of success in England, or in the United States. But the Romanism of Manning and Newman bids fair to capture English Episcopalianism. By the same law, the shrewd policy and silent modification of Catholicism in the United States, the Americanizing process, is being directed by the policy which has ever characterized Romanism. It changes its spies but not its purposes. It holds the larger share of the

New World—of America,—has held it from the beginning, and the sure way to gain practical, if not formal, possession of the United States is to hasten the process of developing a strong, intelligent, patriotic Americanized Catholicism. Under such a policy its strength will increase in the United States, even more rapidly than it has done under a similar policy in England. If victory for Catholicism belongs to wise management its banners are already in sight beyond the hill tops of the year 1950 A. D. in the history of the United States.

Catholic supremacy cannot be prevented by assailing the weaker points in the Papal system. As opposed to Protestantism, the strength of Roman Catholicism is along certain fundamental lines. These lines mark the real issue between Protestant and Roman Catholic Christianity. Protestantism suffers defeat in proportion as these differences are minimized. Methods, forms, ceremonies and ritual are secondary. What is the ultimate authority in religion, the Bible or the church? This is the question of questions; the "storm center." Every step in departure from the idea that the Bible only is ultimate authority is victory for Catholicism. The trend of Western Christianity from the third to the sixteenth centuries is in favor of Catholicism. Whoever accepts the essential purity of the centuries between the third and the seventh, and bows to them as authority, surrenders to Catholicism. Hence the ease with which English Episcopalianism goes back to Rome; hence the truth that much of American Protestantism already faces that way. Judged from a human stand-point, Roman Catholicism at the close of the nineteenth century may well wear a smile of satisfaction and hope.

"THESE SAYINGS OF MINE."

BY THE REV. L. A. PLATTS, D. D.

Jesus concluded his only lengthy address left on record with "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock," etc. In this conclusion he marks two things; first, the method of his teaching, and second, the tremendous issues which hung in the balances for those who heard him, according as they heeded or disregarded his sayings.

There is but one mention, in the New Testament, of Jesus having written anything, and that was when, standing before his accusers, he "stooped down, and with his finger wrote on the ground, as though he heard them not." He talked with men asking and answering questions as one exchanging thoughts with his neighbor upon the current topics of his time. But, after a lapse of nearly nineteen centuries, we turn to the record of those sayings, and find them fitting marvelously into our own times and into our own personal needs, as though they had been spoken for us. Then we reflect that these same sayings have been the consolation, the instruction, the inspiration of men in nearly every tongue and clime of the globe, under all the changing conditions of times, surroundings, habits of thought, and social and political estate; and we find ourselves asking an old question, "Whence hath this man this wisdom, and these mighty works?" The question remains unanswered except in the light of the truth that "in him dwelt all the fullness of the Godhead," and out of that fullness he spoke of human life and destiny, of human needs and the divine supply, and so spoke an universal language. This thought, in part at least, seems to have been in the mind of the sacred writer as, con-

cluding his record of the sermon on the mount, he added, "When Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes." The authority of Jesus' sayings was not that of one who had derived his information from another, or from study, but from his own infinite knowledge. The old prophets added power to their solemn messages by prefacing them with, "Thus saith the Lord;" Jesus simply said, "Verily, I say unto you." When we read a book, we form our own opinions of what the author really meant to teach, as well as of the correctness of those teachings. If we ask another for his opinions of the same book we shall find them, perhaps, widely differing from our own, and our perplexity as to the meaning of the author will be increased; but if the author himself stands before us and declares the teaching of the book, we can no longer doubt; for, does not the author know? So when Jesus spoke of truth and life, his words were beyond question, for they were the words of the Author of truth and life. This unique character of Jesus' sayings gave them several marked results.

1. They confounded his enemies. All through his life Jesus had enemies. They were those who misunderstood the nature of his person and his work. Their own selfish ambitions and aims lay across the way of righteousness in which he exhorted them to walk; their own lusts and passions despised the virtues he would have them practice; their greed of gain or lust of power trampled upon those principles of equity and love of men which he constantly inculcated; his teachings pricked their consciences and rankled in their bosoms, and hence they often strove to catch him in his words, and to silence the power of his searching messages. In every instance they were themselves ensnared and put to silence. Like the soldiers who were sent to take him but who returned empty handed, they could only plead as the cause of their defeat, "Never man spake like this man."

2. The sayings of Jesus attracted many hearers. There was no effort on his part to bring this about. He gave no long addresses, he employed no rhetorical flourishes to captivate the popular ear, he indulged in no learned quotations or poetic surprises; he talked with men, telling them truths they needed to know, even though the truth were the sword which should slay them. And so the people flocked to hear him. When it was noised that he was in the town, men left their flocks in the field or their nets by the sea, women forsook the cares of their households, and children looked up from their play to catch sight of the wonderful Teacher and to hear his gracious words. Whether they heeded and obeyed those teachings, or whether they casually heard and went their way, the multitudes felt and confessed that a greater than a prophet was among them. Whether men knew it or not, it was the inherent authority of these sayings that gave them this power. Jesus was not propounding theories or recommending rules; he was revealing truth and laying down laws.

3. This distinguishing characteristic of Jesus' sayings sent them to the hearts of men fraught with the gravest consequences. No man could say of them, "They are nothing to me." Every word that Jesus spoke was something to somebody. No man could say, "I will have nothing to do with them." Every man who heard them had something to do with them in spite of himself. Having heard the message of truth and life spoken by Jesus he must either accept

it and live, or neglect it and remain in the bondage of sin and death. There was no other alternative. Every message to the hearts of men comes to be accepted or rejected. To neglect it is to not accept; and to not accept is to reject. Because Jesus' messages were messages of life, to neglect them is to choose death. We revert to the closing sentences of the sermon on the mount with which this article began: "Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man who built his house upon a rock; and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand; and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell; and great was the fall of it." All the difference in the destiny of men as indicated by this striking figure grows out of the doing or the not doing of "these sayings of mine."

THE RELATION OF JUDAISM AND CHRISTIANITY.

AS VIEWED BY JEWISH CHRISTIANS.

[Reprinted from the *Peculiar People*.]

Under the forgoing title the German missionary quarterly, *Saat auf Hoffnung*, published at Leipsic, considers the work and the position of the Hebrew periodical, *Eduth le Israel*. In the third number of *Saat auf Hoffnung* for 1892, the aim and point of view of the periodical in question is thus discussed:

"The most significant attempt on the part of Jewish Christians to grasp the problem of the relation between Judaism and Christianity in a deeper manner than is commonly done, is the publication of the Hebrew periodical, *Eduth le Israel* (Witness to Israel).* It is strange how little notice has been taken of this undertaking by Christians, especially in the missionary world. An explanation of this in part may be found in the unassuming way in which the *Eduth* began its career. Then, too, on account of its languages the magazine was not able to reach a very large circle of Jewish readers. Therefore it seems to us to be all the more necessary that by a more detailed consideration and by means of short extracts we should make it possible for a larger number of those who are devoted to the coming of God's kingdom to Israel to form a proper judgment in regard to this remarkable phenomenon.

"The first news of the project of founding a Christian Hebrew periodical came to the knowledge of Christendom by means of a prospectus, which in an enlarged form appeared in the English language, and in 1886 was also printed in German in *Saat auf Hoffnung*.† Of the 'Hebrew Publishing Society,' which according to the prospectus seemed to stand behind the undertaking, nothing more has been heard—perhaps not to the detriment of the paper. Some time elapsed between the appearance of this prospectus and that of the first number of the periodical, Tishri, 1888.‡ The first volume, comprising twelve numbers, was printed at Alfred Centre, N. Y., U. S. A., by the American Sabbath Tract Society. The second volume, published in 1889, at the same place, was left unfinished. Then the periodical was revived in a somewhat altered form in Galicia, where M.

*Psa. 122: 4.

†The bold tone of this announcement is in unpleasant contrast with the modest way in which the Editor introduced himself in the first number.

‡Concerning this number Dr. Dalman referred in a tone of recognition of *Saat auf Hoffnung*, 1888, p. 59, et seq.

Leowen, in the service of the Berlin Missionary Society, gave his name as the editor responsible for the magazine. With many delays and interruptions two volumes appeared here, one of four, and another of nine numbers. The last volume was printed in Berlin. Thus the external fortunes of the paper indicate that it had a severe struggle to maintain its existence.

"The editor proper and his fellow-workers wish intentionally to remain hidden from view by the use of pseudonyms. It is, however, easy to see that the whole, from beginning to end, was led and inspired by one original mind. It is a strange world of thought upon which he enters, a world so foreign to the currents of thought usual among Christians, and especially in the missionary world, that we may easily perceive that from *this* camp the undertaking certainly did not proceed.

"In fact, the founder of the *Eduth* in the very first number repudiates the possible insinuation that he has anything to do with a mission, as little as he stands opposed to the same in a hostile way. At a later time, nevertheless, the paper was aided by the Berlin Society for the Advancement of Christianity among the Jews. On account of its position of criticism in regard to mission work and of other tendencies which further appeared more clearly, we are unable to resist the impression that this dependence on a Missionary Society was a mistake to which the Editor was driven by the impossibility otherwise of providing for the financial support of his undertaking.

"When we observe the contents of the *Eduth* we note at once a decided difference between it and the ordinary Hebrew tract literature. While such writings purposely take their position outside the camp of Israel, and in language and spirit sufficiently proclaim their non-Jewish character, the *Eduth* consciously places itself in the midst of the Jewish camp; or, better, it arose within it as a literature appearing in Judaism itself. In means to be a Jewish periodical, standing in the very heart of Judaism. It seeks such companions as stand on the heights of biblical and rabbinical culture, and accordingly it makes use of the language of the scholar, the Hebrew. So far as we are able to judge, in the purity and elegance of its diction it has not only equalled but surpassed other Hebrew periodicals.

"The *Eduth* draws within the reach of its journalistic activity the whole circle of Jewish interests. We find there scholarly treatments of burning questions, old and new, essays, poetry, reviews, biographies, and obituaries, of Jewish men of note (for example, Vol. I., p. 98), life sketches of modern time (Vol. II., pp. 23, et seq.), comments on Jewish affairs (Vol. I., p. 146, et seq.), and correspondence from all parts of the Jewish Diaspora.

"Throughout all the articles there is found a peculiar religio-national spirit. 'A Hebrew newspaper, bearing witness to the law and to the testimony (Isa. 8: 20), and to all the treasures of the nation,' is its title, and what is thereby intended is further explained (Vol. I., p. 4). 'To do battle for our holy books on which depend all the glory of the house of Israel; to incite to every work in the camp of Israel; to teach the tasks which lie before us to perform; to shed light on all the affairs of our dear people and all their fortunes and the questions of their life; to stand for our people's treasures against their foes; to bring honor upon our holy language, the tongue of Eber, the language of Jehovah, the language of Moses and the proph-

ets, the messengers of the living God, and to glorify the wisdom of the house of Judah and its literature.'

"In an age when Israel is about giving up its noblest possessions, whose crown is the Torah,* this paper endeavors to revive the ancient zeal for the Law, as the truest, profoundest, and mightiest possession of Israel. It opposes all attempts to dissolve the Jewish nation and all tendencies to assimilation with other nations. Israel is a people, a nation, just as well as the Germans, the Poles, or any other nation whatever. This proposition is defended in numerous articles and in different ways. Vol. I., pp. 18, 25, 186; Vol. II., pp. 97, et seq. But Israel is a people in quite a different sense from any other, because its national existence is grounded upon divine choice. Therefore it is a shame and a disgrace if Israel forgets her holy language and the great heritage of her past; but this disgrace culminates in the giving up of the pledge of that choice, the sign of the covenant, the Torah. Vol. II., p. 7.

"In this the *Eduth* places itself alongside the other Hebrew papers, *Hamaggid*, *Homelitz*, *Hazephira*, and *Chabatzeleth*, which also cherish a national and conservative sentiment. It wishes at any cost, to be recognized on the Jewish side as one among these papers. 'The *Eduth* is to be a paper quite after the manner of other papers which the sons of Israel have in all parts of their dispersion. And it shall differ in no respect from any other periodical except in regard to its position and point of view. For such every paper has, and none can help having such. But you may ask: How shall I know that the editor of the *Eduth* can see better than all the other journalists, who are of greater literary renown, better than the greatest scholars, than the intellectual giants of the Torah and of the Talmud? I answer then: Let us follow the counsel of the holy Saul,† when he enjoins upon the Thessalonians, Prove all things, hold fast that which is good. Do not be frightened by the giant because he is great and tall. See rather whether his words have a foundation, whether there is firm ground beneath his feet. And know that a little boy, if he stand upon his father's shoulders, can see better than his father who carries him, and the dwarf upon the mountain peak will see revealed before him things which are hidden from the eyes of the giant who stands in the valley. It was not because Bilboa was the greatest hero among his companions that he had the lot to discover the coast of the Pacific Ocean, but only because he was by chance the first to ascend the rope ladder to the masthead, whence he saw a mountain and beheld a new land spread out before him. Thus he earned renown and honor. So it is also with us. To be sure, we are but an insignificant people, but if we stand upon the mountain heights of holy Scripture, and have beneath our feet history and the events of the times, if with just reasons we go to work and make the Word of God and the history of the world our guide and standard, then will our eyes see better than those giants of the Torah who turn from the point of view afforded by these heights."

(To be Continued.)

*Those of our readers not familiar with Hebrew will need to remember that the word *Torah* in our Bible is rendered "Law." But *Torah* is a much more comprehensive expression than "Law," denoting not only God's Word in the sense of Law, but as a gift, bestowment, an assurance of divine grace.

†So the *Eduth* calls Paul always, giving a Jewish coloring to everything when possible. Whether it does this as the Apostle himself would have done, remains uncertain. Perhaps the thought is that the Apostle only employed the Hellenized name when going to the heathen, in order that he might be to the Jews a Jew and to the Greeks a Greek.

IS IT A CROSS?

BY THE REV. J. ALLISON PLATTS.

Some days ago I was privileged to call upon a non-resident member of my church living in the city of Utica. There are a few loyal Sabbath-keepers in this city who meet together and enjoy, as best they may, the privilege of mutual help in the Christian life; but the nearest church "of like faith and practice" being more than twenty miles distant, and, on account of inconvenient railway accommodations, practically inaccessible for regular attendance, their "home privileges" as Seventh-day Baptist church members are very few.

In the course of conversation this matter became the subject of discussion, and our isolated brother, after admitting the inconveniences and losses sustained by his location, remarked, "But it is no cross to keep the Sabbath. I can keep it as easily here as in any other place if I choose. My patrons are given to understand my peculiarities of belief, and they readily yield to them. I have no trouble whatever."

Young people, listen! Here is a statement from one competent to testify in the case. This is no theory of mine, but the actual experience of one who has tried it and thus knows whereof he speaks.

Now just let me reveal the secret of his experience, for it is really no secret after all.

He is a man who has been a practicing physician. Not satisfied with that, he has become a specialist in diseases of the eye and ear. His office is closed on the Sabbath, and in spite of this fact, his business has increased until he is obliged to employ trained assistants in order to keep up with the demands made upon his time and energies. In other words, *he has fitted himself to do something that the people must have done*, and now that he can satisfy their requirements, if he will not work one day in the week, they are bound to come to him when he will work. He has placed himself where they are the favored party, and thus they are compelled to bend to his preferences. Success to such an one is a matter of course.

Here is a powerful object lesson to you, young people, who are preparing yourselves for life's work. You haven't time, in the rush and rustle of this busy world, to stop and think of the cross you will have to bear when you go out into the conflict. Far better spend your time preparing to do something the world wants done and you will be surprised to find that your cross has vanished into thin air.

Not that you will not find obstacles to overcome in putting yourselves in places of popularity and public demand, but with the spirit of loyalty in the heart you will find these to be the very means of strengthening your characters and preparing you fitly to show to the world, not only the spirit of the gospel, but the kind of stuff good Seventh-day Baptists are made of. For I find the Doctor a prominent worker in the Utica Young Men's Christian Association, respected and honored by all. They know that he is a Seventh-day Baptist and they also know that he is a successful man. They want to keep such men before the boys and youth. They want him as a lecturer; they want him to preside at some one of the churches on their spiritual "field day"; they want him in many ways. And so he labors with them as an earnest Christian and as a loyal observer of God's Sabbath.

With such men representing us in the business and Christian activity of our cities we can readily see one reason why Dr. Flood in mentioning the various divisions of the Baptists in

a recent magazine heads the list with the "well-known Seventh-day Baptists." These men are not only successful themselves but they tend to bring success to the truth for which they stand. With them among our representatives we are becoming "well-known" in more senses than one. We, as a people, want more of these men, and the world will readily accord them a place.

Still further. One of our great problems is how to hold our own young people. I received from the Doctor a hint on this point also. These, very nearly, are his words: "I shall never compel my children to keep the Sabbath. I intend that they shall know all we can teach them from the Bible and our publications regarding its truth and claims; then it must be left to their own consciences." Is not this worthy the consideration of every Seventh-day Baptist parent? Do not too many bring up their children to a simply formal observance of the day, not making it to them a matter of individual conscience? Suppose all our children were thoroughly indoctrinated in the Sabbath principle as one of the fundamentals in our blessed religion; brought up to know all about its claims, to honor it, to revere it, to love it, would we be mourning the loss of so many of our brightest and best? I should like to see it tried; get our tracts off the shelves into our own and our children's heads and hearts, and I believe we would see a great change for the better.

Let us at least try to profit by the experience and example of our brother.

LEONARDSVILLE, N. Y., Feb. 6, 1893.

SABBATH REFORM.

LAW OR NO LAW.

The following letter to the editor of the *Outlook*, and his comments on the same are published on account of their value to those interested in the subject of Sabbath Reform:

BUYRUS, O., Jan. 25, 1893.

Dear Sir;—I have just read "Paganism Surviving in Christianity," and enjoyed it. I think some things I would change, but you might not agree. The main theme is important, and well handled. I know of nothing more essential to the complete triumph of pure Christianity than the establishment of *pure* Christianity. I do not think it has ever been seen upon the earth, but I think it is pointed out in the New Testament, and will be crystalized among men. In regard to the law I do not see that the New Testament makes the distinction between moral law and ceremonial law; that distinction is in modern theology, but not in the Bible. If you stand by your solid position to accept Scripture and not to foist modern interpretation on the Word, you must allow the expressions which show the fulfilling, and therefore the taking away, of the law to have their full force. After the law was fulfilled it was to pass away evidently, from the first passage you quote. Christ fulfilled it, and all written in it concerning him was fulfilled, and he nailed it to the cross. I do not believe any man has been empowered to take it down. Peter seems to have expressed that opinion in Acts 15:10, 11, when the question was the validity of the law of Moses. Jesus implies the same thing in the verse previous to the one you quote (Luke 16:16), "Till all be fulfilled." Till—John points to a *new* law; the perfect law of liberty; law in hearts; or in the New Testament, a law of the spirit of life, making us free from the law of sin and death.

I have long thought that there is no example of the fourth commandment being made obligatory on a Gentile. Of the law it was said that no other nation had such a law as the Jews. Certainly it was limited to them in its promulgation, and you cannot have failed to notice that when the essential features of the ten commandments are enjoined in the New Testament (Rom. 13:9), the fourth is carefully omitted. It must be part of the ceremonial law, which was abolished. It seems to me that it is a question of lawgivers rather than law. Are we under Moses or under Christ? If under Christ, and a Gentile, it being authoritatively declared by Peter (Acts 15), and Paul, Ephesians and Colossians, that we are not under Moses, it would demand

a law of Christianity to require us to keep a Sabbath. How a man who is so iconoclastic, and wields so free a mace, can contend for one day above another in the face of Paul's declaration of independence of such petty things (Rom. 14:5), or wish to judge another as to keeping Sabbath, contrary to Paul's prohibition (Col. 2:16), is a wonder, perhaps explained by the fact that no man is an integer and is but a fraction. It must have been an oversight that led you to reason that if we are not under Moses' law we are under no law; and if the law be written in hearts, as God promised, it is not found elsewhere. Also see examples in the preaching of the gospel. I suspect that if we were able to lift ourselves to the heights of Jesus and Paul we should see that there is no mere rite in Christianity; that God is not served by men's hands; that all food is clean; all places equally holy; all days equally sacred. Excuse me for intruding upon you. I like to read a bold, clear thinker, though I may not accept his conclusions.

Sincerely yours,

GEO. T. SMITH.

That is a genuine, manly letter which the *Outlook* greets, coming half-way to shake hands. Undoubtedly we are all "fractions," otherwise we feel sure that Bro. Smith would see the distinction between universal law, as in the Decalogue, and special ceremonial rules, as in the Mosaic code. The *Outlook* does not believe in "Moses" any more than Mr. Smith does, nor in the fourth commandment as anything "Jewish." We are under Christ, as the great Lawgiver and interpreter; hence we hold to the Sabbath, non-Jewish—the Christianized Sabbath,—as Christ left it, pruned and enlarged, by precept and example.

We are seeking to rise high enough and to induce our readers thus to rise, to overlook the confusion which this correspondent seems to make by confounding universal and immutable laws with temporary and administrative codes. We think Christ and Paul did this. We seek to stand where they stood, fully conscious that "no man is an integer." Truth is a terrible "iconoclast," and the *Outlook* means to place its blows where truth directs, even though aged creeds and choice traditions are shattered.

But these differences between the *Outlook* and its candid correspondents are matters for statements and study, and not for wrangling and mere debate.

SUNDAY IN BRADFORD, PA.

The State of Pennsylvania is ablaze with the question of modifying or repealing its illiberal Sunday Law of 1794. Bradford, Pa., is a town in which "Sunday desecration" thrives. Efforts have been put forth, lately, to punish some Italians for selling chewing gum and collar buttons on Sunday, which ignominiously failed. The plan of the "Crusade" was so narrow and inconsistent that it could not succeed in any intelligent community. A correspondent of the *Daily Era*, signing as, "Member of Ladies' Committee," stated the genius of the effort as follows:

We have no intention of interfering with the newspapers, livery establishments, the sale of milk or medicines—in fact, we do not wish to enforce any of the objectionable features of the Sunday law, and on no account would interfere with the exercise of religious liberty.

Put into English that means, We dare not touch anything that people want, nor seek to bring any one to account who has friends or influence. No wonder that the *Era* of Jan. 27th said:

Act second in the blue law enforcement matter took place yesterday afternoon at Temperance Hall. The city property committee refused to grant the use of the city hall for holding a trial of this particular kind, and Judge Egbert availed himself of the hospitality of the W. C. T. U.

If the friends of Sunday in Pennsylvania want to secure the entire repeal of the existing law they can hasten that result by such efforts as these which have been made in Bradford. G. H. Lyon a Seventh-day Baptist of that city, has done some good work, in the public prints, in favor of a more liberal and biblical view of the case.

MISSIONS.

THE Emperor of China is studying English. Considering China's exclusiveness, this is full of significance. Chinese Christians are praying for his conversion; may American Christians do the same.

THE prospects for the spread of Sabbath truth, to-day, are many, many times brighter than were the prospects of Foreign Missions one hundred years ago; for, as Secretary Murdock of the Baptist Missionary Union says:

The church, as a whole, was indifferent if not hostile. The sharpest weapons of wit, and the most open anathemas of spiritual authority, were hurled at the heads of the men who had undertaken to revolutionize the religious opinions of the world, and change the character of its inhabitants, with £13 2s 6d! There was not an educated man to be found, or who could be spared, to go to the heathen. There was no human prospect that funds would be provided for the accomplishment of the undertaking. Here the Society stands in the presence of a barred world, a sleeping church, and an alien civil power. Here are a few men ridiculed for their folly, or despised for their impracticableness, hooted at for their pretensions, without the countenance of the wise, the fostering hand of the rich, or the patronage of the great, represented by a literature which caricatured their persons and heaped obloquy on their motives; and to the casual observer they stand for all there was of modern missionary enterprise one hundred years ago.

But was this all? Nay! nay! O short-sighted men of wisdom and might, this was not all. Before these men was the promise of "a great God and great King above all gods" to his Son, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And to them the Son had said, "Go ye into all the world and preach the gospel to every creature; and lo, I am with you always until the end of the world." They heard the command, they believed the promise, and began the work. Has Christ kept his promise, and has the expectation of this little company been realized? Listen! In the place of that new society there are now more than one hundred of similar form and purpose. In the place of that one devoted missionary there are now 7,900 missionaries in the field, with more than a thousand additional laborers under appointment, or in course of preparation, hopeful, joyous, anxious to go to their chosen work. In the place of three hundred converts or thereabouts from heathenism living at that time, there are now nearly 1,000,000. In place of the £13 2s 6d, or about \$65 50, the contributions to the Protestant Evangelical Missionary treasuries during the last year were about £2,500,000, or \$12,500,000. And still the watchword is onward and higher. For in the place of the small district of Serampore, all the continents and islands, all the kingdoms and dominions of the round world, are open to the messengers of the glad tidings.

FROM J. L. HUFFMAN.

My first meeting was held with the Pleasant Grove Church, at Smythe, South Dakota. Preached there twenty times. Had an excellent meeting in which the membership of the church were benefitted, and five were added to the church by baptism. Some others expressed themselves as having found hope in Christ. I spent two Sabbaths at Dell Rapids and preached seven times. A number professed conversion. Three were added to the church by baptism. My visit with this church was pleasant, and I believe profitable. I visited Big Springs, and remained over one Sabbath with our people there. Held six meetings, in which there was a good interest. This church is made up of excellent people.

I helped Bro. Saunders in a few meetings at Rock River, Wis., where a few expressed a desire to become Christians. I gave four weeks' work to Southern Illinois. Spent the entire time at Stone Fort. Held thirty-five meetings. Had large and interesting meetings for that place. The interest became very great and a large number of persons expressed themselves as de-

sirous of living Christian lives. How many of these found hope and will carry out their desires I cannot say. Three made their offering and were received for baptism and church membership. That field needs more and constant work.

On my way to West Virginia I spent one Sabbath in Jackson Centre, O. Preached four times and took into the church by baptism four, and two by letter. I have spent two Sabbaths with the Ritchie Church at Berea. Preached sixteen sermons. Had an excellent time. The Ritchie Church was greatly benefitted by a revival meeting in the early fall, held by Eld. L. D. Seager. There were thirty-two additions to the church, and there are others to be baptized soon. The prospect for this church is the best I have ever known it to be. The great move of the Adventists, by which they took the pastor from the Ritchie Church, proved to be of great benefit to our people there. The church has called Eld. Seager, of Lost Creek, to serve them as pastor, and he is expecting to take that field, living at Berea and looking after the Conings Church, on Bear Fork, if the Board can help support him. That is one of the most important fields in this Association

—NUMBER of weeks of labor, 13; held meetings with the Smyth and Dell Rapids Churches in South Dakota; Rock River, Wis.; Stone Fort, Ill.; Jackson Centre, O.; and Berea, W. Va. Preached three times in the Baptist church at Egan, S. D.; six times at Big Springs, S. D.; once each at Otter Creek and Milton Junction, Wis.; also addressed the Y. P. S. C. E. of Milton, Wis.; preached once at Farina, Ill., and three times at Lost Creek, W. Va. Number of sermons and addresses, 99; average congregations, 56; calls and visits, 100; additions by baptism, 15; by letter, 2; total, 17.

SALEM, W. Va., Jan. 4, 1893.

FROM L. F. SKAGGS.

Ministers of Christ are sent forth by God our Saviour. When the time was come to deliver the children of Israel God appeared to Moses in a flame of fire out of the bush, and said, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. And certainly I will be with thee." God sent the prophets and promised to be with them and crown their work with success. And Jesus says, "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, and lo, I am with you always, even unto the end of the world." Christ, the Son of God, our only Saviour, was anointed with the Holy Ghost and with power before he entered upon his public ministry; and to his church he says, "Tarry at Jerusalem until ye be endued with power from on high." They obeyed, and their efforts were crowned with success. Paul writes, "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "How shall they preach except they be sent?" God is the author of the gospel, then he sends his ministers to preach the gospel of the meek Saviour. From heaven is our commission to preach to dying men and women Jesus and him crucified. O who would assume such a responsible and solemn office without being impressed by the Holy Spirit, and feeling the worth of perishing souls. Each minister of Christ is a watchman. "So thou shalt hear the word at my mouth, and warn them from me;" and if we fail to warn the wicked his blood he will require at the watchman's hand.

FROM HORACE STILLMAN.

The one great need here on all of this field, 1st and 2d Westerly Churches, is a revival of pure and undefiled religion that shall quicken the hearts of all God's children and set them at work as missionaries to save the lost who are all about us.—All who have power at the throne of grace, pray for us.

ASHAWAY, R. I., Jan. 16, 1893.

—THIRTEEN weeks of labor; 3 preaching places; 35 discourses; congregations from 6 to 50; 8 prayer-meetings; 4 calls.

FROM GEO. W. LEWIS.

The quarter just closed has been to us of the Louisiana and Mississippi field truly an enjoyable one, and we trust a profitable one also.

Especially is this true of us at Hammond, since it was our privilege to be blessed by the meeting of the South-Western Association, December 1st to 4th. Though not a large attendance from abroad, yet the meeting throughout was one of instruction, of deep interest and of godly zeal.

Brethren A. E. Main, of the Missionary Board, L. E. Livermore, of the Tract Board, and G. M. Cottrell, of the North-Western Association, were present, and gave us much and valuable aid by their words of wisdom and Christian counsel. Bro. S. I. Lee, of Fouke, Ark., was also present, giving us many words of cheer and encouragement, he being the general missionary and the only delegate of the Association present outside of Hammond and Beauregard. Quite a number were down from the latter place, giving and receiving aid in many ways.

And not only to us as Seventh-day Baptists was this a rare treat, but many outside of the denomination improved the opportunity and expressed themselves as greatly strengthened by the privilege thus brought to their door. On the whole it was a rich feast to all in attendance, furnishing us new impetus to take up the work assigned us for the coming year.

Our next meeting will be with the Fouke Church.

The regular appointments of the churches in Louisiana and Mississippi are well sustained, though not quite that interest is manifest by the entire membership that is desired and ought to exist. Especially is this true of the regular weekly prayer and conference meetings.

The young people and the Sabbath-school are surely doing wise and effective work in their respective departments.

But the blessings of the quarter have not all been of a spiritual nature, and yet none the less important and timely. And for some unknown and unexplainable reason have the pastor's family been among the fortunate recipients. This blessing took on tangible form, first, in the receipt of a "mite box," or collection amounting to \$7 25, from the ladies of the Farina Church; and second, a check of \$50, "from the treasury of the Lord." May the Lord richly bless these generous donors and help them to experience the truth of our Saviour's words, "It is more blessed to give than to receive." And may he also equally bless the receivers, and help them to more fully consecrate their powers to the Master's service, doing more efficiently the work assigned them, and thus to some small extent, at least, give ground for the confidence thus expressed. For truly we feel exceedingly unworthy to be the subjects of such generous bestowments. But we give our pledge that they shall be expended in laudable enter-

prises, which at present seems most likely to be the bringing farther toward completion our Southern home, thus making us even more contented in this beautiful sunny land.

HAMMOND, La.

—THIRTEEN weeks of labor; 21 discourses; congregations of 49; 14 prayer-meetings; 85 visits; the distribution of 350 pages of tracts and 20 papers; and 8 additions, one by baptism.

FROM MADISON HARRY.

The quarter ending Dec. 31, 1892, which closed my labors under appointment of the Board, has been in most respects similar to the last. We had purposed to hold protracted meetings in October and November, but in this I was disappointed by malarial fever and ague, from which I had been free for eighteen years, though I filled all my appointments except one. Besides visiting the places I had preached at before, I also visited Jetmore, in Hodgeman county, near which Bro. Samuel David resides, where I preached six times. But as the snow was deep and the weather cold, I could not hold further meetings. I expected to visit Dighton, forty or fifty miles away, but the snow and cold hindered. While at Jetmore I preached one sermon on the Sabbath question, with a fair hearing, producing conviction from which we hope fruit may come by and by. Since the organization of the church at Dighton, in August, when twelve members entered, I understand two or three Sabbath-keeping families have moved into the same community. So it seems that the prospect at Dighton is hopeful. Also in the past few weeks a Brother Babcock and family have moved to Oursler, five mile from Marion, and purchased a farm adjoining Bro. W. E. M. Oursler. There are good openings to purchase cheap farms and other property, at any of the three places named, Dighton, Jetmore, or Marion. There are at least a few places on this field, where with a few accessions of Sabbath-keepers from elsewhere, and the faithfulness of those remaining, new churches may be organized and the existence and prosperity of the few weak ones assured. May the Lord so order it, that his cause may be truly maintained and built up.

In conclusion I wish to express my warmest appreciation and thanks to the Board for their concern and prompt efforts to advance the interest of the cause here and in assisting the missionary on the field. Regretting that we cannot report larger results for the cause, we ask the prayerful concern for the cause by all who love our Lord Jesus Christ and wait for his appearing.

MARION, Kan., Jan. 10, 1893.

—THIRTEEN weeks of labor; 35 discourses at 6 preaching places; congregations from 5 to 50; the distribution of 1,000 pages of tracts and 10 papers.

FROM D. K. DAVIS.

You have doubtless heard something of Bro. Huffman's work among us from him. His visit was at a very unfavorable time for holding meetings, as the brethren were exceedingly busy with their threshing, nevertheless we had good meetings, with fair attendance, everything considered. Four were added to the church by baptism. Several others expressed a desire to become Christians, and most of the brethren and sisters were strengthened and encouraged. But a few for whose salvation we are anxious were not reached. The results of his visit are very encouraging. We are grateful to Bro.

Huffman for his earnest and efficient labor with us, and to the Board for granting him permission to visit and labor with us; and especially are we grateful to our heavenly Father for the success which attended the effort.

Aside from the foregoing my report is much like former reports. Though our prayer-meetings evince increased interest and earnestness.

Times are very dull, owing to the low price of all kinds of grain. Wheat is only worth from 44 to 49 cts., with little prospect of better prices. This fact causes a feeling of depression upon the part of the average Dakota farmer, and our brethren here partake somewhat of that feeling, yet most of them are hopeful and waiting patiently for better times. But I feel safe in saying that the church members, young and old, male and female, are firmly united in a persistent effort to sustain the interests of the kingdom of Christ in this place.

SMYTH, S. D., Jan. 2, 1893.

ANTI-CHINESE LEGISLATION.

CONFERENCE ON REPEAL.

We hope that the following will be read carefully; and that many of our people, over all the land, will write *at once* to their Senators and Representatives at Washington, urging them to sustain the proposed repeal:

American statesmen, Christians, philanthropists and patriots are earnestly requested to cooperate in securing the repeal of the obnoxious features of the Act of Congress, approved May 5, 1892, entitled "An Act to Prohibit the Coming of Chinese Persons into the United States," with the attendant "Regulations" of the Secretary of the Treasury, of July 7, 1892.

The act of 1888 (known as the Scott law) was declared by the Supreme Court of the United States (May, 1889, to be "in contravention of the express stipulations of the treaty of 1868 and of the supplemental treaty of 1880." This act of 1862, embodying the provisions of that act and going much beyond it, is a more flagrant violation of our treaty with China, which stipulates that "Chinese subjects residing in the United States shall enjoy the same privileges, immunities and exemptions in regard to travel or residence as there may be enjoyed by the citizens or subjects of the most favored nation."

By the act of 1892, every Chinese laborer in the United States must procure a certificate of residence before May 6, 1893, under penalty of arrest, imprisonment at hard labor for a period not exceeding one year, and deportation to China. "Any United States customs official, collector of internal revenue or his deputies, United States marshal or his deputies," may make arrests. The trial must be before a United States judge from whose decision there is no appeal. Right of trial by jury is denied. It is made mandatory on the judge to order that the convicted person "be deported from the United States" as provided in the act. If any one for unavoidable cause is unable to procure his certificate before May 6, 1893, then, in order to escape the penalty, he must "clearly establish" the fact of his inability "to the satisfaction of the judge," and also satisfy the Court "by at least one credible white witness that he was a resident of the United States," on or before May 6, 1892. In many cases this is impossible. An unfriendly judge may declare that he is not "satisfied." Then follows the penalty. If one loses his certificate he may procure another only from the officer who granted the original, the costs of this and of his arrest and trial being at the discretion of the Court.

So much for the Act itself. Now for the "Regulations."

The applicant must appear in person before the collector or his deputy and swear to the exact year, month and day, with other facts concerning his arrival in this country, together with certain particulars about himself. He must bring three unmounted photographs as prescribed, one for the form of application and one each for the original and the duplicate cer-

tificate of residence. It must be "a true photograph." "If the collector or his deputies have any doubt in regard to the correctness of the photograph presented they will refuse to receive the application and require a correct one." How easy to question the "correctness" of a photograph. He must also bring with him "two credible witnesses of good character" to make the prescribed affidavits. The collector or his deputy is sole judge as to their "credibility" and "good character." Often, because of the migratory habits of the Chinese, it is impossible to get these two witnesses; or if obtained at all, at great expense; who must swear that they are "well acquainted" with the applicant, that "we know of our own knowledge that on the 5th day of May, 1892, he was within the limits of the United States, residing at . . .", and other facts about his arrival, residence, occupation, etc. If unable to furnish these witnesses "satisfactory to the collector or his deputy, his application will be rejected," unless by some other proof he can convince the Commissioner of Internal Revenue that a certificate should be given. In case of loss of the certificate "a duplicate may be issued under the same conditions that governed the original issue"; with this new obstacle, viz., the man must "establish to the satisfaction of the collector of the district in which the certificate was issued that such loss was without fault or negligence on the part of the applicant." Suppose the original was procured in San Francisco and six months later lost in New York, how is he to "establish" this, even after the expense of a journey across the continent for the duplicate certificate?

Merchants who are owners or part owners of a bona fide mercantile establishment are exempt from the operations of this law, though for self-protection they also may procure certificates of residence.

This important act was rushed through the House, the "previous question" being ordered, with but fifteen minutes' discussion on either side. The vote was as follows: In the House, yeas, 186; nays, 27; not voting, 115. In the Senate; yeas, 30; nays, 15; not voting, 43.

The grave objections to this legislation are, that it is a new departure for this country to require certificates of residence; "it tags a man like a dog" on the "Ticket-of-leave" system of Botany Bay; it puts the burden of proof on a man that he is not violating the law, thus reversing all principles of justice; it requires no affidavit or indictment charging guilt; it subjects a man at any time, or anywhere, to arrest at the discretion of a horde of officers; in many cases it makes exceedingly difficult, if not impossible, requirements concerning witnesses; it gives enormous discretion to collectors and to deputies concerning the rejection of witnesses and applicants, with no appeal and no penalty if they abuse their power; it imposes heavy expense and much trouble to many in procuring the requisite evidence; it is barbarous in its penalties upon the innocent who may be unable to comply with its requirements; it presents the lamentable spectacle of a Christian nation breaking its treaty with a people whom we are endeavoring to win to the acceptance of the gospel.

The act, with its attendant regulations, is a dishonor to the United States; a breach of faith with China; a hardship and wrong to the Chinese here; a provocation to retaliation by China; a hindrance and menace to Christian missions in China of great proportions and promise; and, therefore, should be obliterated.

In view of these things and in accordance with the expressed desire of officials of twelve great organizations, engaged in missions to the Chinese in this country and in China, a special Conference on the subject was held at the Bible House, New York City, January 26, 1893. Representatives were present from the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, The American Baptist Home Mission Society, The American Baptist Missionary Union, The Presbyterian Board of Foreign Missions, The American Missionary Association, The Board of Foreign Missions of the Reformed Church of America, The Seventh-day Baptist Missionary Society, The American Board of Commissioners of

Foreign Missions, the Evangelical Alliance of the United States, The Young Men's Christian Association, while representatives (unavoidably detained) of the Missionary Society of the Methodist Episcopal Church, and of the Board of Foreign Missions of the Southern Baptist Convention, concur in the action of the body.

The Conference appointed a committee of seven to endeavor to secure the repeal of the obnoxious features of the act of 1892; and appointed the undersigned a committee on its behalf to make this statement to the American people and to request the immediate and strenuous co-operation of editors, ministers of the gospel and others for the accomplishment of the desired result. What is done must be done quickly, as this Congress expires March 4th, and the prescribed penalties take effect May 6th. Wherefore, this Conference, fairly representing the sentiments of at least thirty-five millions of the people of this land, does hereby most respectfully and earnestly petition our representatives in Congress for the repeal or essential modification of the hasty legislation of May 5, 1892.

By order and on behalf of the Conference,

H. L. MOREHOUSE, }
J. KIMBER, } Com.
F. F. ELLINWOOD, }

NEW YORK CITY, January 26, 1893.

WOMAN'S WORK.

RELATION OF CHRISTIAN MISSIONS TO THE CHINESE GOVERNMENT.

BY THE REV. TIMOTHY RICHARD.

The practical discussion of this subject involves consideration of the relation of religions to governments in general; the relation of Christianity to governments in general; the relation of the Chinese government to non-Christian religions; the relation of the Chinese government in former times. These I shall briefly touch upon in the introduction.

(a.) The relation of religion to governments in general.

The chief temples in Africa, Europe and Asia, show us that the priests have often been the rulers of the nation. From a study of these religions four things are evident:

1. That the spiritual, moral, intellectual, and material welfare of the people were often combined under one name of religion.

2. That such importance was attached to religion that the chief priests were only second to the king in power.

3. That there was a perfect understanding between the State and religion in all prosperous nations.

4. That to lose this understanding was to lose strength, and when they opposed each other their wars were the most terrible on record, because wars between the most powerful forces.

(b.) The subject again involves the relation of Christianity to governments in general.

The Greek Church has been national for a thousand years. The Roman Church also became national after a time. The Reformed Church in Europe has been national and more or less tolerant. In the United States all branches of the Christian Church are on equal footing. It was only in 1688 that England passed a law of toleration in favor of non-conformists, but to this day the Church of England will not allow exchange of pulpits with non-conformists.

From a historical review of the relationship of Christianity to the States, we find that intolerance has been the cause of their separation. It was this intolerance that caused most of the religious wars of Europe. Notwithstanding this weakness, every great and wise ruler has

done his utmost to aid the church in carrying out her services of love. To the Roman Empire it gave a universal religion and a higher morality. To distracted Europe, an exhibition of the kingdom of God. To heathen Europe, it brought education, better laws, and civilization. To reformed Europe, it gave freedom of investigation on all possible subjects. To the islands of the Pacific, and to Africa and other modern mission fields generally, it introduces higher education, higher civilization, and a more spiritual religion. Thus Christianity is the strongest force in all the State to bind the people in all that is good and to make the nation enduring and world-wide in its sympathies. The ministers of our religion have occupied almost every important position in the governments, from the days of Moses until now.

(c.) The subject also involves some remarks on the relation of non-Christian religions to the Chinese government.

The history of China shows that there have been frequent struggles for supremacy between the three religions of China. The religions changed supremacy as often as the prime ministers of England. This state of more or less strife lasted for about 600 years, when reformed Confucianism, under the leadership of the *Sung* philosophers, once more became supreme, and with very slight interruptions has continued supreme to this day. No such educational privileges are granted to Buddhists and Taoists as to Confucianists, and none but Confucianists are allowed to become officers of the State.

(d.) The subject also involves the relation of Christianity to the Chinese government in former times.

From 1288 to 1328 the Roman Catholic Missionary Corvino was well received by the Mongol prince, who ruled China, and he made a large number of converts in the capital.

In 1692 the Emperor issued an edict giving as much liberty to Christianity as to other religions in China. He also gave one of his palaces for a church in Peking. But in 1724 another Emperor issued an edict forbidding Christianity through the Empire and ordering all Europeans to leave the country. Thus fell Jesuitism in China, and Christianity remained forbidden with more or less strictness until 1842.

Enough has been said to show two things. 1. That one of the elements of success in China as elsewhere is that the government shall not continue to persecute. 2. That liberty to propagate Christianity in China was obtained by dealing directly with the rulers.

We now proceed to consider:

I. The attitude of the Chinese government toward Christian missions.

This will appear from the examination of the treaties, regulations, blue books and other sources.

1. Treaties. China has treaties granting toleration of Christianity with ten different nations. Most nations have in their treaties a statement that Christianity aims to do good and therefore, if Christians have property they should be protected. This virtually means liberty through the Empire, and the Chinese do not question that.

2. Regulations. Certain regulations were necessary to carry the treaties into effect. These were five in number.

(a.) An imperial edict was granted, freeing Christians from all contributions towards temples and theatricals, and granting freedom to exercise the Christian religion.

(b.) As the term Tien-chu-kiau had come to designate the Romanists only, the American

brethren thought it well to have a similar edict for the Protestants, who now mostly call themselves Yeh-su-kiau.

(c.) For the convenience of the use of this edict in the provinces, it was published in the form of a proclamation, in 1877.

(d.) Passports are granted to missionaries, but only to the subjects of nations that have a treaty with China.

(e.) When missionaries buy land and build churches in the interior it is necessary that the deeds should contain the phrase "sold for the public use of the Chinese Christian Church." This regulation was made in 1865.

3. The Blue Books. Of these there are 120 published in 1826. Two books of the supplement are devoted to Christian missions. An attempt is made in these books to show how Christianity has corrupted the nation. That Christianity is chargeable with all troubles that have arisen between China and foreign nations. The books end without the slightest acknowledgement of any benefit derived from modern missions. They wish to convince their people that Christian missionaries only come here for mischief, and that the converts are the scum of society. In the face of about a million of taels spent annually for the good of China; in the face of tens of thousand of patients gratuitously healed annually; of the many valuable books translated; of the tens of thousands of young and old taught; of the hundreds saved from death during famine, and of the tombstones of those who have given their lives for the good of China, this collection of obscenities and lies is their version of what we have done for them.

Their chief charges against us may be summed up thus:

(a.) Setting up of innumerable churches independent of the government, fostering what ends in rebellion.

(b.) Interfering with the administration of justice; defending the lawless.

(c.) Assuming official rank.

(d.) Receiving the refuse of China into the churches.

(e.) Mad disrespect towards ancestors.

(f.) Assembling men and women together in the churches, and women teaching.

(g.) Grossest immoralities.

(h.) Corrupt teaching.

(i.) Doing no good.

Let no one think that the opposition is mainly against the Romanists.

4. Other Sources. It is said that it is a law of China that the sacred edict shall be read twice every month in every county through the Empire.

In the regulations regarding the 100 students going to America, there was one which said that every Sabbath-day the mandarins in charge should assemble the students and preach to them the principles of the sacred edict; so that they might honor their sovereign, respect their superiors, and not be entrapped by strange doctrine *i. e.*, Christianity.

Inflammatory proclamations have at various times been published to arouse the people to opposition. In one instance the result was the destruction of eighteen chapels within a few weeks.

In Shanghai a great publishing house sells books at wholesale, containing scandalous reports of Christianity.

There are some instances where mandarins have favored Christianity. In Teintsin the viceroy Li-hung-chang contributes hundreds of taels monthly for the support of a Medical Mission as a benevolent work. Other instances are given where they have rendered valuable assistance in procuring mission premises and aiding in the building of churches and schools for mission work.

(To be continued.)

THE SABBATH RECORDER.

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CORRESPONDING EDITORS.

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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.

EVERY day is a fresh beginning;
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

IT is generally conceded that the last Presidential campaign and election were conducted with much more dignity and freedom from foolish personalities than can be said of any previous campaign for many years. The people have long been tired of the needless exhibitions of animosity and abuse drawn out by these occasions for the expression of the choice of American citizens for their leaders. Let us hope that we have passed forever by these un-American un-Christian, un-civilized methods of conducting political campaigns.

PERHAPS a more frequent change of administration from one political party to another will contribute to this desirable end. Each party will, in turn, be familiar with the management of governmental affairs and will, therefore, be less liable to make serious mistakes; while the people in general will learn to place more confidence in the wisdom, patriotism, and statesmanship of their political opponents, and therefore be less apprehensive of revolution and ruin as the result of change of administration. The four years in which Grover Cleveland was the Chief Magistrate of our nation allayed many fears, and greatly increased the confidence of some timid souls in the stability of our government and the still grander destiny before it, in spite of seemingly adverse political changes.

SINCE "the avalanch of the last election, it has been a matter of surprise to foreigners, and of satisfaction to true Americans, to witness the graceful submission of the defeated parties. This is the true American idea, the avowed policy of the great political parties. Majorities must rule, and therefore minorities must submit. The incoming administration should be supported just as loyally and respectfully by those who were defeated in the election as by the victors. All parties now speak kindly of Blaine and Lamar, and seem to vie with each other in seeking out their noble characteristics. How much better would it be if the same policy prevailed during the life and services of our great statesmen.

THE many friends of Mr. and Mrs. Randolph, and our China Mission, will read with sorrow the following extract from a private letter received by friends from Mr. Randolph a few days since. The letter was written five days from the writing of that cheerful letter by Mrs. Randolph, and published in the RECORDER of Jan. 26th. She was laid upon a bed of sickness, and the care of her eighteen boys left to other hands for a time. And while we earnestly hope that ere this she is better, these lines will help us to realize how much our faithful missionaries, so far away, need our constant

sympathy, and our daily prayers to God for his protection:

SHANGHAI, China, Jan. 5, 1893.

I would now write you a good long letter, but can only be spared a little while from our darling Lucy's bedside. She was stricken down the 19th of December with a fever running about the temperature of 105°. It was so peculiar that for some days it was uncertain whether it was a case of small pox, cerebro-spinal meningitis, brain fever, or typhoid fever. It proved to be a severe case of typhoid. Happily there has nothing unfavorable set in so far, and the disease is rapidly running its course. There have many earnest prayers of both natives and foreigners gone up from this great city in her behalf. I was away on an itinerating trip and did not get home until the fourth day. It seemed then that the good Father had directed my every step, and also the messages' flight, for I would have been detained away much longer. With full trust in God I have been hopeful every hour since the shock of the first few hours passed off. We feel she is improving now and will soon be herself again. She has been just the best sick person you ever saw. After my return we removed her to the mission home. Miss Burdick and Dr. Swinney have been a constant comfort.

LOOK on the map of the world, about due west from Central Mexico, just below the Tropic of Cancer, and see where the Hawaiian (or Sandwich) Islands are located. Then you will understand the annexation question better. Geographically these islands of the Pacific are of much more consequence to the United States than to any other nation. It is evidently the choice of the most intelligent people there—both native and foreign—to come under the rule and protection of our government. In the interests of good order and good government, let them come in.

THERE are several very encouraging indications of a more healthful condition in the list of subscribers to the SABBATH RECORDER; among which we mention, first, the general satisfaction with the new plan of not allowing more than one year's indebtedness to accumulate. People generally seem to accept this plan as an improvement, and we confidently believe it will save much embarrassment to both subscribers and publishers. Second, another hopeful feature is the fact that the Woman's Executive Board is taking hold of the work of increasing the subscription list by making a persistent and systematic effort to place the RECORDER in every Seventh-day Baptist family. The details of this plan will be made known to the various auxiliary and aid societies in the several churches. We earnestly request all Ladies' Societies to give their most hearty support to the measure as soon as their attention is called to the details of the plan. The list should increase very perceptibly during the year from this source. No Seventh-day Baptist family, or isolated Sabbath-keeper, can afford to be without the regular weekly visits of the RECORDER. When received it should be carefully read and preserved for future reference.

IT is very common for men to place great emphasis on present duties, and especially such as have been carefully studied until their importance seems to overshadow all else. Sometimes these duties are magnified, as to their relative weight, and we say of them there were never greater questions waiting solution, never graver responsibilities. Sometimes those statements are true and sometimes quite overdrawn. Without desiring to be considered an alarmist, or in danger of overestimating the magnitude of certain duties now crowding in upon the Seventh-day Baptist denomination, we venture the statement that there has never been a time in our history so nearly approaching a crisis as

the present; never a time when so many and so grave questions were waiting solution; when right decisions would be more helpful or serious mistakes more fatal. It is as true of bodies of men as of individuals that:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Among the questions now imminent, we mention the choice of a president for Alfred University, and the better equipment and endowment of several of the departments; the filling of the vacant editorial chair in our Publishing House, and the more loyal and liberal support of all our publishing interests; the prompt and permanent response to calls for pastoral and evangelical work among our feeble churches; and to the question of retrenchment and retreat, or reinforcement and advance in Sabbath Reform, there should be but one voice from our people and that in the language of the Lord to Moses, "Speak unto the children of Israel that they go forward!" These problems and others closely allied to them appeal mainly to us as a people, for solution. God will hold us responsible for wise answers. While we are to unite with all good people in the maintenance of good government, through the suppression of the rum traffic, the encouragement of religious liberty, and social purity, the advancement of education and universal evangelization, we must not forget that we have special home duties that are of a very sacred character and demand our first and our best energies. We are very hopeful, and believe that in these various lines of work there will be greater unanimity of effort and larger sacrifices made. Let the example of Nehemiah in his earnest pleading with the Lord, and the satisfactory answer given, be for our encouragement. We urge upon all who read the RECORDER the duty of earnest, importunate prayer for divine guidance, and of prompt conscientious Christian activity as our part toward answering our prayers.

THE *Constitution*, of Atlanta, Ga., takes a broad and intelligent view of the Hawaiian annexation question. Party lines must be entirely set aside, and only the results for good or evil, now and for years to follow, should be considered in the final settlement of this knock at the door of our nation. It says:

It is no party question—it is a matter of business. We want naval and coaling stations, and we want to extend and strengthen the institutions and the influence of our republic until they will make this Western Hemisphere forever secure against the aggressive and robber-like policy of monarchical Europe.

THE sin of unbelief was so great in our Saviour's time as to call forth his severest rebukes. At one time "he did not many mighty works there because of their unbelief." At another, "he marveled because of their unbelief." On another occasion he "upbraided them with their unbelief." And these instances are found among his disciples, the *believers*, those who lived in the burning light of his godly life, who had witnessed his miracles and were familiar with the prophecies concerning the Messiah and his kingdom. It is no wonder that he was led to exclaim, "O fools and slow of heart to believe all that the prophets have spoken," to the two disciples with whom he conversed while on their way to Emmaus the morning after the resurrection. Probably all of these disciples thought themselves believers. They were doubtless shocked and grieved at the pointed

charge of unbelief. Without doubt the sin of unbelief is as common and as hateful in the eye of the Saviour to-day as it was then. Many people call themselves believers. They profess to take the Word of God as the man of their counsel. In theory, it is the Bible and the Bible only. They are zealous advocates of its inspiration and divine authority. They agree that its doctrines and precepts must be taken as the rule of faith and practice. They are astounded at the presumptuous heresy of Dr. Briggs and Dr. Smith because they have had the courage to declare their convictions contrary to some of the generally received notions concerning the authorship and perhaps the authenticity of certain books or portions of the Old and New Testaments. Surely these heresy hunters who have followed the trail of these renowned scholars with such a keen scent, and have reasserted their faith in the unchanged and unchangeable Word of God with so much emphasis, would be greatly surprised to find themselves classed among unbelievers. But let the test be applied to them. Set the Bible before them as their only rule of faith and practice. For example, ask them for their opinion of the fourth commandment. They will, in thousands of instances, answer, "I know that the Bible teaches the doctrine of the Seventh-day Sabbath. There is no scripture for any other day. But I do not believe it makes any difference." The Bible says it does make a difference. Many believe it does not. They are so far unbelievers. To them this particular command is therefore unimportant. It might have been omitted without harm. It is no better than some of the passages the learned scholars have deemed interpolations and errors. In setting this aside, in what essential do these heresy hunters differ from those whom they are pursuing and endeavoring to silence as authorized teachers of the Word? Mark, we are making no apology for any errors in judgment or in fact on the part of the teachers of the "new theology." The merits or demerits of their views are not now under consideration. We only wish to emphasize the danger of that lurking unbelief which may be found to the surprise of even its possessors, where it is unsuspected; and to urge our Saviour's caution, "Let him that is without sin cast the first stone."

[From L. C. Randolph.]

In the issue of Feb. 2d we offered to our readers some introductory remarks on a matter which, not on account of its intrinsic importance, but by reason of the principles involved, has been stirring our nation to its center. We sketched the forces working for and against the Sunday closing of the World's Fair, and asked where the Seventh-day Baptist camp should be pitched. We found that the present question is not whether Sunday is the Sabbath, or whether, supposing it is, the Fair grounds is a good place for a Christian to spend it; or even altogether whether the Fair would be better open or closed. The question which we did consider to be of pressing importance just now we promised to ask in the next issue of the RECORDER, and to attempt its answer.

That question is: What should Congress do about it? The question is short, our answer is shorter: Let it alone. Inasmuch as the lawmakers have done something about it, the answer might be put: Repeal the action already taken.

The reader no doubt shares our profound conviction that religious legislation is wrong. If he shall go with us further in finding that the Sunday closing amendment of Congress was

religious legislation, he must render to the question above the reply which has already been given.

Jesus Christ said, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight." He said—not that his kingdom was not *in* the world,—but that it was not *of* the world. It was of a nature entirely different from the world. Its place was in the hearts of men, and it must not be advanced by worldly means. He told Peter to put up his sword into his sheath, and here he explains the reason—because his kingdom was "not of this world." The weapons which his followers were to use in advancing his kingdom were solely the weapons of the Spirit.

For long, dark centuries of the Christian Church that truth lay completely buried under the heel of a religious despotism,—and with what birth-pangs has it been born again into the light! By the memory of Luther, of Ridley and Latimer, and Roger Williams, let us not go backward.

Religious legislation is opposed to the constitution of our national rights, to the Constitution of these United States, to the progress of mankind, and to the precepts of our Lord Jesus Christ. It would hardly seem that time need be spent in proving these propositions to the readers of the SABBATH RECORDER. The world has been too long struggling for religious liberty to sell it now.

Because we are opposed to religious legislation we are opposed to Sunday laws—not because they are Sunday laws,—Saturday laws would be just as bad. If the Jews and Seventh-day Baptists and Seventh-day Adventists had the power and the disposition to combine and force all citizens of Illinois to observe the seventh day we would go to Springfield and fight them, though we stood among infidels and scoffers. If you can frame a law which will protect religious people from unnecessary disturbance on Sunday, and *do nothing more*, no one need object. But such a law was never devised. There is said to be a Sunday law in this State which exempts from its penalty people who conscientiously observe some other day. To be a just law it should exempt everybody—and practically it does. If it did not it would not be endured.

What is a government for, anyway? Is it to make people good? No. Its purpose is to secure to its citizens the enjoyment of their rights. It is to protect the weak from oppression and wrong. The State has the right to say to the saloon-keeper: "You must not sell whisky to your neighbor." Why? Not because the State proposes to compel the neighbor to be temperate and virtuous, but because the whisky makes him a menace to society. It makes him a murderer, a libertine, and a brute. His wife calls for protection. His children cry for protection. His neighbors claim protection. Much less is the State authorized to regulate a man's religion. It seems difficult for us to rid ourselves of the lurking idea that it is the business of government to preserve a paternal guardianship over a man's conscience. The only government which ever had a right to do that—or ever will—is God's government. Civil organization was not ordained for the purpose of reforming people. You can't make men religious by law. No government ever tried it without defeating the very ends which it was trying to gain.

However much a man may wrong God, civil government has no right to interfere. God will attend to that. It is only when a man wrongs

his fellow-man that civil government must come in to protect its citizens. The State has nothing to do with the first four commandments of the Decalogue. Here is a man who goes about the country telling young men that there is no God, and leading them astray. Here is a man who is corrupting a community by his influence in taking the name of God in vain. Here is a man who desecrates the day which the Christians of the community hold sacred. These men are bad examples for our children. If we had the power what an impulse would arise within us to say, "You *must stop*, or we will punish you." But Jesus Christ instructs his followers to have recourse to no such methods. These men are responsible to God alone for the relations which they hold toward him. Whatever the temporary advantage gained, great harm must ultimately come from interfering.

Americans generally have come to consider this as sound doctrine; but when we come to apply it to the Sunday closing amendment of Congress, two vague doubts arise in the way. One is whether it was not the *duty* of Congress to decide the Sunday question, the Fair bearing the national stamp. The other is whether the amendment was necessarily religious legislation. For some time the writer, in his desire to consider the question with absolute fairness, entertained these doubts. In his mind the first is met by two simple considerations. The entire management of the Fair properly belonged to the regularly appointed officials. No one thought of looking to Congress for a decision of this question until the religious people in despair of winning their point in any other way, turned toward Washington as a last resort. Again, it seems to be the general disposition of the spokesmen of Sunday closing to admit that it would *not* have been proper for Congress to have *commanded* the Exposition to close on Sunday; but that to make a provisional appropriation was quite right. It is enough to say that Congress went out of its way to touch a question which was not in its province.

But was this religious legislation? In order to answer such a question we always need to consider these things: (1) the probable effect of the legislation and the conditions which call for it; (2) the evident purpose and motive of the legislators; (3) the forces brought to bear to secure the legislation. The investigation of these weighty matters will be taken up in the next issue of the SABBATH RECORDER. All may not agree with what we have said and what we shall yet say; but we do profoundly believe that the matters of vital moment are wrapped up in this question which is so stirring America. We want our words to be passed through the hot crucible of criticism. If they will not stand the test, let them fall to the ground; but if they are the words of truth and soberness, let every Seventh-day Baptist be awake to their importance.

In the issue of February 2d, the cold type makes us speak of Bro. P. A. Burdick's address in Willard Hall as "earnest and poetical," when it should have read "earnest and practical."

THE roll of Negroes who met their death during the past year at the hands of infuriated mobs was so large as to claim wide attention before the bar of public opinion. Numerous scathing editorials have appeared in Northern papers, condemning the growing practice. Certainly the power of Judge Lynch in certain

(Continued on page 109.)

YOUNG PEOPLE'S WORK.

HER LINES IN MY BOOK.

I have a book wherein who gave it wrote
Six lines to ask its welcome, and to say
She sang in them her own heart's tender note—
The one unseen, unwritten, welcome lay.

And I can never open that rare book
But first I pause, as at a garden door,
And on that page as on a flower look,
Whose scent at entrance makes the garden poor.
—EDWIN R. CHAMPLIN, in *Jan. Current Topics*.

Current Topics is "a new magazine with a new idea, designed for a new field, published at a new price." While it claims to be "the outcome of a purely voluntary movement," and asserts that it is not "an official publication," yet it says that there will be at all times an undercurrent of the University of Chicago." It also states that "the World's Fair will receive the attention it deserves," that "poetry and fiction of high grade will find place," and that "each number will contain contributions from distinguished persons on subjects of universal importance." It aims to give "more matter of high general interest than can elsewhere be found for the same price."

Our young people who are interested in good literature and higher education will certainly be well repaid for the dollar invested in a year's subscription to this monthly magazine, published at 1025 Masonic Temple, Chicago. One of the pleasant features of the first number from which the lines above are taken is a novelle (the *Wolfsbane I-III*), by Edwin H. Lewis, who, as well as Mr. Champlin, is one of the regular contributors.

Perhaps the most valuable article in this number is that by Hermann VonHolst, Ph. D., who is the head Professor of History in the University. It is an interesting and masterly treatment of the question, "The Need of Universities in the United States."

INTER-COLLEGIATE CHRISTIAN ASSOCIATION CONVENTION IN CHICAGO.

ROSE W. PALMBURG.

PART II.

After a recess we listened to five-minute addresses in the form of pleas, by four gentlemen, natives of the countries for which they spoke. I could not pronounce their names, much less spell them. The first was a Japanese; in this country for the second time, taking a post-graduate course at one of the theological seminaries. He believed that all heathen souls had a longing for something better, and gave his own experience in testimony of it.

He had been educated in the Chinese schools and Confucian doctrine. He was taught nothing about God, but that there was a heaven for the good. He said that he tried to be a good boy but failed so often because he had no help. At last he found a Bible, but for a long time there was no one to explain it to him. When he went back to his own country and preached his first sermon he found hundreds who were glad and anxious to hear him.

Then a Persian told about the needs of his country, and the progress of the work there.

A Bulgarian, in a manner that showed the tender love he bore for his people, told of their condition. He reminded us that it was from there that the cry, "Come over into Macedonia and help us," first came. He claimed that the Christianity of America could be traced directly back to his country, and now they were again pleading for help.

The last, an Armenian, said that if "Bulgaria

gave Christianity to America, Turkey gave it to the whole world." And in a few very earnest words he appealed for help in Turkey.

Miss Jenny T. Martin, the State Secretary of the Y. W. C. A., gave us a beautiful talk on the Condition of Women in Heathen Lands. She related one of Olive Schreiner's dreams, in which she saw a woman lying prone on a desert with a great burden on her back, so heavy that she could not so much as raise her head. Some distance from her lay a man, who was bound to her by cords. Then she saw that the burden on the woman's back had become loosened, but the woman did not realize at first that she could get up. After a time she raised her head slightly, and then, little by little, her whole body, till she stood up straight. Then the man began to rise and the cord seemed to hurt him, but he soon was able to walk to the side of the woman, and together they went out to the work of life.

It is a beautiful story, illustrating the elevating influence of Christianity, on woman first and through her on man. Miss Martin closed with a strong appeal for help for the women in heathen lands.

The convention closed with a very touching talk from Mr. Keller, Secretary of the Student Volunteer Movement. His subject was Paganism. I never saw any one who seemed to be more completely consecrated to the work than Mr. Keller. He plead for workers, for volunteers, and for those who could not go, to help send others. He told the story of Mr. Hamilton, of Scotland, who, on \$350 a year, managed to use \$100 a year for missions, and when a call came for extra effort, he had \$1,000 saved which he immediately brought forward as an offering. Then with tears in his eyes, and a trembling voice, he told us of a student who came to him a few days before, saying that he wanted to do something for the work, but he had no money. He had won a gold medal in an athletic contest, and he wished Mr. Keller to take that and use it as he could.

As the speaker drew the beautiful prize from his pocket, there were tears in many eyes, and many, I am sure, resolved to give up more for the purpose of spreading the gospel abroad to "the people that sit in darkness."

PRESIDENT'S LETTER.

I once made a journey of nearly seven hundred miles to attend one of our Associations. I was unable to leave home in time to be present the first day of the Association. A heavy rain storm came on and continued until when, within one hundred miles of my destination, the track was so badly washed for a distance of ten miles that all the trains were suspended for thirty hours. As the rail road hands continued pounding bags of sand under the inundated track we hoped that every hour of delay would be our last. We were side-tracked at a village of some more than a hundred inhabitants. There were several small stores and two hotels. As the back end of the train stood in the water, our only exit was through the baggage car, to the tender.

This train load of humanity had, as usual, its characters: The traveling men, the farmer, the Yankee. The Yankee displeased the baggage man who then, of course, locked us out of his car, and so cut off all communication. It came meal time, the dining car ran short of provisions, people became anxious to go to the hotels. We got the train boys to help bring ties and plank, and build a bridge to the cars.

The first day passed, night came, we slept in our seats. Some of us, to give room for mothers

and babes, left the chair car and went farther front, and stayed, not slept, for four American boys made most of the night hideous, with gambling and drinking. There was noticeable among the passengers a German woman with a babe, and a Polack boy who seemed to have nothing to eat.

I tried to read, the second time through, the Minutes of our last General Conference, and National Christian Endeavor Convention, and all else in my grip. I thought of the Association I was losing, of the time and expense; what a fool I was not to return home. Then I said I never turn back unless I am wrong. God can make a victory out of what seems the greatest defeat. I prayed for the Association.

The four boys who were gambling still cursed, and the child cried. I saw two pictures of gaunt famine. One of physical want—of the mother and the boy, and we in a land of plenty; the other of spiritual famine—those four boys, did they know that Christ died for them? I first tried to pass by on the other side, not see and hear, but I could not; there is no credit due me, I tried. I concluded God would never answer prayer which I could. But how could I find the needs and relieve those who could neither talk or understand a word of English, the railroad company would look after them. How can I talk to those boys of Christ to any purpose? I thought it easier to draw blood than tears.

I resolved by the grace of God I would act the man once if never again. I went straight to the boys, stood and watched them play, well knowing that lecturing would not work on them. I said, Boys do you know whether those two people have had any thing to eat while we have been here water-bound? Can any of you talk German or Polish? Gambling was forgotten. They too had noticed their destitution and felt guilty. One of them could talk a little German. He interviewed the mother, found she had been a month in journeying from her native land to join her husband in Denver; was a woman of education, was out of money and food; her child was sick. They then searched the train for a Polish interpreter. One was found, an elderly man, a farmer, not a Christian, because the church did not know him when he was poor. He believed in it, his wife had died a Christian.

Then followed such hospitality at the hands of those boys and rough men as I seldom ever saw, they gave the remainder of their luncheon and then bought more and gave. There were few if any dry eyes in the car. Then was the time to talk of Christ, and of what he had done for us. They confessed and regretted their wayward lives and resolved to lead different ones. This is the nearest I ever came to organizing a floating Christian Endeavor Society. Before we parted we saw the needy taken to the dining car and given a warm supper, and the spirit of the Master had well nigh taken possession of all. This seeming defeat was God's victory, and my preparation for the revival which broke out during Young People's hour in the North Western Association of 1891. Truly it is more blessed to give than to receive. Why can we not see it?
E. B. SAUNDERS.

PETER'S VISIT TO LYDDA, JOPPA, AND CESAREA.

BY W. D. THOMAS.

Read at the Quarterly Review of the Milton Sabbath-school, Dec. 24, 1892.

Of all histories, that of God's people is the greatest. No period in that history is more wonderful and instructive than that contained in the Acts of the Apostles. At least so it

seemed to St. Luke, the writer of this book. In order to understand it we must always keep in mind the purpose of the writer and the standpoint from which he viewed the events he recorded. For no history ever was written with a more definite purpose and held more closely to its aim. No historian ever wrote from a truer point of view of the facts of his history. Each part has its intended bearing as to fact and order of statement upon the others, and the whole. It is like a drama in which is shown the divine-human action in the development of the Christian Church. The apostles, but of them mainly Peter and Paul, are the actors, the beginning of action of the play is the divine-human Lord ascending to the seat of power at the right hand of God, and his sending of that power upon his chosen human agents, the apostles, and the climax is Paul in Rome. But what was Rome? The political center of the Gentile world, to which "all roads led," and from which should be sent the influence of the gospel of Christ.

The aim, then, of Luke was first, but not chiefly, to show how a church of Jewish Christians was planted in Jerusalem, and this as preliminary and necessary to the main purpose, which was to set forth the growth, in that church and others afterwards formed, of the idea of perfect salvation by faith in Christ for every human soul, both Jew and Gentile, and the beginning of the realization of that idea in the missionary journeys of Paul, which finally brought him to Rome. As Luke was himself a Gentile, and a physician, as his gospel is the gospel of a progressive Christianity, of the Good Physician and Saviour of mankind, so his Acts are the acts of a progressive church and of divinely led missionaries, whose field was the whole wide world. While therefore the record of each of the particular events of the narrative is complete in itself, and has its special lesson, spiritual and practical, for the individual Christian and the church, each event must be studied in its relation to the others and to the whole.

In the apostolic visitation of Peter there were three main incidents, with their effects clearly stated: First, was the healing of Æneas, and this effected the conversion of all who saw him; Second, was the bringing of Dorcas back to life, with a like result, at Joppa. These two incidents brought Peter into a situation convenient for the third one, his visit to Cornelius, which was chief in importance because of the truth it taught the apostle, and through him, the church, that Christ's kingdom was not circumscribed by the limits of the Jewish race. In this story of Cornelius are some important points to be noticed. The absolute certainty that God's hand was in the whole matter was made clear and impressed upon Peter and the others by the following facts: Cornelius, in a vision in the daytime, saw an angel of God, who told him what to do; Peter, in a trance at noonday, saw a vessel which came from heaven and returned to heaven; he recognized the voice that spoke, as the Lord's, and it spoke three times; "The Spirit said, Behold, three men seek thee; go with them; I have sent them;" while he was speaking to Cornelius and his friends the Holy Ghost came upon them.

Each step in the progress of the experience through which Peter passed in order to learn the truth, which the Holy Spirit taught him, and the church, prepared him for the next, and these steps were marked by words and acts: "What God hath cleansed call not thou unclean;" he goes from Joppa to Cesarea in the

company of two Gentiles; he enters the Roman's house and hears his story; he saw Gentiles converted and endued with divine power; and when his brethren at Jerusalem heard all the facts they caught the inspiration of the new truth and glorified God, saying, "Then hath God unto the Gentiles also granted repentance unto life." So it is shown that the primitive church grew in two ways, in numbers and in the apprehension of truth. The conversion of Cornelius marks a period of growth in both these ways. The preaching of Philip to the Samaritans and the Ethiopian, and the conversion of Saul, opened the way to it. About all Judea had now heard the word. New workers came to the front, new fields were entered, and after this new labors and experiences increased again the number of believers, and culminated in the Apostolic Council in the announcement of another new step in apprehension of truth.

OUR MIRROR.

—It was a great pleasure to the Hammond Society to have the Rev. and Mrs. D. H. Davis with them Jan. 28th. In accordance with the topic, Mr. Davis gave an excellent talk on the importance of small things, and the young people, as well as their elders, felt greatly cheered and helped by their visit. The Society, though numbering but fifteen, is composed of earnest workers, and the weekly prayer-meeting is a source of much strength for the daily duties of its members.

—We do not want the societies to wait for special invitation to send items to the Mirror, but to feel that its success is dependent on their interest in its welfare. Please report frequently what you are doing.

—We heard a few days since of a little girl in one of our most active Junior societies who begged to lead the prayer-meeting, and cried when she was denied. When it was explained to her that the leader would be expected to read a chapter from the Bible, and she could not do that, she said, "I will bring my mamma along and she can read the chapter, and I can pray." Does this prove to be the easiest part of God's service for our older endeavorers?

—The Walworth Y. P. S. C. E. held a missionary meeting Endeavor Day, at which the following programme was presented: Singing from Gospel Songs No. 6, prayer by the pastor, music by male quartet, selections from the Golden Rule—Life of Father Endeavor Clarke, Work and the Singing in Australia, and F. E. Clarke's visit to China—were read by members. A paper was presented by Mrs. Lettie Greene, on our work as a denomination in China, after which the pastor gave a talk on home missions. The thank-offering collection at the close amounted to \$3 01.

—The Friday evening meeting of the Milton Church was replaced Feb. 3d by a missionary concert in charge of the C. E. Society, the pastor being in Chicago to assist in the ordination of L. C. Randolph. The evening was spent with the home mission field in the North-West. A large map had been prepared showing the location of all our churches in the several States, together with that of our scattered people, and representatives of the different States gave short accounts of the organization of each church, its growth and accessory services, giving quite a fund of information regarding the work in the North-west. Part of the music was furnished by the members of the Junior Society, and some other exercises had been prepared by the

children, but owing to the severity of the weather they were unable to be present. A short prayer and praise service followed the programme, in which almost every one present took some part.

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 IX.—READING THE LAW.

For Sabbath-day, Feb. 25, 1893.

SCRIPTURE LESSON.—Neh. 8: 1-12.

GOLDEN TEXT.—Open thou mine eyes, that I may behold wondrous things out of thy law.—Psa. 119 : 18.

INTRODUCTION.—Following the rebuilding of the wall were sundry reforms instituted by Nehemiah. He would not be chargeable unto the people, as former governors had been. On the contrary, he fed many of the Jews at his own expense. Sanballat, Tobiah, and Geshen, continued their hostility and crafty proceedings. Hanani is made an overseer. A register of the genealogy of the returned captives is made. The rebuilding of the walls is not their only or best defense, their inner life is of greater importance, hence a series of revival meetings are begun by Ezra the scribe. Our lesson introduces us to one of these scenes.

EXPLANATORY NOTES.—v. 1. "Gathered . . . together as one man." Hungry for the word, they left their work to attend to the interests of their souls. "Water gate." Either a gate of the city wall or a piercing of the temple area. "They spake unto Ezra." Choosing him for their leader in the study of the Word. "Scribe." One who copies the law and teaches it. "Books of the law." Pentateuch, or five books of Moses, containing the moral and ceremonial code. "The Lord had commanded." Israel to obey. v. 2. "The priest." Priest as well as scribe. "Brought the law." A parchment, costly and difficult for every family to obtain. "Men and women." Both need the instruction given. "Hear with understanding." Children as well who could get some idea of its meaning. "First day, seventh month." A "holy convocation," and special Sabbath. Lev. 23 : 24. About the last of our September. v. 3. "He read from morning until midday." About six hours, varied by explanations. "Ears were attentive." Fixed on the contents of the wonderful book. The luxurious living of these times tends to apathy and indifference to serious, solid matter. Wandering thoughts during divine worship are too common. v. 4. "Pulpit of wood." Elevated platform where all could see, "for he was above all the people" (verse 5). "Beside him stood Mitthiah." Six assistants were on his right hand and seven on his left. Possibly priests. Neh. 12 : 7. v. 5. "All the people stood up." Reverently and out of respect to the reader; when teachers explained or taught, then all sat down according to custom. v. 6. "Blessed the Lord." An opening service of prayer and praise, the people responding "Amen, Amen." Let it be so. An idea of acceptance of the word as true. "Lifting up their hands." Appealing unto God. "Bowed their heads and worshipped." Assumed an attitude of humble prayer. v. 7. "Jeshua . . . and the Levites." These and other Levites. "Caused to understand." Explained it at intervals in reading. "Stood in their places." Staid where they were throughout the service. v. 8. "Read . . . distinctly." It could be heard clearly, plainly. "Gave the sense." So as to be understood. Gave an explanation to obscure passages or words. "Caused to understand the reading." The circumstances in which some parts had been written would not be understood by all, so all the particulars and literal meaning were made known to the people. All people need friendly

aid in studying God's Word. Do not despise helps, yet be careful to use your own judgment. v. 9. "The Tirthatha." A reverential title for governor, the ordinary word being *pechah*. "Mourn not." It is a feast of joy and gladness, mourning is not appropriate. They saw by the word read that they had been great transgressors and were condemned by the law, hence their sorrow and mourning. "The people wept." O to see a sinner in these days weep in humble repentance! God's Word, applied by the Spirit, when people are anxious to know his holy will, convinces mightily of sin. People who seldom read or hear read the law of God feel comparatively good, but measured by the divine standard, they see a stained character, an unworthy life. v. 10. "Go your way." To remember, as is your custom on this feast day, the poor and the absent ones. Duet. 16: 11, 12. This joy is not carnal or worldly pleasure, but joy in the care of our Father, fitting men for service. "Send portions." Share with those less favored the bounties of heaven. Looking with hope to the future they still the expressions of grief (v. 11), and rejoicing that they now understood God's law (v. 12), they go their way to do duty as made known to them. The result of all this instruction was renewal of their holy covenant to keep the Sabbath and all the law, the feasts, pay their tithes and bring in their offerings.

LEADING THOUGHT.—Devout, reverent attention to God's Word prepares the mind for its understanding, and gives the Spirit opportunity to work.

SUGGESTED THOUGHTS.—Bible study and worship are indispensable to the Christian life. Worship makes impressions deeper and more lasting. There must be forms of worship. Also the spirit of worship. The right use of worldly things as God's gifts brings joy. An evil life will cease to study God's Word. To study the Word honestly will reform an evil life. The public assembly increases interest in spiritual things, begets zeal, brings help from many sources, and instructs all. The study of the word is duty, and more; it is a great privilege. Take the children to church as soon as possible. Understand as well as read the Word. Compare verse with verse, chapter with chapter. Never go on a journey without your guide-book, the Bible. It is not only the duty of the preacher to give the sense of Scripture, but of the people to reverently listen and apply to their own hearts.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Feb. 19th.)

SENDING PORTIONS TO OTHERS. What have we sent? Neh. 8: 10, Acts 3: 5-9.

To hear, know, accept, obey and love the truth of God produces remarkable effects upon men. A new convert's first wish, in gratitude to the giver of his joys and blessings, is to make known to others the source of life and peace.

"Then will I tell to others 'round,
What a dear Saviour I have found."

The effect is to make him love others as himself, to look after the unfortunate, needy ones and impart to them comfort and joy, and supply their temporal wants as far as possible.

The Christian knows that he is only a steward of the Lord, that what he has belongs to God and is placed in his hands with the command: "Occupy 'till I come." The Father of the needy is the same Father we worship, and who supplies our wants. This being so, we recognize them as our brothers and our hearts go out in love for them, and if they have had nothing prepared for them we must share our portions with them. If it be not in temporal things, then surely in spiritual things we may minister unto them. "Silver and gold have I none, but such as I have [of spiritual things] give I unto thee" in Jesus' name. And here again comes in our great missionary work, "Go ye into all the world and preach the gospel to every creature." Send this blessed portion to the heathen, "for whom nothing is prepared." Salvation is prepared but they need to hear of it. "What have we sent?"

SCRIPTURE REFERENCES.

1. The two days of Purim. Esther 9: 17-22.
2. The feast of weeks. Deut. 16: 9-12.
3. Liberality of the apostolic churches. 1 Cor. 16: 1-3.
4. Rejoicing during woe. Rev. 11: 6-10.
5. God's gift to men. John 3: 16, Rom. 5: 8, 1 John 4: 9.

—SOME things have been said about the duties and responsibilities of superintendents; about the general oversight they have. Here is something from C. R. Blackall that need not

make us "red in the face." We superintendents are a clever sort of people:

"That is a good idea about the superintendent being 'the main-spring of the school'; it suggests that he does well to keep himself a little more out of sight than is sometimes the case. We have to *open* a watch case to find its main-spring, and we never would discover it by the noise it makes. Be sure that a superintendent who bustles about as if with a badge on his coat labeling him as the 'main-spring' will not have the best and truest success. By all means *be* the main-spring, but do not give anybody reason to think that you so regard yourself. Main-springs sometimes get out of order and fail of their purpose, hence have to be displaced. The application is obvious."

—THE success of our schools cannot depend altogether upon methods, rules, or regulations. These are proper but will be little thought of when the spirit is right, and the members are imbued with the one desire to do all for the Master's glory. It is good not to "get into the ruts," but vary the order of exercises, and yet there is no need of sensational methods in order to keep up the interest. The indwelling of the Holy Spirit will create more interest and cause more cheerful response to each call to duty than mere dependence upon ritual and method. If superintendent and teachers live close to Christ, catch his spirit and manner, it will become contagious, and things will move on happily all the time.

—SCHOLARS, you have before now said something about teachers winning the love of the pupils. Did you ever think of winning the love of the teacher, not by clamoring for a change, fawning upon them, or glossing their faults, but by the observance of true Christian courtesy and interest? You did not intend to be selfish and impolite and ungentlemanly or unwomanly when you kept whispering and giggling and were so inattentive during class exercise. You were simply in "good spirits," as you put it. You were at heart kind, and respected your teacher, and had no intention of diverting the attention of other classes from their recitations. But you did, and it made your teacher discouraged and sad, and she went home perhaps to cry over it, and say to some one, "I can't teach that class much longer, they pay no attention to the lesson and are very discourteous." Please do not so. You will regret it sometime and wonder how you could have been so selfish and inconsiderate. "Do unto others," etc., you know the Golden Rule.

—"DON'T." We get tired of hearing it, but it comes very handy to say it often. For instance: Don't nominate officers and committees and make other motions and do other things just as though the school were your private property, or you possessed the wisdom of the body. Consider the highest good of the school and let every measure on that line be the action of the body. Suggest kindly, abide willingly by the popular vote. Select officers for their fitness and not because they may be *your* favorites.

ANNOUNCEMENT.

The undersigned wish to announce that they are no longer officially connected with the Seamen's Mission, the "New Mizpah," at 509 Hudson street, New York City, and that in the future all remittances for, and all inquiries concerning, the Mission should be addressed to Mrs. J. G. Burdick, at the address given above, for the Mission.

As frequent accounts of the work done have

appeared in the columns of the RECORDER, it is unnecessary to say any thing here further than that the interest among the seamen concerning the efforts made in their behalf seems to be rapidly growing and fully justifies the wisdom of such work.

We bespeak the continued sympathy and hearty co-operation and financial support of our people for this work.

Herewith is appended the report of the Treasurer. Many contributions made to Mrs. Burdick for the running expenses of the Mission are not included in this report.

CORLISS F. RANDOLPH.
C. C. CHIPMAN.

C. C. CHIPMAN, Treasurer,

In account with

THE SEAMEN'S READING ROOM.

DR.

To cash received previous to Feb. 1, 1893, as follows:	
Sabbath-school, Ashaway, R. I.	\$22 25
Other sources	12 40— 34 65
Ladies' Aid Society, Westerly, R. I.	22 88
Other sources	8 40— 81 28
Friends, Waterford, Conn.	6 80
" New York City, N. Y.	19 19
Y. P. S. C. E., Plainfield, N. J.	50 80
Friends, New Market, N. J.	3 80
Leonardsville Society, Leonardsville, N. Y.	26 55
King's Daughters, Adams Centre, N. Y.	45 51
Y. P. S. C. E., Alfred Centre, N. Y.	28 00
Other sources	6 70— 34 70
Friends, Milton, Wis.	2 00
King's Daughters, Nortonville, Kansas	6 00
Other sources	12 10— 18 10
Friends, Shanghai, China	5 00
Other localities, principally from isolated Sabbath keepers	88 48
	\$ 360 64

CR.

Cash paid out as follows:

Miss A. McAnulty, 509 Hudson St., New York City, rent for room, 10 months from May 1, 1892 to March 1, 1893	300 00
For fixtures, and toward running expense of Mission	40 88
Treasurer, Stationery, postage, etc.	2 51
Balance paid to Mrs. J. G. Burdick, Feb. 1, 1893	17 25
	\$ 360 64

E. & O. E.

C. C. CHIPMAN, Treasurer.

116 W. 63D ST., NEW YORK CITY, Feb. 1, 1893.

We have examined the above report, compared it with vouchers, and found it correct.

A. L. LANGWORTHY, } Auditors.
C. E. BENTON, }

NEW YORK CITY, Feb. 1, 1893.

HOME NEWS.

New York.

ADAMS CENTRE.—The following Adams Centre item is clipped from the *Jefferson County Journal*:

The reception and donation at the Seventh-day Baptist church last Thursday evening was one of the largest social gatherings ever held in this place. The receipts for the benefit of Rev. A. B. Prentice and family were \$107 45. Mr. Prentice has served this church as its pastor for more than 24 years, and he may well feel much pleasure and satisfaction in such a demonstration of regard from so many of his long time friends.

Rhode Island.

WESTERLY.—The unusually severe weather which prevailed during the month of January gave Westerly a period of good sleighing, surpassing anything remembered by the oldest inhabitants; and as the general health of the people seems to have been much better than in the corresponding month of 1891 or 1892, much enjoyment, especially by the young, has been found in winter sport. At present but little trace of the snow remains, yet clear, cold weather reigns.

The week of prayer was fully observed, each church holding service every evening, while union services were held every afternoon in the Mission. The First Baptist and the Methodist churches continued the special services through the month of January, and are gladdened by the new converts gained and the increase of spiritual life among members as results. Rev. Dr. Parker, of New York, assisted the pastor of the M. E. Church, and the eager attendance upon his plain, practical preaching embraced many from other churches. Jan. 28th Dr. Parker preached in the Seventh-day Bap-

tist church, and was present at the baptism of three, just entering manhood, whose putting on of Christ has seemed the quiet, deliberate choice for the life here and hereafter. Pastor Daland is doing thorough work among the young men as well as along all lines to which he puts his hand. A deep and growing interest in his charge is manifest by a large attendance upon Sabbath worship and the prayer-meeting. The Bible-school is spreading its classes all over the church; looks as if it might outgrow the building. Mr. Geo. H. Utter was re-elected Superintendent, with Prof. E. P. Saunders as assistant. Prof. Saunders is also President of the Y. P. S. C. E. Revival services are being held in the Calvary Baptist church, and the blessing of God is evident in souls coming to the Saviour there.

Col H. H. Hadley stopped in Westerly on his way from Woonsocket, R. I., where he has just established a mission, and held one service in the interest of our mission, at the Methodist church. All who could went to hear him again and felt well repaid for braving the severe rain-storm which prevailed. More pledges for the support of the mission were given, a number increasing the amount already pledged by themselves. God's blessing has been very manifest upon the mission, and just how widely and deeply its influence has extended will only be known at the last day. Thirty or more conversions have occurred there, some of which have meant not only a man rescued from a drunkard's grave and made to rejoice in the saving and keeping power of Christ, but a whole family saved from destitution and shame. Testimonials are continually coming from those who were counted indifferent to the work, as to its power for good in lives and homes of those who but seldom attend. Superintendent Kiddle has such a worthy helpmeet in his wife that she has won the love of all, especially those to whom her visits bring relief and ready sympathy. Much of suffering has been caused by drink this winter, as several men, fathers of families, have been sent to the State Farm, while some remain at home idle, a terror and burden to their households. Is it any wonder that there is rejoicing on earth as well as in heaven, when one such is turned into ways of righteousness? Brethren, pray for still more abundant blessing upon Westerly.

M.

Wisconsin.

WALWORTH.—The pastor of the Walworth Church and his family have always endeavored to be peaceable, law-abiding citizens; but for some cause best known to the perpetrators, on the evening of Jan. 26, 1893, some sixty of the neighboring inhabitants invaded their quiet home and gave them a genuine old-fashioned "pounding," using a variety of implements, from a "hunk" of cheese to a sack of flour. Of course, it was all unexpected and a complete surprise to the victims; but as every one seemed so good-natured and offered such kindly greetings, the inmates of the parsonage concluded that the attack was from no evil intent, but as a slight token of good-will and friendship to these humble representatives of the Master's cause. The articles contributed were each and all of them valuable as needed contributions to the parsonage larder, but were prized, most of all, for the sympathy and interest which they indicated. May the richest of heaven's gifts be the possession of each donor!

We are having some genuine Wisconsin winter weather this winter. December and January furnished plenty of zero temperature, dropping

as low as 20 degrees below, in this latitude. We have had several snow-storms, but no one to exceed a fall of more than six inches. The majority have been only an inch or two. Have had sleighing since the second week in December. It is a general time of health.

Religious interest is at about an even flow. We have had no extra meetings except to observe the week of prayer. The visit of brethren Main and D. H. Davis in October, and of four of the "Morgan Park boys" in November, while the pastor was in North Carolina, were very helpful and inspiring. We wish all of them might come again. The Bible-school and Christian Endeavor Society are each doing a good work, and are sources of much help and power to the church. The Endeavor Society observed Endeavor Day on the night of Jan. 28th, with a missionary programme, consisting of selections read from the *Golden Rule*, a paper by Mrs. Greene on our China mission, and a talk by the pastor on our Home Missions, all of which was interspersed with appropriate music by the male quartette and the congregation, concluding with a collection for missions.

We are trying to keep abreast with all our denominational interests, both in interest and sympathy.

S. H. B.

FEBRUARY 6, 1893.

Minnesota.

DODGE CENTRE.—Since our last Home News we have been highly favored in having Eld. Witter, of Albion, Wis., with us, who helped Eld. Wheeler hold some extra evening meetings. The first week the weather and roads were favorable, consequently the attendance was very large, but the last week the weather changed and it was almost impossible for those living out of town to get there. One evening when the thermometer was 26° below zero we were surprised to see fifty or sixty eager listeners. Eld. Witter preached most of the time, setting forth the claims of Christianity in a very earnest and impressive manner. Many who had grown cold and indifferent in regard to their soul's welfare were revived, and expressed a deep interest in the Master's cause. Some who had never known a Saviour's love were constrained to give their hearts to him. We believe the good seed sown will bear fruit under the careful and earnest management of our pastor. We feel like thanking the Lord for what he has done for us, and pray that we may all of us continue firm and steadfast "always abounding in the love of the Lord."

L. B. E.

Alabama.

ATTALLA.—Believing that the readers of the RECORDER will be interested in what is transpiring in this section of the denomination, we venture the following report:

On the second and fourth Sundays in each month we are preaching for the Attalla Church.

We have organized for the purpose of holding Bible-readings, meeting in this work each Sabbath evening. At our organization we had seventeen in attendance—seven adults and ten children—reading for our first lesson from the 16th chapter of Acts. It is interesting and encouraging to see the little ones taking part in these readings. On next Sabbath our subject will be taken from the 3d chapter of St. John, "God's love for his people." We have chosen Eulela and Cornelia Wilson as conductors of this meeting.

Our ranks are to be increased by the removal of Mr. B. F. Randolph from Mississippi to this place. Mr. Randolph reaches here next week, and expects to make his home here. We gladly welcome him.

R. A. WILSON.

FEBRUARY 5, 1893.

[From L. C. Randolph.]

(Continued from page 105.)

sections of the South is deplorable and unworthy of any settled and civilized communities. It is recognized, however, that reforms usually come from within. Therefore, at this time when the world stands aghast at the brutal burning of a Negro at Paris, Texas, it is gratifying to read Governor Hogg's ringing message on the subject to both houses of the legislature. The governor's great popularity in the State, as evinced by his overwhelming majority at the last election, will insure for his message a careful reading and a wide influence. It is worthy of being quoted at some length:

It becomes my painful duty to emphasize to you the necessity of taking some steps to prevent mob violence in Texas. The recent terrible holocaust at Paris is the best illustration to what extent the mob spirit will go when laws are inadequate to check it. While the victim of that affair was guilty of an atrocious, barbarous crime, appalling to contemplate, for which he was certain of full punishment under the constitution and laws of our State, civilization stands as a helpless witness to the most revolting execution of the age, in which large numbers of citizens openly, in broad day, publicly become murderers by methods shameful to humanity.

The public murder committed at Paris is a disgrace to this State. Its atrocity, inhumanity and sickening effect upon the people at large cannot be obscured by reference to the savage act of the culprit himself in brutally taking the life of an innocent child. For his deed the death penalty awaited him under the laws. The imputation that he could not legally have been executed in any county in this State is a slander upon the integrity of every citizen.

To contend that his executioners, who publicly murdered him, can neither be indicted nor tried in the county where the crime was committed is a pretense and a mockery.

This late execution at Paris is not the only one that has been performed by a mob in that county. Within the last twelve months three other men were hanged to death in that neighborhood who had committed no crimes. Their presence in the community was offensive or perhaps menacing to the pleasure and equanimity of the band of murderers who took their lives. There have been other instances in this State where innocent men have been executed by mobs and no punishment therefor has been possible. The condition has grown to this, that if enough men in a community choose to defy the whole law they can go on in their nefarious actions at will.

Will the legislature stand by and permit this condition to continue undisturbed—unchanged—any longer? I hope not.

GOLDEN WEDDING AT FARINA.

About forty friends of Deacon Daniel B. Irish and wife assembled at their home and that of their son, H. P. Irish, on the evening after the Sabbath, Jan. 28th, to celebrate the fiftieth anniversary of their marriage. Their son and his wife gave a dinner to a circle of relatives after the church service, when for desert they had a budget of letters from distant friends, written for the occasion.

The Deacon and his wife supposed that this was the extent of the celebration of their anniversary, and so the gathering of the friends in the evening was a surprise to them. After a season of pleasant social intercourse, the friends were gathered in one room about the worthy couple, when music was furnished, remarks were made, and prayer offered by the pastor, poems were read prepared for the occasion by Dr. A. C. Davis and Mrs. Martha A. Burdick, daughter of the Deacon, and a presentation speech made by Mr. S. G. Burdick in behalf of those who furnished the golden gifts. An appropriate and feeling response was made by Deacon Irish in behalf of himself and wife, after which ample refreshments, furnished by the guests, were served. All of the gifts were of gold. In addition to those formally presented, some came as little surprises, in the bottom of a cup of tea at dinner, in the biscuits they ate in the evening, etc. Altogether the occasion was full of interest and enjoyment.

C. A. B.

TEMPERANCE.

—AN English mastiff died recently at Winchester, Ohio, from the effects of alcoholism. The dog had, it is reported, been a hard whisky drinker for more than a year.

—THE chief of police in Baltimore says that he never found boys in the saloons until lager beer was introduced and games prepared to entice them in.

—THE land in Germany devoted to the production of grain used in the manufacture of beer, would support 50,000,000 people.

—THE lord chief justice at the Birmingham assizes last year said, "If England could be made sober three-fourths of her jails could be closed."

—THE National Temperance Society has applied for space to exhibit its publications at the World's Fair, but it probably will not enter the ground to exhibit if liquor is to be sold.—*National Temperance Advocate.*

—STATISTICS of insanity for ten years in the great State of Pennsylvania demonstrate that among boys under twenty the excessive use of tobacco ranks third as a cause of disordered intellect.

—REGARDING the report that Gov. Lewellyn, of Kansas, would not enforce the prohibitory law, he said, "The people by their votes in November demonstrated that they were satisfied with the prohibitory law. I do not think it would be wise for me to recommend its repeal in my message to the legislature, and I shall not do it. The only just cause for complaint on prohibition is as to the method in which it has been administered. I shall enforce the law to the best of my ability."

—SOME time ago there appeared in a daily paper the story of the death of six men in a very strange way. They had purchased a quarter barrel of beer, drank freely, dying soon after with every evidence of poisoning. Upon investigation a dead copperhead snake was discovered in the keg. How it came there remained a mystery. No one reading the sad incident can fail to be impressed with the vivid object lesson, since in every keg of intoxicants lurks a serpent more deadly than the copperhead, and the venom is potent to destroy bodies and souls. Beware of the "serpent of the still!"—*Union Signal.*

POPULAR SCIENCE.

MANUFACTURERS at St. Etienne have been experimenting with a process, invented by Count Chardonner, of making silk from wood pulp. They expect to produce an artificial silk with the essential properties of the natural at half the price.

AFTER a series of researches on the diffusion of light by the sky, M. A. Crova concludes that the sky's blue color reaches its maximum intensity in December, January, and March, and its minimum in July, August, and November. Each day it is deepest in the morning and the feeblest at the time of the greatest heat.

HOW TO DRINK MILK.—Some complain, says an exchange, that they cannot drink milk without being "distressed by it." The most common reason why milk is not well borne is due to the fact that people drink it too quickly. If a glass of it is swallowed hastily, it enters the stomach, and there forms in one solid, curdled mass, difficult of digestion. If, on the other hand, the same quantity is sipped, and three minutes at least are occupied in drinking it, then on reaching the stomach it is so divided that when coagulated, as it must be by the gastric juice, while digestion is going on, instead of being in one hard condensed mass upon the outside of which only the digestive fluids can act, it is more in the form of a sponge, and in and out of the entire bulk the gastric juice can play freely and perform its function.—*Medical Review.*

AN EXPLORER'S SHIP.—Undoubtedly the strongest vessel of its size in the world is that now being built in Norway for Dr. Nansen's Arctic expedition. It is built of long-seasoned materials, and the frame timbers are so close together that the vessel would be water-tight, with the planking stripped off. The planking is, first a ceiling of pitch-pine, alternately 4 and 8 inches thick, then outside two layers of oak, 3 and 4 inches thick respectively, and over all is an ice sheathing of green-heart. The sides are thus from 28 to 32 inches thick of solid wood. The vessel is sharp and iron-clad fore and aft, and its form ensures pushing up out of water as the ice closes around it. Both propeller and rudder may be lifted in wells to avoid ice, while in action the rudder may be immersed beyond the reach of floating ice. The length of keel is 101 feet, deck over all 128 feet, breadth

of beam 36 feet, and depth 17 feet. The vessel is rigged as a three-masted schooner, and has an engine of 160 indicated horse-power. With carefully selected equipment for five or six years, it is Dr. Nansen's intention to sail next June, and to seek and follow the ocean current that is believed to cross the polar basin from the New Siberian Islands towards the north of Greenland.

BACTERIOLOGY.—Within the last score of years Pasteur and others have given the world the science of bacteriology, which has shown a marvelous development and become of universal importance. Nine-tenths of all diseases of men and animals, says Prof. O. Loew, of Munich, are now known to be due to species of bacteria, which enter by lungs or stomach, multiply in the blood, and yield poisonous secretions. These products kill if no powerful reaction in the body destroys the bacteria. This reaction is a most wonderful process, made the more interesting by a knowledge that one who has passed through a certain infectious disease is rendered proof for a time against a second attack. This is artificial immunity. There is also, however, a natural immunity, shown, for instance, in the facts that rats and dogs never have tuberculosis or swine plague, and most animals resist typhoid fever and Asiatic cholera. It was discovered in 1886 that the blood of an animal that had acquired immunity will destroy the bacteria and cure or prevent the disease in another animal. Both natural and acquired immunity have since been traced to albuminous matter in the blood, which destroys the bacteria, but—unlike the albuminous poison of the rattlesnake—does not affect the higher animals. Even the active substance itself has been obtained at last as a dry powder, which was extracted from the blood of a rabbit after recovery from swine plague, and has all the curing properties of the blood against swine plague. This, adds Prof. Loew, is a fact of immense importance, the most important discovery in bacteriology relating to medicine.

SPECIAL NOTICES.

THE MINISTERIAL CONFERENCE of the Seventh-day Baptist churches of Southern Wisconsin, will convene at Milton, commencing on Feb. 24, 1893, at 10 A. M.

The following is the programme for the occasion:

1. What is the best mode of conducting a revival? E. B. Saunders.
2. What is the office of the Holy Spirit? Is the Holy Spirit and the Spirit of Christ the same? If not, how is Christ present with his disciples "even unto the end of the world?" S. H. Babcock.
3. What is the proper attitude for our churches to assume toward their young people? A. E. Witter.
4. What do the Scriptures teach with reference to an intermediate state? N. Wardner.
5. How far is it advisable for our churches to introduce into their order of worship responsive reading of the Scriptures, chanting the Lord's Prayer, music by a quartette choir, solos, the use of musical instruments other than the organ, such as the violin, cornet, etc.? Do all these modern appliances promote spiritual worship? Wm. B. West.
6. In what sense were the writers of the Scriptures inspired? Does their inspiration insure the accuracy of what they wrote? Albert Whitford.
7. What is the best method of studying the Bible for the making of sermons, Sabbath-school instruction, and spiritual life and growth? O. U. Whitford.
8. What was the aim and teaching of the epistle to the Colossians? E. M. Dunn.
9. In what ways can a pastor best promote the spirituality of his church? Geo. W. Hills.

Geo. W. Hills, Sec.

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.

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

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

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

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3 00 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 344 So. Wood St., and F. E. Peterson, 5455 Monroe Ave.

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

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, Agt, Alfred Centre, N. Y.

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CONDENSED NEWS.

The king of Italy is expected to confer upon Verdi the title of Marquis of Busseto.

In New York City four deaths from typhus fever and two new cases occurred February 12th.

Bush fires are doing great damage in many parts of Victoria; crops and homesteads have been destroyed.

By a vote of 150 to 18 the Pennsylvania House has just passed a bill to prohibit the manufacture and sale of cigarettes in that State.

Pneumonia was the cause of the death of Algernon Sartoris, the husband of Nellie Grant. He died in the Hotel Schweizerhof, Capri.

The Washington Legislature has been in session one month, and fifty-six ballots have been taken for senator without a decision.

Superintendent Gibson, of the Big Four, recently discharged sixty-nine striking switchmen at Springfield, O. They asked pay for over time.

Dr. Norvin Green, President of the Western Union Telegraph Company, died Feb. 11th, at his residence in Louisville. He was seventy-six years old.

The indictments against Ferdinand Ward who helped to wreck the Marine Bank of New York, have been dismissed on application of the district attorney.

Many villages in the Alps districts, Tyrol and Styria, have been wrecked and lives lost by the floods caused by the thaw. Bucharest and Hungary are also flooded.

At Marseilles, between 6 o'clock Saturday evening and 2 o'clock Sunday afternoon, eight persons died of the choleraic epidemic and several fresh cases were taken to the hospital.

Governor Russell, of Boston, talked with Chicago over 1,180 miles of telephone wire, the longest circuit ever successfully worked. Cornet solos played in Boston were heard without difficulty.

Harry Bauer and Carl Nold, the Anarchists charged with being accessories before the fact to the attempted assassination of H. C. Frick, chairman of the Carnegie Steel Company, have been found guilty as indicted.

The organizers of the proposed celebration on Labor Day in Paris have decided to exclude the Boulangists. They insist that all who are in the demonstration shall make a declaration in favor of international revolutionary socialism.

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

Royal Baking Powder ABSOLUTELY PURE

A Denison, Texas, dispatch says the severest weather experienced in the section for twenty years is prevailing. The thermometer registers at zero. In one hour last week there was a change of forty-six degrees in the weather. All the water courses are frozen.

MARRIED.

SCRIVEN—SAUNDERS.—At the home of the bride's father, Lyman Saunders, Adams Centre, N. Y., Feb. 8, 1893, by the Rev. A. B. Prentice, Mr. William D. Scriven and Miss Palmyra A. Saunders, both of Adams Centre.

FORD—KNIGHT.—At the Seventh-day Baptist parsonage, in Garwin, Iowa, by Rev. E. H. Socwell, Feb. 9, 1893, Mr. T. E. Ford, and Miss Elsie A. Knight, both of Garwin.

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.

CLARKE.—In Utica, N. Y., Jan. 30, 1893, Mildred, infant daughter of Dr. Edward P. and Josie Brownell Clarke, aged about 9 months. J. A. P.

GREENE.—Near Adams Centre, N. Y., Feb. 5, 1893, Mary Ann Greene, wife of John Reeves Greene, aged 75 years, 2 months and 11 days.

Her maiden name was Clarke. She was a sweet-spirited Christian woman, devoted to her family and loyal to her church. She had long been a valued member of the Adams Church. Her activity had been curtailed for several years from failing health affecting both body and mind. Her husband and three children are left to mourn. A. B. P.

SMITH.—At Demorest, Habersham Co., Ga., Feb. 6, 1893, Mr. Willard Henry Smith, aged 37 years, 5 months and 10 days.

The deceased was the son of Joseph W. and Susan Fenner Smith, of Alfred, N. Y. He was married Oct. 28, 1883, to Miss Flora Coleman, daughter of Henry C. and Ada Green Coleman. On the 11th of last December Mr. Smith left his Alfred home to seek health in a Southern State. He seemed to be improving, but died suddenly, of hemorrhage of the lungs. He leaves a wife and infant child. His body was brought home for burial, and funeral services were conducted on the 10th inst. by the Rev. L. C. Rogers, a large number of relatives and friends being present. The deceased was a member of the Protestant Episcopal Church of McKeesport, Pa., with which he united by public profession Dec. 20, 1891. He was much respected and beloved, and his early death is deeply lamented. L. C. R.

Literary Reviews.

THE February issue of the World's Columbian Exposition Illustrated, is at hand, and among other things contains full page illustrations of some of the Fair buildings as they will appear when completed. An interior view of the Treasurer's office, showing the distribution of the souvenir coins, forms an interesting feature. Among its readable articles will be found "Transportation for the Fair," "Agricultural Exhibit," "College Boys at the Exposition," "Relics of Columbus," etc. Published at 159 Adams St, Chicago, by J. B. Campbell. Single copies, 25 cents.

Vick's Floral Guide, for 1893, is rightfully named the "Poet's Number," being spiced by quotations from the poets, each appropriate to the beautiful illustration to which it refers. This innovation adds largely to the value of the Guide which of itself is indispensable to cultivators of flowers and vegetables. Beautiful full-page illustrations abound. The make up of the entire book is indeed an artistic piece of work. James Vick's Sons, Rochester, N. Y.



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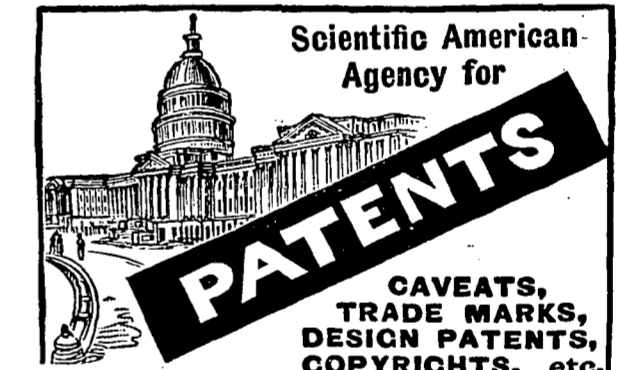
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