

The Sabbath Recorder.

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GEMS IN SONG.

If we in our life sorrows
But lift our eyes to God,
He will mingle countless blessings
With the chastening of his rod.

All things do serve thee here,—
All creatures great and small;
Make use of me, my God,
The weakest of them all.

—Horatius Bonar.

MILTON'S CONCEPTION OF HEAVEN.

BY EDWIN H. LEWIS.

No where has Milton more exquisitely shown his power of poetic suggestion, as opposed to prosaic description, than in his words concerning the abode of the blest. Glimpses of his thought about heaven steal in and out of his epic, not defining but hinting at the celestial beauty, the celestial joy. Three or four lines here and there flash intimations of such loveliness that we catch our breath with pleasure; then, before the description cloys—it is gone.

We have to search a bit before we find the poet's conception of the place where heaven is. We have the passage at last, in the third book (line 56):

Now had the Almighty Father from above,
From the pure *empyrean* where he sits
High throned above all height, bent down his eye,
His own works and their works at once to view;

Milton's Universe has a fundamental division into Chaos and the *Empyrean*, the latter being the heaven of heavens, formed of that elemental substance which the Greeks called the first principle. Milton's "world"—*mundus*—including the earth as a fixed center and about the earth the ten spheres of the Ptolemaic system is suspended from the *Empyrean*. Thus the last-named element forms the most substantial part of the Universe.

Milton's Heaven, then, is in the *Empyrean*, though not comprehending this region. Furthermore, Heaven is so situated as to command a view of Chaos and of the World (including earth). It is conceived as surmounting a vast citadel, and surrounded by a mighty rampart. We get the idea of an impregnable fortress. We are also reminded that Milton pictures Hell as completely barred against the escape of evil beings, as Heaven is absolutely shut against them. The place of anguish is nine times immured around and made secure by lock and bar and labyrinthine ways. The place of joy is inaccessible except by magic stairs of gold, let down to the elect and swift withdrawn against the evil. Milton's conception of Heaven is doubtless somewhat influenced by the Homeric Olympus, of whose "crystal battlements" the English poet himself speaks. Nevertheless Milton hints that what seems to be the citadel of Heaven grows into a palace of delight as one approaches. We forget the fortress idea as we gaze, with Lucifer, at the noble sight:

And long he wandered, till at last a gleam
Of dawning light turned thitherward in haste
His traveled steps; far distant he descries,
Ascending by degrees magnificent
Up to the wall of heaven, a structure high;
At top whereof, but far more rich, appeared
The work as of a kingly palace gate,
With frontispiece of diamond and gold
Embellished; thick with sparkling orient gems

The portal shone, inimitable on earth
By model, or by shading pencil drawn.
The stairs were such as whereon Jacob saw
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram, in the field of Luz,
Dreaming by night under the open sky,
And waking cried, "This is the gate of heaven."
Each stair mysteriously was meant, nor stood
There always, but drawn up to heaven sometimes
Viewless; and underneath a bright sea flowed
Of jasper, or of liquid pearl, whereon
Who after came from earth, sailing arrived,
Wafted by angels, or flew o'er the lake
Rapt in a chariot drawn by fiery steeds.
The stairs were then let down, whether to dare
The fiend by easy ascent, or aggravate
His sad exclusion from the doors of bliss:
(iii. 499-526.)

It seems to me worth noting that, although Heaven is represented as being "high above all height," the idea of its distance from the earth is kept in the background, in contrast to the emphasized remoteness of Hell.

Heaven itself is the prototype of earth.

Their arms away they threw, and to the hills
(For earth hath this variety from heaven
Of pleasure situate in hill and dale)
Light as the lighting glimpse they ran, they flew:
From their foundations loosening to and fro
They plucked the seated hills with all their load,
Rocks, waters, woods, and by the shaggy tops
Uplifting bore them in their hands:
(vi. 639-646.)

Yet in this perfect land all things obey the best of God.

Before him power divine his way prepared;
At his command the uprooted hills retired
Each to his place; they heard his voice, and went
Obsequious; heaven his wonted face renewed,
And with fresh flowerets hill and valley smiled.
(vi. 780-784.)

Like earth, Heaven has its day and night, changes just marked enough to give restful variety.

All night the dreadless angel, unpursued,
Through Heaven's wide champain held his way; till morn,
Waked by the circling hours, with rosy hand
Unbarred the gates of light. There is a cave
Within the Mount of God, fast by his throne,
Where light and darkness in perpetual round
Lodge and dislodge by turns, which makes through heaven
Grateful vicissitudes like day and night;
Light issues forth, and at the other door
Obsequious darkness enters, till her hour
To veil the heaven, though darkness there might well
Seem twilight here; and now went forth the morn,
Such as in highest Heaven, arrayed in gold
Empyrean; from before her vanished night,
Shot through with orient beams;
(vi. 1-15.)

There are rivers in Heaven, but, as they roll, they shine like jasper or amber, or molten pearl. Note how here, as often, the poet gives us points of association between qualities celestial and qualities terrestrial. Earthly rivers when flowing in shadow show earthy tones of color; so do the celestial rivers, but the earthy tone suggests a river bed of jasper. Earthly rivers flash in the sun like silver; celestial rivers reveal in sunlight their precious liquid, as of molten pearl. Heaven has its flowers, not only its immortal amarant, but its celestial roses.

All the things which delight the eye in Heaven, are of material unworthy till touched with the divine ray.

Which of us who beholds the bright surface
Of this ethereous mould whereon we stand,
This continent of spacious Heaven, adorned
With plant, fruit, flower ambrosial, gems and gold;
Whose eye so superficially surveys
These things, as not to mind from whence they grow
Deep under ground, materials dark and crude,

Of spirituous and fiery spume, till touched
With Heaven's ray, and tempered, they shoot forth
So beauteous, opening to the ambient light?
(vi. 472-481.)

The very air of heaven makes all things blossom into normal beauty, just as, by contrast, the air of Hell breeds misshapen monsters, Gorgons and Hydras and Chimeras dire.

But Heaven is all concord. Milton strives to develop this idea in many ways. One of these ways is his constant use of Apocalyptic ideas, the Book of Revelation giving great emphasis to the celestial symphonies. Milton's words are, of course, unmarked by the severe simplicity of the inspired account.

No sooner had the Almighty ceased, but all
The multitude of angels, with a shout
Loud as from numbers without number, sweet
As from blessed voices, uttering joy, Heaven rung
With jubilee, and loud Hosannas filled
The eternal regions: lowly reverent
Towards either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns inwove with amarant and gold;
Immortal amarant, a flower which once
In Paradise, fast by the tree of life,
Began to bloom; but soon for man's offense
To Heaven removed, where first it grew, there grows,
And flowers aloft shading the fount of life,
And where the river of bliss through midst of Heaven
Rolls o'er Elysian flowers her amber stream;
With these, that never fade, the spirits elect
Bind their resplendent locks enwreathed with beams:
Now in loose garlands thick thrown oil, the bright
Pavement, that like a sea of jasper shone,
Empurpled with celestial roses, smiled.
Then, crowned again, their golden harps they took,
Harps ever tuned, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high;
No voice exempt, no voice but well could join
Melodious part, such concord is in Heaven.
(iii. 344-372.)

This idea of Heaven's harmonies is carried through the epic, reappearing often. In contrast to the Infernal Gates, the very portals of Heaven make music as they move.

Heaven opened wide
Her ever-during gates, harmonious sound
On golden hinges moving, to let forth
The King of Glory, in his powerful Word
And Spirit coming to create new worlds.

The idea of harmony is carried even into the description of the marshalling of Heaven's hosts. With quoting this magnificent piece of poetic conception, let me close:

So spake the sovran voice, and clouds began
To darken all the hill, and smoke to roll
In dusky wreaths, reluctant flames, the sign
Of wrath awaked, nor with less dread the loud
Ethereal trumpet from on high 'gan blow:
At which command the powers militant,
That stood for Heaven, in mighty quadrate joined
Of union irresistible, moved on
In silence their bright legions, to the sound
Of instrumental harmony, that breathed
Heroic ardour to adventurous deeds
Under their godlike leaders, in the cause
Of God and his Messiah. On they move
Indissolubly firm; nor obvious hill,
Nor straitening vale, nor wood, nor stream, divides
Their perfect ranks; for high above the ground
Their march was, and the passive air upbore
Their nimble tread: as when the total kind
Of birds, in orderly array on wing,
Came summoned over Eden to receive
Their names of thee; so over many a tract
Of Heaven they marched, and many a province wide
Tenfold the length of this terrene:

THE poorest tenant of the Libyan wild,
Whose life is pure, whose thoughts are undefiled,
In titled ranks may claim the first degree;
For Virtue only is Nobility.

THE RELATION OF JUDAISM AND CHRISTIANITY.

AS VIEWED BY JEWISH CHRISTIANS.

[Reprinted from the *Peculiar People*.]

(Continued)

"The special position taken by the *Eduth*, to which reference is made in the foregoing, is the conviction that Jesus is the Messiah of Israel. In the light of this conviction it proceeds to seek an understanding of the whole history of its people, their past, present, and future. By means of this conviction it seeks to impress and form anew all their religious and national intuitions. This is the *Truth*, to which, as its name indicates, it is a *Witness*.

"Accordingly, it is the aim of the *Eduth* to preach the gospel. 'I follow the command of my King and Messiah: Go and teach, Go and preach! There is not a number of the paper in which there is not found the preaching of the gospel, now in a direct and open way, and again indirectly. And now arises the question how this is to be reconciled with the Jewish national position spoken of in the foregoing. Is it not a *contradictio in adiecto* to be enrolled as a member in the camp of Israel, and yet to stand up for Jesus? Are not the Jewish and Christian convictions contradictory one to the other? On the Jewish side is the deeply rooted opinion, begotten of prejudice, that every one who believes on Jesus is thereby at once a *Meshummad* (apostate); on the Christian side is the view that Judaism is too corrupt a vessel to receive within itself the content of Christianity. When the *Eduth* turns toward the Jews, it has to deal first of all and chiefly with the former prejudice. It affirms again and again: 'We Jewish Christians are Jews just as well as you are. Why do you recognize every free-thinker, every atheist, every materialist, if only Jewish blood flows in his veins, as members of the Jewish people; but reject us and deny the name of Jew to us, who stand much nearer to you than all these, us who agree with you in belief in the God of Israel, in the Torah, in the future of our nation,—in short, in all except this one point, that you say the Messiah has not yet come, and we say he has come?' Again: 'Is the denial that the Messiah has come a national attribute? If the nation were built upon that it would have no foundation. No, the nation is founded upon descent. Questions of faith can come in as influencing national questions, but cannot themselves be such.' Vol. II., p. 83. The acceptance of faith in Jesus is indeed of significance in regard to national questions, but by no means is its influence destructive. It is not the destruction of the nation of Israel which is wrought by the Messiahship of Jesus, but rather the strengthening, raising up, and renewing of that national character. 'To build, not tear down, is my aim. To build the edifice of our dear nation, to raise up the fallen tabernacle of David and the broken walls of Jerusalem, that we may no longer be a reproach. . . . Behold, I am also a Jew, and my tribe I love with a mighty love. What pertains thereto pertains to me also. Its affairs are my affairs; its fortunes are my fortunes; its sorrows are my sorrows; and therefore I take up this work upon my shoulders. . . . To teach and to instruct I am come, to increase richly the *Torah* (Law) and *Chokham* (Wisdom) in Israel and to raise up many disciples is my aim.'

"The fervent love of the writer for his people glows on every page, but with the special beauty in the letter of a certain *Adam Ish mibbeth Levi*.* Vol. I., p. 83. 'The bands of affection

* Adam, a man of the house of Levi.

for his nation, by which a Jewish Christian is on one side united to his brethren by mother-love, will never be torn asunder by the cords of love which on the other side bind him to his King and his Holy One, when his eyes have been opened to see the light that it is good. On the contrary, the spirit of faith in Christ, the spirit of God, fans the dying embers of love for the nation, which threatened to go out in his heart, into a vehement flame of God. It is indeed only faith in Christ which can bring fuel to this flame and so dispose the same that many streams cannot sweep away the love of the Jewish Christian for his people, for whom, as long as he tarries on earth, he ever strives that they may have health and peace. And how blessed is that man in the chamber of whose heart there dwell together love to his people and love to his Saviour!—And if one should offer him all treasures as the price of this his love,—it would be despised! . . . 'My brethren, the sons of Israel may do to me whatever they please, I shall never do aught but love them. Hatred is a stranger to my heart. Rather does my soul weep over the lot of my brethren, and my prayer continually ascends to the God of mercy that he may soon let the salvation of Israel come. Neither life nor death, neither prince nor power, neither height nor depth, shall separate me from the love of my people.' Vol. I., p. 83.

"The Jewish Christians, however, have not only the right of existence in Israel, but may even claim to be the true Jews (Vol. I., No. 7, pp. 108-110); for these are not blind like their brethren, but see the truth which they do not see, and their hopes and prayers for their people are much more deeper, more profound, and more earnest than those of their brethren, which are often not serious with regard to the future. Vol. I., p. 183 *et seq.*

"As we already see from this, the *Eduth* arose as an organ of Jewish Christendom. It was clearly the hope of the editor that the great majority of Jewish Christians would rally under his banner; the *Eduth* was to be a forum in which the ideas even of such Jewish Christians as might differ from the editor in their way of looking at the matter might still find acceptance so far as they only occupy the point of view of love for the Saviour and love for the Jewish nation.* A proof of this, for example, is the fine obituary notice devoted to Adolph Saphir. Vol. III., p. 65 *et seq.* Yet from the beginning it may be observed that the *Eduth* only represents that little group of Jewish Christians who hold fast to what is specifically Jewish, after all, from a deep, religious principle. The founder of the *Eduth* considers himself as continuing the work which Israel Pick and Jechiel Lichtenstein (Eben-Zohar) began, but having to leave unfinished. As agreeing with him in thought appear Friedländer (Vol. I., p. 162), and the Hungarian Rabbi Lichtenstein. The *Eduth* appears to stand in no connection whatever with Rabbinowitch. The circle of adherents of the *Eduth* accordingly is very narrow, as was confessed very soon after the first number appeared. The hope of winning the majority of proselytes to its ideas gradually disappears, and there are often found bitter expressions regarding the indifference of proselytes and their lack of comprehension. In

*Among the correspondents of the first volume are found the missionaries Ben Zion, Friedmann, Althausen; until the last number there appeared as a co-worker the Rev. A. Bernstein, formerly in Frankfort-on-the-Main, now in London. The latter holds a position related to the ideas of the *Eduth*, and has recently declared himself through the Hebrew Patriotic Alliance, whose announcement bears his signature among others.

Vol. I., p. 84, we read that 'there are many who say to their people, "You are not my people," who do not recognize their brethren, and who, instead of loving them and looking to the rock whence they were hewn and to the pit whence they were digged, glorying in the name of Israel, they strike hands rather with strangers. These are the little foxes, the spoilers of our vineyard, who are bringing the faith of Jesus to shame.' Through the conduct and bearing of these proselytes the name of Jewish Christian has become loathsome everywhere, especially in Israel, and there has arisen a perverse prejudice against them all.

"Under such circumstances the whole undertaking looks almost as though it were in advance of its time. As thought and opinion are to-day among Jews and proselytes, a paper like the *Eduth* must be to a certain extent without a home; it wishes to belong to both parties and is recognized by neither. The Jews regard it with prejudice, and the Jewish Christians, in whose name it speaks, have not yet reached its position. Hence it makes upon the unbiased Jewish reader the impression of occupying a double position, as, for example, we see from the letter in Vol. II., a, p. 9, ' . . . I will confess to you, editors, that at first I was very ill-disposed towards you. For I asked myself: Why has this Jewess come out to mock us? A Jewess she surely is, that one can well see. She speaks the Hebrew language; and yet her creed is the creed of the enemies of Shem and Eber. So thought I to myself, and threw the *Eduth* to one side as a needless, useless thing. But gradually my anger abated; I began to read, and I read all the numbers to my hand, from the beginning to end. My murmuring is now gone, but I am full of pity for you editors. Why do you waste your time on trifling things? Why do you travail in vain and bring forth wind? Who will hear you? I have seen here one person who has united with you, but how many besides will ever stand by you? . . .'

"The answer of the *Eduth* we conclude from the discussion with a rabbi, who, among other things, asks the question, 'Whom are you expecting to teach?' 'I am a son of Israel,' rejoins the writer in the *Eduth*, 'and my adherents are sons of Israel, of the seed of Abraham, Isaac, and Jacob. Even if we be few, we do not despair; for God has not yet cast off his people—far from it—and there are yet 7,000 who have not bowed the knee to falsehood for truth, but who seek the truth according to the Torah. Toward these our eyes look, in these we hope, to the end that they may hear us and we may become one flock, and one Shepherd will lead us. Therefore our work is not in vain.'

"The less we are able to estimate the value of the *Eduth* by the results which it has reached in the Jewish camp, the more important for us is an examination of its views. We shall try to treat this in what follows in three regards; first, the thought of the *Eduth* about the Law and the Messiah; then, its Jewish-Christian ideal; and lastly, its conception of the preaching of the gospel and its criticisms of mission work."

(To be continued.)

POWER is never wasted. Whatever power has been employed produces excellence in proportion to its own dignity and exertion.—*Ruskin*.

CHARLES READE'S last audible words were: "I have no hope but in God. God only can create, and God only can re-create."

SAILORS' HAVEN ASHORE.

The Good Work Done by the New Mizpah Reading-Rooms on Hudson Street.

From the New York World.

Since the opening of the reading-rooms for sailors at No. 509 Hudson street, last June, as told exclusively in the *World* at the time, over fifteen hundred seafaring men have written their names in the visitor's book, the list including mates, engineers, firemen, stewards, carpenters and ship's boys. More than fifty ships are represented, among them being the City of New York, City of Paris, City of Chicago, City of Chester, City of Berlin, City of Washington, St Helens, Italy, Helvetia, Leo, Britannic, Majestic, Nomadic, Etruria, Runic, Germanic, Greece, The Queen, Servia, Bovio, Varonic, Adriatic, Umbria, Maine, Nebraska, Orinoco, Tauric, Mississippi, Siberian, America, Cufic, Merimac, Bothnia, Bessel, Columbia, Paros, Norwegian, Mohawk, Wyoming, Massachusetts, Elsol, Havel, California, Carribee, Berlin, England, Europe and Pheros.

Every time these vessels reach port the "New Mizpah" rooms are visited, the average attendance being about forty men a night. The typical sailor, as represented by novelists, rolling with unsteady gait, a huge quid of tobacco in his mouth, his entire time given to frantic dashes at the peak of his cap, his mind worried by the fear that his belt won't be a reliable check upon his trousers, is not, however, to be seen there, for besides the bronzed and weather-beaten countenances there is little to indicate that the well-dressed, clean-shaven, well-mannered guests follow the sea for a livelihood, or have only brief snatches of quiet amusement and refined surroundings.

Mrs. J. G. Burdick, organizer, manager and directress, started the reading-room on its mission with a cash capital of 85 cents, backed by a vast amount of energy and executive ability and a sincere interest in the men she planned to benefit. She is President of the Mizpah Circle of King's Daughters, and that organization aids her in every way in its power to enlarge her chosen sphere of work, many of the members visiting the rooms often and taking a practical interest in all matters relative to the purpose in view.

When the Ninth Assembly District Tammany Association gave up the quarters it had occupied for fifteen years on the first floor of No. 509 Hudson street, the place looked very grim and bare; but the appearance the rooms present now is a decided contrast. The back room has been arranged as a sort of chapel, where brief religious exercises are held each evening. An organ and a piano, Mr. Burdick playing upon both, chairs arranged in rows, a generous-sized stove, with an uneconomical fire, and walls tastefully decorated, make the apartment only secondary to the front room, which is used as a reception-room. There two good-sized tables are covered with books and papers, many of them being donated, and a large book-case is filled with books and periodicals, most of them having made dozens of trips across the ocean in the linen bags loaned to those seaman who wish to borrow reading matter from Mrs. Burdick.

Bishop Vincent, of the Methodist Church, recently sent to the rooms from his own library in Buffalo half a dozen handsomely bound volumes of *Harper's Magazine* and among the gifts recently sent in are a large painting of the Majestic, presented by the White Star line; a handsome water-color, framed and on a gilded easel, by the well-known artist, Miss Adelaide Evans, and a fine steel engraving, sent by Mrs.

Elizabeth B. Grannis, editor of the *Church Union*. The Christmas decorations, placed in position by the seaman, have not yet been removed and add considerably to the attractive appearance of the cheerful, well-heated rooms.

As yet not a single intoxicated sailor has visited "New Mizpah," and only one "fakir" has applied for aid. Mrs. Burdick promptly spotted him and gave him a summary dismissal and a loaf of bread.

Mr. Burdick, who shares with his wife the work consequent upon such an undertaking, is a Seventh-day Baptist minister, with a congregation holding services every Saturday in the Y. M. C. A. Building, Twenty-third street and Fourth avenue. He reads a few verses from the Bible, and indulges in a little talk to the men every evening, but is careful to avoid any appearance of preaching or of making the evening seem like one spent in church—two things the average seaman dislikes. The idea is to furnish a quiet, pleasant retreat for the men while on shore, where they can sing, read and talk, with just enough religious exercises thrown in to give the true depth to the work. About one hundred of the visitors signed the pledge of their own free will and became members of the International Order of King's Sons and Daughters. Just before Christmas the Mizpah Christmas Circle sent a thousand presents to the men who are frequent visitors to the rooms, and many a valuable and useful gift and cheery letter found their way to the recipient while on the ocean.

When a ship comes into port Mrs. Burdick calls on the captain, tells him about the reading rooms and gives him some cards to distribute among the men. She also visits the men when ill on board ship or in the hospital, and keeps trace of them wherever they may be.

"This is a purely private enterprise," she said to the *World* reporter last evening, "and all the aid, financial and otherwise, that I have had has come from my circle of King's Daughters and my own personal friends. As yet, I have not asked any one to help, but I think I will after this, for I want to increase our facilities and do more good. In time I hope to have lodging-rooms for the men and to give them some simple little refreshment each evening. I occasionally have tea or coffee or a little cake for them now, but I would like to have it every evening and be able to give them quite a spread on Sunday evenings. I don't think I am at all extravagant in my wants," she added, laughingly. "I only want more books and papers, a little more crockery, a little supper for the men every night, some friends to call on us and sing and read, and"—here she made a long pause—"and linoleum enough for both rooms, so the floors can look better and be more comfortable."

When the "New Mizpah" was started, the *World's* mention of the fact was followed by many substantial gifts from readers. One man donated a season's supply of ice, some one else sent a set of crockery, and all summer long flowers, books and papers arrived almost daily. Doubtless there are many persons who would be glad to aid so worthy an object as this seamen's shelter from loneliness and temptation if it were brought directly to their notice. That the seamen themselves thoroughly appreciate the efforts made in their behalf is readily seen in their constant attendance when on shore, as well as by the kind words they have for their entertainers.

ONLY a fool would refuse to yield when convinced of wrong; the wise feel it no degradation to give up doubt for certainty.

ORDINATION SERVICES.

The event to which the Chicago Church has for several weeks been looking forward, *viz.*, the ordination of Bro. L. C. Randolph to the work of the gospel ministry, and Dr. O. E. Larkin, and Prof. Chas. Coon as deacons of the Chicago Church, occurred on Sabbath-day, Feb. 4th.

The council called for ordination met in the Lecture Room of the First Methodist church, where the church holds its regular Sabbath services. The delegates in attendance were as follows: Farina, the Rev. C. A. Burdick; Southampton, the Rev. Stephen Burdick; Milton, the Rev. E. M. Dunn, Prof. Albert Whitford, the Rev. O. U. Whitford, Prof. Edwin Shaw, W. D. Burdick; Milton Junction, the Rev. Geo. W. Hills; Rock River, E. B. Saunders; Utica, the Rev. Nathen Wardner; Chicago, F. E. Peterson, Prof. C. E. Crandall, Geo. Shaw, Ira. J. Ordway, D. B. Coon, T. J. VanHorn. Dr. Hulbert, Dean of the Divinity School of the University of Chicago, with a number of Bro. Randolph's classmates, were also present, and by a unanimous vote of the council were invited to sit as honorary members of the body during the examination.

At 10 o'clock, Bro. F. E. Peterson called the meeting to order, and on motion of the Rev. E. M. Dunn, the Rev. O. U. Whitford was elected to preside over the council and conduct the examination.

Bro. Randolph was then called forward and asked to relate his Christian experience and call to the gospel ministry, which he did in a way satisfactory to all. Then followed the statement of his doctrinal views of (1) the being and attributes of God, (2) the person and work of Christ, (3) the doctrine of man, (4) the doctrine of baptism, (5) the doctrine of the communion, (6) the Sabbath, (7) the inspiration of the Scriptures. Frankness and the absence of a dogmatic spirit were noticeable characteristics in the statement of these views.

At the close of the examination Dr. Hulbert, upon invitation, spoke in commendatory terms of the candidate as he had known him in his seminary career. After the examination of the candidates for the deaconship, the council adjourned, having arranged for the ordination service to take place at 3 o'clock P. M. At this hour a large audience (in the eyes of the Chicago Church) came together and listened to the following order of service:

1. Praise God from whom all blessings flow.
2. Invocation, O. U. Whitford.
3. Singing, congregation.
4. Reading of Scripture, E. M. Dunn.
5. Prayer, N. Wardner.
6. Singing, solo, Alfred Williams.
7. Sermon, E. M. Dunn.
8. Singing, Student Evangelists.
9. Consecrating prayer, Stephen Burdick.
10. Consecrating prayer for the deacons, G. W. Hills.
11. Singing, by congregation.
12. Hand of welcome and charge to the candidates, C. A. Burdick.
13. Charge to the church, N. Wardner.
14. Singing, by quartet.
15. Benediction, by L. C. Randolph.

The appropriate and impressive sermon by the Rev. E. M. Dunn, was from 1 Tim 3: 1, "If any man desire the office of a bishop, he desireth a good work." Many earnest hearts are praying that this service may result in a deeper spirit of consecration on the part of the membership of the church in this great city, and that the new life and activity manifested under the earnest leadership of its pastor may be still further shown in more earnest, more devoted, and more efficient work.

T. J. VANHORN, *Sec. of Council.*

SABBATH REFORM.

SYNOPSIS

of Remarks by the Rev. A. H. Lewis, D. D., of Plainfield, N. J., before the Judiciary Committee of the House of Representatives of the State of Pennsylvania, at a Hearing Concerning the State Sunday Law, Feb. 16, 1893.

Mr. Chairman and Honorable Members of the Committee:

I appear in behalf of the Seventh-day Baptists of the State of Pennsylvania, and in behalf of religious liberty for all men. I ask for the total repeal of the Sunday law of 1794. In doing this, I do not ask for the removal of any restriction against anything that is of itself vicious or immoral, or which endangers the Commonwealth of Pennsylvania. On the contrary, I plead for more strict and efficient laws against liquor selling, intemperance, gambling, social impurity in both men and women, and all similar evils on Sundays and all other days. I appeal to more than two hundred years of history to show that Seventh-day Baptists in Pennsylvania and elsewhere have been among the foremost in all such reforms, and in all that is best in patriotism, and the support of every high interest in the State and the Nation. Whoever charges us with having been, or now being, in sympathy or collusion with evil or disorder, because we oppose Sunday legislation, is too ignorant of the facts to be entitled to speak, or too unjust to be considered an honest opponent. Neither do I ask for any modification of the existing law in the interest of any one form of business. Such requests are side issues, with which I have nothing to do and which have little to do with the real question. Our demand for the repeal of the existing law is based on principles deeper, and interests far higher, than anything local or temporary.

We are forced to demand a full repeal because we have been refused "exemption" for a century on the ground that it would be "class legislation," and that we, being a minority, must submit to wrong. That, Mr. Chairman, is the argument of bigotry and tyranny. If the minority must submit, Christianity must submit to Paganism, and in not a few communities in the United States, Protestants must submit to Romanists; and in some places those who observe Sunday must submit to those who observe "Saturday."

The origin of the present law is connected directly with the Seventh-day Baptists. Before the Revolutionary War there were many Seventh-day Baptists in Philadelphia and the eastern part of Pennsylvania; they were among the most industrious, upright, and patriotic citizens. At the close of that war there was much general immorality and irreligion, arising from the disorders incident to such times, and from the influence of the moral and religious revolution going on in France in 1793. Philadelphia was the national capital. The yellow fever swept over the city that year, leaving a trail of desolation, sorrow and fear. Accustomed, as the men of that time were, to look upon such epidemics as a direct punishment for sins, the public mind was aroused to learn why such things had come to pass. During the war many laws against vice and immorality had fallen into disuse, or had expired by limitation. The legislature of Pennsylvania convened early in December, 1793, and a committee was appointed to report laws looking toward a better state of things. Religious men of all classes joined in urging this movement, the Seventh-day Baptists, both English and Ger-

man, being among the foremost. Since the prevailing disorders were most marked on days of leisure, the Sunday question became a prominent factor in the case. When the excitement was at the highest the Seventh-day Baptists discovered that the proposed law touching Sunday would press heavily upon them, not in the matter of vice or immorality, but in point of legitimate labor and business. Hence on Thursday, Jan. 2, 1794, they presented the following memorial, saying:

That agreeable to the dictates of their own consciences, they have set apart and kept the seventh day as their Sabbath, and by existing laws are subjected to severe penalties for working on the first day of the week (Sunday), which they conceive to be contrary to the constitution of this Commonwealth, they therefore pray that so much of the "act for the suppression of vice and immorality," etc., as imposes a penalty on them for working on the first day of the week, may be repealed.

This memorial was based on Section III., Article IX. of the State Constitution, which reads:

All men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given, by law, to any religious establishments or modes of worship.

Religious men, of all classes, joined in petitioning the legislature that this exemption be granted to the Seventh-day Baptists. The matter was laid over from Jan. 2d to Feb. 5th, 1794; and there is good evidence that the exemption would have been granted but for one circumstance. Chambersburg was then a frontier town, a specially godless place.

In 1765 a company of German Seventh-day Baptists had settled on East Antitam Creek, at the foot of South Mountain. Their strange dress and foreign language, their upright and pious lives, their refusal to join in, or countenance the wickedness and ribaldry which prevailed in Chambersburg and the surrounding neighborhood, and their observance of the Sabbath, made them objects of dislike and ridicule. The petition for exemption was referred to a committee, of which James McLene, who represented Franklin county, was a member. He was a Scotch-Irish Presbyterian who was fanatically opposed to everything connected with Roman Catholicism. Through a strange ignorance of the facts, McLene had determined that the Seventh-day Baptists were Paptists in disguise, to whom no quarter should be granted. His persistent intolerance gained the victory, and the committee reported against the exemption. On the 22d of April, 1794, under such influences, the present law was enacted. The Seventh-day Baptists and others have suffered persecution under it from time to time for a century, not because of evil, but because personal spite, or petty ambition has enabled intolerant enemies to cause their arrest and punishment for quietly working on their farms. A law which makes such wrongs possible ought not to abide the light of the closing years of this century. Perhaps "exemption" was all that could be hoped for in the shadows of 1794; but it is too late now to ask for less than repeal, for, as I proceed to show, the law violates the fundamental rights of all men and the fundamental doctrines of religious liberty.

This law is unconstitutional religious legislation, which ought to be repealed.

Those who seek to evade this fact say: "The law does not compel men to attend church, nor be religious." This is an evasion. The law forbids "worldly employment or business on the Lord's-day." "worldly" has no meaning here except as opposed to "sacred;" this word, as contrasted with the next, "Lord's-day," has no meaning except it be a day sacred to the Lord, a day specially set apart for his service, and in the interest of religion, and as contrasted with other days not so devoted. The term "Sabbath,"—so commonly used in this discussion, but which legislators dare not use in legal enactment lest the law apply to Saturday and not to Sunday—has no meaning except as a day which men should hold sacred to God. The law of 1794 assumes that it is wrong, is irreligious, sinful, to pursue "worldly" affairs on Sunday; the crucial point in the law is that it forbids certain things on Sunday which may be done on any other day without hindrance, because it is not wrong or irreligious to do them on other days. The things prohibited are not wrong *per se*, but only wrong at a certain specified time, which the law declares to be the "Lord's" time. To say that such a law does not enforce a religious duty, is to deny the plainest facts of history and the clearest meaning of words. And more! no Sunday law has been enacted from the pagan law of Constantine in 321 A. D. to the late national provision touching the opening of the Columbian Exposition on Sunday, which did not spring from religious sentiments, and aim at preventing irreligious actions.

When the friends of Sunday wish to evade the claims of Saturday, the Sabbath, according to the Bible, they declare that the law of God, in the fourth commandment of the Decalogue, does not designate a specific day of the week, but only any seventh day of rest after six days of labor. This is the latest and most popular interpretation of God's Sabbath law. Grant this, not as fact, but for sake of the argument. By what right then does the law of Pennsylvania go so far beyond the law of God? Who gave the legislature of 1794, under the lead of James McLene, the right to declare that all men in the Commonwealth shall cease from all worldly business on a specific day in each week? Was James McLene, with his fierce anti-Papistic intolerance, coupled with an ignorance which kept him from knowing the difference between a Seventh-day Baptist and a Roman Catholic, a better religious guide than "Moses, the man of God?" If the Bible does not fix the Sabbath on any specific day, shall the State of Pennsylvania, in the face of its Constitution, which declares that "No preference shall be given by law to any religious establishment or modes of worship," assume to determine what these men say the Bible forbids, by declaring that Sunday, a specific day, is the Sabbath? May this Commonwealth visit fines and imprisonment on upright citizens because they practice what those who desire to retain this law say the Bible teaches, but what they themselves inconsistently deny when they plead for the law? Tested by popular assertions used to push Saturday out of sight, Pennsylvania has no right to go beyond protecting each man in Sabbatizing on any day he may choose. So far, these advocates of the law of 1794 are right, even though such arguments, invented to ward off the claims of Seventh-day Baptists, logically destroy all Sunday legislation.

But a stronger indictment remains. *The law of 1794 is based on false claims.* It assumes that Sunday is the Sabbath according to the

ligions became truly scientific only when these Bible, and that men sin against God who "desecrate his holy day." Whatever the men of 1794 may have thought, every man who has looked into this matter knows that this is not the fact. The Bible designates the "seventh day" as the Sabbath. That this means the seventh day of the week is shown by the fact that the Jews who received the law so understood it, and have kept it in unbroken succession to this day; and also the fact that Sunday, "the first day of the week," can be located only by its relation to Saturday, the seventh day of the week." There is not a word or hint in the Bible about the transferring of the Sabbath law to Sunday or the "change" of the Sabbath. The modern theory of such transfer and change did not appear in history until the English Reformation, when it was invented as a compromise between the English Seventh-day Baptists and that of the Roman Catholics. The "first day of the week" is mentioned but few times in the New Testament. It is never spoken of as sacred, as the Sabbath, or as being in any way worthy of religious regard. Its observance is never connected with Christ's resurrection. The term "Lord's-day" occurs but once in the New Testament, and there is no biblical evidence that Sunday was then referred to. There is no definite proof that the term was applied to Sunday until 170 years after Christ. In the face of such facts it is difficult to understand how men of this day can continue to assume what we can forgive in the men of one hundred years ago.

Similar facts appear in the history of Sunday legislation. The earliest law, that of Constantine, 321 A. D., is wholly pagan in form and fact. It mentions the day only as the "venerable day of the sun." There is not a trace of Christianity in the law. Sunday legislation did not begin as a part of Christianity. Gradually it combined Christian with pagan elements. The term "Lord's-day" does not appear until 386 A. D., in a law of Gratian, Valentian, and Theodosius; and the term "Sabbath," as applied to Sunday, does not appear in civil law or ecclesiastical literature until the Puritan Reformation in England, three hundred years ago. The assumption which underlies the law of 1794 ignores these facts. Historic honesty demands its repeal.

In conclusion, Mr. Chairman, I earnestly and respectfully ask you to consider the repeal of this law of 1794, because,

- (a) It contravenes the fundamental principle of religious liberty.
- (b) It has always wrought injustice to those who observe the Sabbath—Saturday.
- (c) It is unjust toward those who do not believe that they ought to cease from legitimate work on any particular day for religious reasons.
- (d) It rests on the false assumption that Sunday is the Sabbath, and that it is sinful to do on that day that which may be done on Monday without thought of wrong.
- (e) It hinders the cause of genuine Sabbath Reform by teaching men to rely on the civil law in matters which belong only to the Word of God and the decisions of religious conscience.
- (f) It weakens and destroys conscience toward God by putting human authority, resting on false claims, before the divine law.

Permit me also to repeat that, in asking for repeal, I would remove no restriction against the evils which come with Sunday as a day of leisure; evils which Sunday laws help to create

by enforcing leisure upon the irreligious. I would inaugurate new and more rigid legislation against saloons, gambling, impurity, rioting, and everything of this kind. I plead for a higher conception of Christianity and of Sabbath-keeping than civil law has given, or can give. I ask for a just and helpful application of Christian principles to all, regardless of creed. This is not a question of majorities, but of God-given rights. It is a question of truth and facts, not creeds and traditions. It is a question of principles, not of the percentage of opinions. That legislation best befits this great Commonwealth, bearing the honored name of Wm. Penn, which best attains a broad Christ-like application of the principles of religious freedom to all classes, and to all questions of religious faith and practice. Before closing, I must come to the defense of "Presbyterian Elders," and Christian people generally who take the Sunday newspapers, ride on Sunday trains, etc. I have heard these people much condemned in the Convention just held for the purpose of inducing your Honorable body to preserve the law of 1794. These men are not more wicked than men of a century ago. They have learned more of the facts concerning Sunday and have come to believe that it is not a sacred day. They have learned that the Bible does not declare Sunday work to be a sin. They do not fear that God will forge lightning to smite them if they do advertise in Sunday papers. This is the deeper meaning of the growing disregard for Sunday among Christian men. It is neither honest, charitable, nor Christ-like to denounce them as "hypocrites" and "greedy sinners," for rejecting the false claims of Sunday.

NEW DEVELOPMENTS IN THE HISTORY OF RELIGION, AND OF THE SABBATH QUESTION.

Superficial readers and investigators charge the *Sabbath Outlook* with spending time, scholarship and money in searching the "dusty records of the past" for unimportant facts touching Church History, the Sabbath, the Sunday, Paganizing tendencies, etc. Such criticisms are valuable in showing how little the critics know of what is really important and permanent in religious history. They seem to have as little care for facts as they have regard for the plainly stated commandments of the Decalogue. They do not appreciate that facts and eternal principles live, and form the only permanent basis of faith and action. Equally unable are they to see that facts and principles practically enlarge in value as our knowledge of them increases, and that it is not necessary to discard fundamental truths and undeniable facts, in order to be "progressive" and large-viewed. Such critics are extremely narrow-viewed. The opinions of such men are well described by Jean Leville in the *New World* for September, in his valuable paper entitled, "The Role of the History of Religions in Modern Religious Education." Speaking of the fact that "The History of Religions" has been born within this century, and especially developed within the past fifty years, he says:

In the first part of the century, under the influence of speculative philosophy, the "Philosophy of Religions" literally stifled the "History of Religions." Men constructed religious history by successive logical deductions; they described its evolution before they had made acquaintance with the facts and when they had demonstrated what it ought to be, they believed they themselves free from the labor of discovering what it was in reality. The history of two factors had changed places; when the his-

toric method triumphed over *a priori* speculations even the most profound, and put to the front this principle which is so evident to us; we must first of all discover and state in a serious manner the facts, the *realia*, of religious history, and then only should we attempt to disengage its laws.

For more than a decade of years the *Sabbath Outlook* has been trying to induce men to form their opinions, and guide their actions relative to the Sabbath by the facts, biblical and historical, concerning the Sabbath and the Sunday. Too many men now say: "Sunday is here; how it came I do not care to ask; perhaps it has no good foundation, but if I do not know that I can be content." But facts will not die though men seek to bury them. The element of everlasting resurrection is in every fact, every truth. They cannot be forever pushed aside and ignored.

HOLDING THE TRUTH IN LOVE.

A correspondent from Richmond, N. H., writing to this office for Sabbath literature, most justly and appropriately says:

The Sabbath question is of infinite importance and I am aiming at a thorough canvass of the entire subject, embracing the great moral law of God, equally binding under the New and Old Testaments; and in fact, Christ "magnified the entire Decalogue when he came as the Saviour of men." The Bible as a whole is too much neglected and ignored by the great mass of mankind, and I might say, by the great mass of professing Christians; and when Christians appreciate the Bible as anciently (Job. 23: 12, Jer 15: 16, Psa. 1: 2), then we shall see more embracing the Sabbath and abiding by the ten commandments. Hold up the truth in the power and demonstration of the spirit in love, and men will be drawn.

Wishing you much success in the great Sabbath Reform, I am sincerely yours in Christ Jesus.

GEO. F. SHAW.

"A MISERABLE BLUNDER."

Again and again have we urged churches to be sure of the right location as a site for a church edifice. Line upon line is necessary on this point, for the temptation is to accept the gift of a lot away from the center of population, in order often to save a comparatively small expense for the purchase of a central site. Here is a letter from one of our Western missionaries which should serve as a warning to any who think of pursuing this "penny wise but pound foolish" policy. He says: "We have labored under insufferable difficulties. A miserable blunder was made in locating the church. Instead of seeking a central location at any cost, to save three hundred dollars they located in the very outskirts of the city. The result is, small church, small congregations and practically no future for the church. What a business blunder! How often does it appear that the children of this world are wiser than the children of light!"—*Home Mission Monthly*.

CHINESE CHARACTERISTICS.—Speaking at a meeting of the College of Medicine for Chinese, Hong Kong, in July, Dr. Cantlie, Dean of the College, said: "Anyone who knows the Chinese even but slightly is well aware that steadiness of purpose is, perhaps, their most constant characteristic. In their national history, be it in the overthrowing of usurping rulers or beating forth their enemies, their constancy of purpose has always prevailed. Time shakes them not from their intent nor weakens the ardor of their understandings. The passing away of one generation but endows the theme with the sacred fire of heredity; the register of a century past in any attempt but affords time for its development and growth, and brings it into fuller fruition and purpose. It is with the sons of such a people that we have to do, and having once taken up a subject, be it science or war, it is not in their nature to retract."

MISSIONS.

BRO. VELTHUYSEN writes: "We are quite well and find much to do on all sides."

NINE persons recently sailed from New York for the foreign field of missions, one of whom, a woman, is to furnish support for all.

REV. DR. POND says that the two great races of the future will be the Anglo-Saxon and the Chinese. With the dislodgement of degrading superstitions the latter will come forward as a ruling race.

ON the same day the Hindus were praying for the preservation of their religion from Christianity, our Student Missionary Volunteers in America were praying for the triumph of the gospel over pagan and Moslem faiths.

RECENTLY, on the eve of a great Chinese festival, at Fouchow, a high official voluntarily placed a guard of sixty soldiers over a Christian chapel to prevent disorderly persons from making a disturbance at the evening meeting.

FROM 1851 to 1891 the Protestant communicants in India increased from 14,661 to 182,722. During nine years—1881 to 1890—the gain was 69,397. The number of pupils in mission schools in 1890 was 279,716; a gain in nine years of 92,064.

IT is said that the cost of firing one of the large cannons at the experimental station would support a missionary family in some foreign land two years. Let there be speedy protests made afresh against the waste of money in sending out heralds of the gospel of peace!

THE London Missionary Society has been instrumental in the conversion of more than 36,000 of the less than 50,000 inhabitants of the Samoan Islands. This is of much greater importance than the opposition of England and the United States to the efforts of Germany to establish a colonial jurisdiction over them.

THOMAS PAINE professed to think he had demolished the Bible; and Voltaire said it would be extinct by the year 1900. One hundred years ago it had been translated into 47 languages and was accessible to the people of England, America and parts of Continental Europe. It has since been translated into more than 250 languages and dialects, and is accessible to one billion of the world's inhabitants.

THERE are 359 medical missionaries in the world—285 men, 74 women. They represent 56 societies, and 342 are from the United States and Great Britain, 173 from the former, 169 from the latter. Of these valuable workers, 126 are in China, 76 in India, 46 in Africa, 18 in Syria, 16 in Japan, 12 in Turkey, while in smaller numbers they are laboring in many other countries.

THE Missionary Secretary has been Corresponding Editor for missions during all the time that Dr. Platts was chief Editor of the RECORDER. Believing as we did and still do that the paper should have but one head, we frankly told Brother Platts that it was his to use or not to use the material that we sent to the RECORDER office. And we wish to put on record our grateful appreciation of the courtesy, sympathy and co-operation that we and our work have received at his hands, from first to last.

FOUR years ago the Church Missionary Society, representing the evangelical part of the Church of England, decided to send out all who asked for appointment as missionaries whom they believed to be qualified, trusting that if God gave the workers he would also supply the necessary means. The Lord has justified their confidence in him. Last year the number of missionaries increased forty-nine, and the treasury reported a balance on hand of £74. This year fifty-four more were added, and the whole number is 736, while the income is about \$1,200,000.

AN organized effort is being made in India for the revival and world-wide propagation of Buddhism. Bud-Gya, about 250 miles north west of Calcutta, where 588 B. C., Gandama "attained supreme enlightenment," is the seat of the movement. Colonel Olcott is director and chief adviser, and Sir Edwin Arnold an active sympathizer. The zeal of Christians in their missionary work is commended; and the Buddhists of China, Japan, Siam, Cambodia, Burma, Ceylon, and all others, are exhorted not to remain supine in this age of religious activity. Does this mean a life and death struggle with Christianity? May the Church prove worthy of its high calling as the defender of the faith of the gospel.

DIFFICULTIES IN HOME MISSIONARY WORK.

BY REV. J. H. THOMPSON, ALBUQUERQUE, N. M.

The foreign missionary generally receives more sympathy from the people than the home missionary. It is a question, therefore, whether the condition of the home missionary is not worse than the foreign worker.

It may prove a matter of information to some, and a cause of greater interest in others, to speak particularly of the discouragements likely to be met in a Western town, for instance.

The Rocky Mountains and the plains of the West are as purely missionary ground as Africa or India, not alone amongst the Indians and Mexicans, but among Americans. To these last this paper is confined.

The preacher comes to a Western town (there can be but little done in the country, as yet), and finds it settled by those who have come from Eastern States and from other countries, but not many of them feel settled.

A large number of them come West to make money, and, therefore, are not interested in church matters. A man who had been a prominent member of a church in Ohio, when approached by a missionary on the subject of organizing and maintaining a church, said: "Oh, I didn't come West to build churches. I came to make some money, and go back to my church at home. I can't do anything." And he didn't. This is but one of a large class. Money is the word. By work, by speculation, too often by gambling, sometimes by fraud and robbery, but money must be had. Those who have strong confidence in human character would be humiliated to see those who stood well in their churches at home leaving all their principles of religion, and often of honesty, to gain money.

By many of these people a preacher is looked upon as a parasite, feeding upon the production of others, and himself not a producer, a useless member of the community. They cannot conceive of any value that can be attached to a man who does not make money. The saloon-keeper is a welcome acquisition to the town, because he makes business, and helps support the town.

Another great difficulty lies in the transient nature of the population. A large number of persons go habitually from place to place. They are not settled. Some are disappointed, and expect to find what they want farther on. Others are disgusted with the West, and soon return home. Some others, not finding comfortable churches and good singing, and the best talent in the pulpits, declare "it is not like

church" to them, so they go but once or twice, and then stay at home and meditate upon the privations of Western life in general and their own discomforts in particular, and magnify the privileges they had "back East." Or, more frequently, these people fall in with the majority, and give up all thoughts of church, their souls and heaven. Many have lived isolated, wild, reckless lives until they feel that they have got above the need of churches. The preacher approaches one of these and speaks kindly to him, and finally asks him to come to church. He is most likely met with the question, "Say, pard, what do you take me for? I don't want none of your soft talk. You better take a pick and shovel and go to work."

The preacher, in Western parlance, is a "psalm-singer," or "the chap who makes the chin music at funerals," or worse.

With these people it is slow work. It is true the gospel wins after awhile, but not until the missionary, without sympathy, the butt of rude and heartless jokes, and almost feeling that he is the "superfluous man," has worn out the best part of his life. Sometimes the missionary dies on his field, and then the hearts are softened toward him, but his memory quickly fades from minds that are wild with some new excitement every day.

Another hindrance is the "roughs." Those who fled from justice and came to this new country to escape punishment for crimes committed in other places.

Such often become leaders, on account of their daring spirits and reckless characters, but they never lead toward religion. Many people are afraid to abandon the leadership of these men, both on account of the dangers to which they would be exposed from the surroundings and from the men themselves. It is thought best to keep "in" with these men, if possible.

But are there no good people in the West? Yes, many of them, but these are not often in condition to aid in religious work.

Good people are apt to be poor people here, from the very nature of things. They cannot help financially. They are bound to "keep hustlin'," so they cannot help very much in attendance at church. Supplies are often short, prices high, money scarce, houses small, conveniences few. Every member of the family must do all possible for self-support and to help the others. Not much room or time for religious matters. "A man must live," is the excuse given for much neglect of religious duty, and is considered a sufficient reason for many doubtful expedients, not to put it stronger.

"Necessity becomes the all-controlling law." Many come here sick. Their object is to get well. They must not do anything to frustrate the design of their coming. Change of climate makes it needful to be careful about exposure. They can not attend church when the weather is very warm, nor when it is chilly, nor when the wind blows. They must not expose themselves to the chilly evening air. The preacher can not ask them to do so; it would be unreasonable—cruel.

The financial drain upon such is often heavy. Business is being neglected in their absence. Home expenses going on, the additional cost of their living in the land of high prices, demand economy. No money for churches in this new country.

There is more to be said, but not now.

Are there no encouraging features of the work? Yes, but this is not our subject. There are many things to encourage, many things to brighten the life of the missionary, but they are not equal to the unfavorable influences. The missionary's life is a glorious life, but the glory "doth not yet appear." It is in the future. But it will come. Meantime, when the alabaster boxes are being opened, let one be emptied upon the head of the Western Home Missionary.—*The Home Mission Monthly.*

GREAT CHANGES have taken place in China in this half century. More ports have been opened, foreign trade has enormously increased, foreigners, chiefly missionaries, have penetrated to all parts of the Empire, telegraphs, steamers and several short railroad lines have been built; better than all, the knowledge of a pure religion has been spread everywhere.

MISSIONARY SOCIETY.

Receipts in January, 1893.

First Genesee Church.....	\$ 19 23
Jas. J. Callin, Wolf Creek, Wis.....	5 00
Mrs. Young People of Milton Junction, Wis., First quarter	5 00
Bible Woman's salary.....	25 00
Otselic Church.....	5 00
Rev. and Mrs. J. Clarke, Andover, N. Y.....	7 50
Angelina Baker.....	1 00
Mrs. C. C. Livermore, ".....	38
John Beebe, ".....	50
O. E. Vars, ".....	50
Mrs. O. E. Vars, ".....	50
Mrs. Mary E. F. Higgins, Otselic, N. Y.....	1 00
Plainfield Church.....	11 35
Dodge Centre Church.....	50 65
(for Tract Society).....	6 75
A. L. W. Stillman, Westerly, R. I.....	3 50
(for Tract Society).....	10 25
Y. P. S. C. E., DeRuyter, N. Y., salary J. L. H.....	2 50
First Brookfield Sabbath-school, C. M.....	12 00
Interest on Real Estate mortgage.....	20 00
Treasurer Young People's Permanent Committee, salary J. L. H.....	125 00
Scott Sabbath-school, S. M. S.....	25 00
F. W. Hamilton, Alfred, N. Y.....	2 50
Walworth Church.....	10 72
Berlin (N. Y.) Sabbath-school, C. M.....	10 00
Hartsville Church.....	5 00
Shiloh Church, G. F.....	14 93
" " C. M.....	1 82
" " for Tract Society.....	13 40
Primary Class, Independence Sabbath-school, for S. M. S.....	30 15
H. D. Clarke, Independence, N. Y.....	4 00
Dividend National Niatic Bank, Permanent fund.....	5 00
Geo. H. Babcock, Plainfield, N. J.....	9 00
Receipts per G. Velthuisen, Haarlem Church and Sabbath-school, C. M.....	500 00
Receipts per J. M. Todd.....	28 00
Berlin (Wis.) Church.....	2 55
Semi-annual Meeting at Berlin.....	2 71
J. H. Noble Marquette, Wis.....	3 00
Receipts per O. U. Whitford.....	8 26
Milton Church.....	10 58
Milton Junction Church.....	49 45
Collection at Minn. Semi-annual Meeting.....	8 80
" Kansas and Nebraska Annual Meeting.....	15 15
Welton Church.....	9 21
Mrs. Nancy Swan, North Loup, Neb.....	50
Mrs. A. M. F. Isham, Canton, Ia.....	1 00
Receipts per S. I. Lee.....	94 69
A friend of missions.....	50 00
One-half collection at South-Western Association.....	9 86
Tracts sold.....	59 41
Receipts per M. Harry.....	18 15
At Elmdale, Kansas.....	5 00
At Marion, ".....	5 00
At Jetmore, ".....	12 00
S. H. Maxson.....	10 00
Receipts per L. F. Skaggs.....	40 15
Receipts per J. L. Huffman.....	16 27
Collection at Egan, S. D.....	6 93
N. P. Erikson, Big Springs, S. D.....	1 00
Collection at Big Springs, S. D.....	6 00
" Smyth, S. D.....	7 30
" Stone Fort, Ill.....	8 00
W. S. Cheney, Bethel, Ill.....	2 00
Friends, Farina, Ill.....	3 00
Collection at Jackson Centre, Ohio.....	3 11
Receipts per J. J. White, Hopkinton, R. I.....	37 34
Receipts per Geo. W. Lewis.....	73 95
Collections, Pleasant Grove Church.....	2 00
A friend.....	29 24
Received from the Treasurer of Woman's Board.....	15 00
Miss Burdick's salary.....	80 50
China Mission.....	30 25
General fund.....	35 79
Home Missions.....	3 00
Holland Mission.....	1 42
Lincklaen Church.....	160 96
Mrs. Susan Goodrich, Westerly, R. I.....	1 38
Welton Sabbath-school, S. M. S.....	5 00
H. W. Stillman and wife, Edgerton, Wis.....	5 00
Sarah F. B. Hood, Ashaway, R. I., H. M.....	30 00
" " C. M.....	2 00
A friend, Westerly, R. I.....	4 00
J. A. Millikin, Daugherty, I. T.....	5 00
	4 00
Receipts by loan.....	1,540 50
	500 00
Balance cash on hand Dec. 31st.....	2,040 50
	1,005 48
Payments in January.....	3,045 98
	3,011 84
Balance, cash, Jan. 31st.....	\$ 34 14

E. & O. E. A. L. CHESTER, Treas.
WESTERLY, R. I., Jan. 31, 1893.

DR. PIERSON ON ELOCUTION.

In a lecture to the students of the Pastors' College, delivered recently, Dr. Pierson said: "The secret of good speaking is the power of giving consonantal sounds their due place in the sentence. Let me give you a quotation which I remember in my boyhood to have practiced, and which has been of immense help to me in learning enunciation: 'What are sufficient causes of war? Let no man say. Let no legislator say, until the question of war is directly and inevitably before him. Jurists may be permitted to spin the thread of their speculations until it is attenuated to a cobweb. Metaphysicians may be permitted to dwell in interminable disquisitions upon the motives, reasons, and causes of just and unjust war, but for a body, created for the government of a great nation, and for the adjustment and production of infinite and diversified interests, it is worse than folly to speculate upon the causes of war, until the great question is presented for immediate action.'

"Now, you notice that such a linguistic exercise as that demands that you should bring into prominence every particular consonant. Look, for instance, at the words 'jurists,' 'attenuated to a cobweb,' 'metaphysicians,' 'interminable speculations.' It is by far one of the best exercises I have ever seen for training the tongue

and lips and teeth, and I venture to say if any one of you will master that sentence, you will be able to speak in any building in Great Britain and be heard by all present, whatever your vocal powers may be."—*British Weekly.*

WOMAN'S WORK.

FIRST ALFRED LADIES' EVANGELICAL SOCIETY.

The second quarter of the society year of the First Alfred Ladies' Evangelical Society was one of interest to its members. As our Brother and Sister Davis, whose visit has been so pleasant and helpful to us, were about to leave for their work in China, our sympathies were enlisted for that work, and also for the personal comfort of our missionaries. Other lines of work were not forgotten, but we felt that for the present we should try to meet some of the needs of the China Mission, and we considered it a privilege to do so. Another such opportunity would not soon occur.

The work of the quarter has included the following: Money sent to Miss Susie Burdick to aid in making needed improvements in the Girls' Boarding School, fifty dollars; goods sent to China for Medical Hospital, and schools, valued at sixty dollars; money to help pay freight on said goods, fifteen dollars; to Mr. Van der Steur, the Holland missionary to India, seventeen dollars; to Home Evangelists, five dollars; to Mr. and Mrs. Davis, five dollars; with twenty dollars additional, given mostly by members of the Society; five dollars toward our pledge for teacher's salary; one dollar for paying postage on SABBATH RECORDERS sent to individuals; and one dollar fifty for local work.

During the present quarter we hope to do something for other lines of work. SEC.

RELATION OF CHRISTIAN MISSIONS TO THE CHINESE GOVERNMENT.

BY THE REV. TIMOTHY RICHARD.
(Concluded from last week.)

II. We now come to consider the attitude of Christian missions to the Chinese government.

1. Independence. All missionaries are chosen in their own countries, because they are honorable and good men and have taken a solemn vow to do their best for China. But when they come to China the officials and leading men throughout the Empire treat them as bad men to be carefully avoided, therefore there is no other course but to act independently and when ill-treated to appeal to their consuls. The time has come for us as missionaries to approach the government ourselves, as is done by religious people in all countries.

2. Imperfect Adjustment. By this I do not mean to change one iota of true Christianity, but on the contrary to free it from what is temporary and local. In our first lessons to the Chinese we need to chose what is most adapted to them, while sin is to be denounced in the strongest terms; we are told that the time of ignorance,—in the case of idolatry—God winked at.

Some of our books quote the language of the Old Testament against idolatry in China. Such quotations are perfectly just against Jewish idolatry, but they are unjust quoted against the Chinese who do not know the law of God in regard to idolatry. Some tracts aver that it was not God that created the world but Jesus Christ. Some state that missionaries have not come here to do good, that there is no need of doing good, only of believing. What is a Chinaman to infer from this? Happily these authors are far better in their practice than in their teaching.

Again, who can give any proof that the story of Lot, the songs of Solomon, were ever intended to be generally distributed among the Chinese before they can be converted to a religion that superceded Judaism? It is a fact that the distribution of such portions of the Scriptures have given rise to abominable scandle and persecutions.

Again our mode of conducting services are too much Western and too little Asiatic. We must remember that the government is jealous of everything that seems to make foreigners of their people, or that seems to them to neglect the safeguards to morality by promiscuous gatherings of men and women.

No nation has ever received Christianity willingly without adaptation to its own existing civilization.

It appears to me that in this imperfect adjustment lies the chief embarrassment of the government in protecting us as a whole. No government in the world will tolerate constant attacks on its religion more than on its government. Let us so adapt the gospel and our religious services to the Chinese as to commend them to their reason, then can we look with confidence to the government for protection and even encouragement.

3. Practical Usefulness. In Japan and India more work is done by each missionary because of the co-operation from the government and natives. If we could secure the hearty co-operation of influential men in the nation, our services in China would be multiplied many times in educational lines and in many national reforms which we cannot now attempt.

4 Patient Endurance of Wrong. We have striven to live opposition down by returning good for evil, and have exhorted our Christians to do the same, and there are a host of instances on record in China where Christians have returned good for evil. It is to be hoped that the government will soon recognize this patient endurance and these good works and give Christians all the privileges of their fellow-subjects.

5. Indignant Denial of the Outrageous Charges in Circulation. We say nothing on this point excepting that we do not fear the strictest inquiry into the matter.

III. Suggestions for Practical Measures.

1. That while sacrificing no truth of Christianity, our attitude must be less foreign and more sympathetic. Our task is to adapt Christian teaching to Chinese needs.

2. That the Conference should again prepare text-books for Christian instruction, on history, Christian philosophy, on the benefits of Christianity to the state, and to all classes of society, and kindred topics, suitable to dispell the prejudice of the *literati* and at the same time instruct them in the true principles of the world's progress and salvation.

3. That the Conference should appoint a committee to lay the missionary question before the like authorities in China; to thank the Chinese government for its protection in the past, and to ask for a full inquiry into the grave charges made in the public documents now; if true we ask for due punishment; if false, we trust the government will do justice and give us better facilities for doing China good than is possible for us now. In this way we hope not only to minimize future troubles, but also, by the blessing of God, to help China to see the dangers which beset her, of which she is now utterly unconscious, and also to help her reap the full benefits of Christianity and Christian civilization enjoyed by other countries.

THE SABBATH RECORDER.

REV. L. E. LIVEBMORE, EDITOR.
JNO. P. MOSHER, OFFICE EDITOR.
L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

CORRESPONDING EDITORS.

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

Woman's Work.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

HOW FREQUENTLY people say, "If I could only live my life over, how different it would be." And when this expression is made, there is no doubt that it is an honest opinion. The many failures, of which we are so conscious, are indeed painful to remember. We think of our errors as the result, in most instances, of inexperience. We feel sure that with the light of experience to illuminate our pathway we could do much better; and we almost wonder that God did not give us the experience first, that we might avoid the failures of childhood, youth, and even latter years.

It is not worth while to repine over the past, or even to wish we might have another trial, from the beginning, for this cannot be; but there is a very practical use we may make of our past experience, which will be the best kind of proof of our sincerity and desire to make amends for past failures. We go right on making mistakes, even now, after all of our accumulated wisdom from experience. Why not begin right here and now to live our lives over, that is, to profit by the past, to avoid the inconsistencies and mistakes of which we are so painfully conscious? If we can not, or will not live right now, what is the use of imagining we would if we could be placed back, at the beginning, with the wisdom and the experience we now possess? Paul's decision is worth remembering and following: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize."

THERE is a fresh agitation of the old Sunday law in the legislature of Pennsylvania. Many of the readers of the RECORDER will remember the faithful labors of the Hon. Horatio Gates Jones, several years ago, in the interests of religious liberty, in the same legislature, and his very friendly attitude toward Seventh-day Baptists. At the last Tract Board meeting Dr. A. H. Lewis was instructed to champion our cause. In the Sabbath Reform Department of this issue will be found a synopsis of his address before the committee. This is one of the most important ways in which the truth can be presented, and Dr. Lewis, of all others, is the man for this special work. Pennsylvania now stands alone among the Northern States in this most intolerable and unconstitutional attitude of religious proscription.

SINCE the duty and responsibility of "Editor in Chief," in our denominational Publishing House, has finally fallen upon the Corresponding Secretary of the Tract Society, it is due to all concerned that a few introductory statements be made at this time.

In entering upon this work we have a profound sense of the great responsibility and sacred nature of the duties required, and of personal unfitness for the position; but submitting to the judgment of the brethren com-

posing the Executive Board of the Tract Society, and encouraged by many opinions volunteered by friends outside of the Board, we have hopefully accepted the situation.)

While this appointment comes to us entirely unsought and unexpected, we cannot allow this opportunity to pass without recording our appreciation of the honor conferred, and the confidence expressed, by our brethren upon whom the duty of filling this vacancy devolved. Twelve years of intimate acquaintance with the spirit and ability of those whom the people have chosen to manage these sacred interests, give great hope for the future success of these special lines of God's work committed to our care.

(Trusting in the faithful, patient and loyal cooperation of all our people, we shall hope that the RECORDER, and other allied interests, will continue to be worthy of confidence and support.) The former Editor, our personal friend and co-laborer for more than a quarter of a century, has given ten of the best years of his life to this work, in a spirit of conscientious, self-sacrificing devotion to the best interests of our cause; and while he steps into another field to continue the work of educating and training our young men for useful Christian labor, we desire to emulate the same sweet spirit of patience, Christian courtesy, and conscientious devotion to denominational and general evangelical work.

(As to policy, we have nothing new to propose. It will be the aim of the Executive Board, as hitherto, to make the RECORDER an indispensable weekly visitant in every Seventh-day Baptist household, as well as in many families who are not of our faith. It will aim to keep pace with the current religious, scientific, literary, political and general reformatory topics of our times. As hitherto it will be non-partizan, but always encouraging the right and opposing the wrong, according to our best understanding and judgment.

(The RECORDER is not a news-paper, in the sense of our daily and weekly seculars; still, since many families depend upon it for general news, there will continue to be condensed statements of current events.) In short, we would have it as true of this journal as Alcott, speaking of books, says: "That is a good book which is opened with expectation and closed with profit." We are greatly strengthened in this hope by our knowledge of the plans and purposes of the Executive Board, and by the fact that we have secured such able contributors and conductors of departments. (With firm faith in the righteousness of our cause as Seventh-day Baptists, and in the fundamental doctrine of the Bible as usually taught by our most devout and enlightened leaders, and relying upon God for wisdom and direction, we extend to all our readers our hand and heart in Christian salutation.)

WHY cannot Christian people be as persistent in effort and as importunate in prayer as are the workers of iniquity? At length the infamous Louisiana lottery has found a new home in Honduras. From this sequestered nook, in Central America, they hope to carry on their illegitimate system of robbery, which became so offensive to the United States that the government would no longer tolerate it. In their new home they have a lease for conducting their business for fifty years, and doubtless intend to prey upon the United States through the mails as hitherto, claiming immunity from proscription under the laws protecting foreign mails. It

is to be hoped that the eagle eye of our government will scotch this ruse by special legislation, and thus defeat their purpose. Let their gains come from the people who protect them; and let them be shut in where they have chosen to live, with their appropriate surroundings; where tarantulas, scorpions, and enormous scolopendrae infest all that country; where hawks, vultures and turkey buzzards will encourage their wicked schemes by their predatory songs. If we can shut our ports against the approach of foreign pestilential diseases, and the landing of mischievous and hostile immigrants, let us be equally vigilant in thwarting this scheme of robbery and ruin.

THE careful, patient, devout, study of the Bible is an imperative duty on the part of all who desire to know its doctrines. So far as we are capable, this study should be critical, that is, thorough, aiming to discover the truth in its most comprehensive significance. This of course will call for an investigation of the grounds for our belief in its authority, inspiration and doctrines, and will be in perfect accord with the voice of the Word itself wherein we are urged to "search the Scriptures;" "prove all things;" "reason together." But that kind of critical study of the Scriptures which is so often misleading, and which should be avoided, is when the study degenerates into a greedy hunt for defects; a mere cold, irreverent, unfeeling, probing for some fancied error, as the surgeon probes the wound, or uses his scalpel in the tender, quivering flesh. This is the investigation of the sceptic, the man who seeks to find what his inclination, his prejudice pictures. Such is not the genuine searching of the Scriptures which is to be commended, and which is defined by devout Christian writers as true biblical criticism, or honest, critical Bible study. Those who enter upon the study of the Bible in this spirit and devoutly pray for divine light and guidance, will not fetch up in the unsafe quagmires of unbelief, but will find that the Bible, tested in the crucible of honest inquiry and heart experience, is the safe bridge that spans every chasm in human life. The testimony of this kind of study is uniform, that all who have fully trusted in its light have not walked in darkness, but have had the Light of life. And this inner consciousness, this glorious experience, is of more value in settling the question of the claims of the Bible to be the true word of God, than all other forms of critical study. Where the Bible is thus known, death looses its sting, and the grave its victory. This experience is better evidence, to the great majority of believers, than can be found in any merely critical study of the Word. This evidence is withheld from many, and the two classes are graphically pictured in the brief prayer of our Saviour as given in Matthew: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

AS WE go to press with this issue, the sad news reaches us that our brother, Rev. James Summerbell, has passed away in death, after an illness of nearly two months.

PRESIDENT HARRISON, as one of the closing acts of his administration, has given another evidence of his broad-minded patriotism. It is pleasant to find that partisan spirit does not always control our rulers when occasions require the selection of men fitted for important

positions. Judge Howel E. Jackson, of Tennessee, is admitted by all parties to be one of the ablest jurists in the United States; and his appointment to the Supreme Court receives general commendation, though from some sources the President's course is severely criticised, from a partisan stand-point, Judge Jackson being a life-long Democrat, and, in the Rebellion, a supporter of the Confederacy.

THE vacancy occurring in the Editorship of the SABBATH RECORDER by the resignation of Dr. L. A. Platts, has been filled by the election of Rev. L. E. Livermore, of Dunellen, N. J., who has already entered upon the duties of his position. He will remove to Alfred Centre as soon as his present engagements will admit, probably as early as the first of May. Until further announcements are made, any personal communication to the Editor of the SABBATH RECORDER should be addressed to him at Dunellen, New Jersey; all other matters, on business or for publication, as hitherto, should be sent to Alfred Centre, N. Y.

AS QUOTED in our columns last week, under the Temperance Department, the "National Temperance Society seems inclined not to enter the grounds to exhibit its publications at the World's Fair, if liquor is to be sold." So much the more need of temperance literature at just that point. Do not abandon an inch of space to the liquor traffic. Christian men and organizations must stand for their principles always and everywhere. Be on hand. Face the enemy. Scatter wholesome literature. Seventh-day Baptists have space allotted them for an exhibition of their publications and they do not propose to fail in their exhibit because the World's Fair is closed or open on Sunday.

THE LENGTH OF A SERMON.

The true measure of a sermon's length is neither the patience of the preacher nor that of the hearer. Many a preacher has exhausted his hearer in trying to exhaust his subject. Some sermons are long that last twenty minutes; some short that last three quarters of an hour or an hour. Every sermon should be timed, not by the clock, but by the continuance of the sympathetic relation between the occupant of the pulpit and the average occupant of the pew. When the speaker has lost his retention of the hearer's attention further detention is a crime, a violation of the right of *habeas corpus*. Restiveness in the pew should be construed as a signal for rest in the pulpit. The time to apply the breaks is not when the steam is giving out in the engine, but a little while before the passengers have reached the place where they want to get out of the cars. They are righteously indignant if carried beyond their desired station.—*The Homiletic Review, February.*

[From L. C. Randolph.]

AS CHRISTIANS and as Americans we are all opposed to the Union of Church and State. We are opposed to religious legislation. Was the Sunday closing amendment as passed by Congress religious legislation?

In the first place, we hear it said it was not direct legislation at all. Congress did not say, "You must close the Fair on Sunday." It simply made the appropriation of souvenir coins conditional on Sunday closing, and left the authorities free to decide.

We shall not stickle for the name. Call the legislation indirect if you choose. It was legislation. It was legislation whose design was to secure Sunday closing of the Fair. In an or-

thodox Sunday law, the State says: "We want you to observe Sunday. If you don't do it, we will bring you to trial in a court of justice." In this case Congress said in effect; "We want you to close the Fair on Sunday. If you don't do it, you will forfeit this money." Now the Exposition either had a just claim to the appropriation or it had not. If it had a just claim, here was Congress proposing to exact a fine of \$2,500,000 as a penalty for Sunday opening. If the Exposition's claim for help was not a worthy one, we have the spectacle of the supreme law-making power hiring the Exposition to keep Sunday, illustrating, according to Elliott F. Shepard, the text: "Godliness hath great gain." It would seem that either theory is entirely unsatisfactory as an escape from the fact that Congress was using legislative power to secure Sunday observance.

But the general answer comes back defiantly from the friends of the amendment: "Yes, it was legislation; but it was legislation which Congress had a perfect right to make. Indeed, it was the duty of Congress to take the action which it did, and it is their duty now to stand by it." In terms as unequivocal as these have hundreds of thousands of Christians announced their position. To that position we are squarely opposed. If it shall appear that the legislation was religious in essence, it was the right and duty of Congress to have naught to do with it. In deciding whether the amendment was religious legislation we ought to proceed upon three lines of investigation: 1. What was the condition of things which called for the law and what will be its probable effect upon these conditions? 2. What was the purposes and motives in the minds of the legislators who made the enactment? 3. What was the character of the forces which were brought to bear upon Congress to secure its action? The answer to these three questions ought to determine the character of the legislation.

1. Perhaps the condition of things which called for the law was this: thousands of laboring men were likely to be deprived of their weekly rest and their religious privileges; the government came in to protect its citizens and secure to them the enjoyment of their rights. A grand and legitimate purpose surely! But when we turn to consider the matter, we find that the clamor for a closed Fair did not come from what is known as the laboring classes. They are not pleading for that kind of protection. They want the Fair open.

Moreover, the claim seems to be reasonably made that the kind of open Fair which the directors desire to have will involve practically no extra labor. Machinery and merchandising, they say, are to be stopped, and the Fair is to be thrown open like a great park with its splendid grounds and magnificent buildings, its art, culture, beauty and music on exhibition. There is something about this picture which never fails to throw some of our friends on the other side into spasms of horror. "A quiet Fair!" say they derisively. "Listen to the rumbling of the street cars and excursion trains; the din of the restaurants, and the plunk of the half dollar at the gates." Dear friends, whether the Fair is open or not, the people must be fed by the cooks, watched over by the guardians of peace, and carried by the street cars. I freely grant that there is a difference between a dinner served in Jackson Park and a dinner served outside; between a street car going to the Fair and a street car going to church; between the plunk of the half dollar in the Exposition treasury and the plunk of the half dollar in the con-

tribution box; but I submit that the difference is a religious difference; and I submit that the condition of things calling for the Sunday closing amendment is essentially religious.

2. If we go further, we find that the reasons offered by the legislators for their action were religious reasons. The devout Senator Matthew Quay solemnly called for the reading of the fourth commandment as the all-sufficient ground of their proposed action. The other reason advanced—doubtless the more effective one—was that the churches demanded the action.

3. The people who demanded the law were religious people. They demanded it and they now justify it on religious grounds. Joseph Cook says the legislation is rooted in Mount Sinai. Those who have spoken or written so warmly in behalf of Sunday closing are either ministers or zealous laymen.

Moreover the leaders of the movement are the same men who labored so strenuously for a national Sunday law four years ago. They are the men who want God and Christ recognized in the constitution, and the government committed to Christianity. They have proclaimed the action of Congress as a great victory—one quite in line with all that they hope to gain.

The Sunday closing amendment of Congress was religious in its purpose. Its effect will be a religious effect. The condition of things at which it was aimed is a religious condition. The movement which brought it about was a religious movement. Congress has stepped in to settle a religious dispute.

I do not question for one moment the sincerity and earnestness of thousands of my fellow Christians who have spent their strength to secure this action, which I deplore. For their general aims I have the profoundest respect and sympathy. But in their methods they are on the wrong track. They see Sunday continually losing its hold as a sacred day. They have a desperate hope that the seal of the great government upon it will have a magic effect in checking the flood. The hope is a vain one. Whatever the temporary effect, the movement must result in ultimate disaster. These men are playing with fire. Less careful hands may snatch the torch from their grasp and start a conflagration of which they never dreamed.

Of the two great streams of influence which will flow from this movement we will speak in the next issue.

A LETTER OF THANKS.

We, the members of the Cumberland Seventh-day Baptist Church, do hereby return our most heartfelt thanks to the Missionary Board for the presence of brethren Babcock and Hills to aid in the work here. Zealous, consecrated, and beloved by us all, their labors were highly gratifying, and we return our thanks not only to the Board, but also to their respective churches and to all our Northern friends who have helped forward the good work in this field. We furthermore return our thanks to the Board, and to the Eastern Association for sending Elders Main and Livermore to attend to the ordination of D. N. Newton to the ministry, as per request of the church.

With thanks to the blessed Master "who doeth all things well," we are faithfully yours.

J. A. HOWARD, } Com.
D. N. NEWTON, }

FAYETTEVILLE, N. C., Jan. 5, 1893.

THE wife of the Korean ambassador to the United States has become a convert to Christianity and has joined the Southern Presbyterian Church.

YOUNG PEOPLE'S WORK.

Little Niece—"Do you eat tobacco?"

Uncle Wayback—"No, I only chew it."

Little Niece—"Wat's the use of chewin' anything if you don't eat it?"

Uncle Wayback—"I dunno."

Little Niece—"Seems to me grown people never know why they does half the things they do."—*New York Weekly.*

JUST now we are running low of original material for this page. Young people, please show your interest in the RECORDER and our work by sending to us contributions from your own pens, heads and hearts.

OUR careless penmanship made the word Chatterer read Shatterer in the third paragraph of the first column of the issue of February 9th.

OUR thanks are due to A. H. Lewis, who writes:—"That disjointed date, referred to in your column of the RECORDER for Jan. 26th, should be 1676 instead of 1868 as you justly questioned." Those who may be interested will find the matter discussed by Dr. Lewis in his *History of the Sabbath and Sunday*, p. 108.

THE young man referred to in the President's Letter of this week, who braved the snow and cold of winter to help in organizing an Endeavor Society at Rock River, was Theodore VanHorn, one of the student evangelists.

LETTER FROM N. I. DEW.

Mr. Editor, Dear Sir;—Some people are miserable most of the time; most people are miserable some of the time. Anything, therefore, which has a tendency to lessen the aggregate of human misery and add to the happiness of mankind should be hailed with delight even though it be only an antiquated precept.

Happiness and misery come from two sources, our sensations and our opinions. A part is distributed to us by nature and our environments; a considerable part is apportioned by ourselves. Of course we are not able always to secure positive happiness, nor can we always avert positive misery. The most profound precept of philosophy can not remove the pain of disease or alleviate the suffering of a wintry wind, nor can any one by taking thought give to his humble abode the luxurious conveniences of a royal palace.

Much of our infelicity, however, arises not from positive suffering, but from a want of positive enjoyments. This condition of unhappiness will in a large measure succumb to reason. I have either read in some book, or heard some one say, that one of the ancient poets, (I think it was Homer, or Horace, perhaps you can tell me where to find it,) once wrote something about like this: Why do we always compare our own condition with the lot of those who are more prosperous and honored than we are, and not with the lot of those who are less fortunate? Whoever may have been the author, the question at once suggests the thought that we are constantly comparing our present condition with the fortune of some one else. The result of such a comparison is unhappiness if we contrast ourselves with those having more and greater enjoyments than we possess. This is

*Perhaps the writer refers to Horace, Satire I, Book I, line 3—*neque se majori pauperiorum turbae comparet*—and does not compare himself to the greater crowd of poorer ones.—COR. ED.

the fundamental cause of much of our sorrow. On the other hand gladness seasoned with contentment is the consequence of a comparison with those whose present state is more miserable than ours. He who is dissatisfied with the severity of the winters in New York or Wisconsin, will find little comfort in thinking of the balmy orange-scented air of Florida; but he will take a positive delight in his own lot if he considers for a time the dreariness of a long icy night in Greenland.

We are told that if a person holds one hand near a fire and the other on a piece of ice for some time, and then puts both hands at once into a basin of water at an ordinary temperature, the water will feel cold to one hand and hot to the other. This is an illustration that even physical sensations are sometimes but comparisons, and change with the nature of the comparison.

One of the best ways of avoiding unnecessary misery, then, is to get out of the habit of comparing our condition with that of others who have been more abundantly blessed, or with some imaginary state of happiness which is unattainable by man. Some one has said, "Few are placed in a condition so gloomy and distressful as not to see that every day brings yet more forlorn and miserable, from whom they may learn to rejoice at their own lot."

PRESIDENT'S LETTER.

Five years ago last December a young man, then a student at Milton College, and now on his last year in the Chicago University, went with me through deep snow one Sabbath morning down to Rock River. The church was closed; no services had been held there for some time. We had heard that some of the people, unwilling to give up altogether, were holding Sabbath-school at private houses. We drove to the house of Mr. Janes, where the Sabbath-school had just convened; we hitched our horse and went in, where we found perhaps fifteen people, old and young. We were not acquainted, but soon made it known that our interest in them had brought us there; we afterward learned that we were taken for book-agents. At the close of the school, arrangements were made for an evening meeting at the home of Mr. Balch, to consider the advisability of organizing an Endeavor Society. At the time appointed, the Society was organized and only a few meetings were held before it was found necessary to adjourn to the church in order to accommodate the members who attended.

Very soon, in addition to the Sabbath-school and prayer-meeting now being held, it was suggested that a short preaching service be added. Two more students were then taken into the arrangement, making four of us, and all agreed to take our turn in speaking. L. O. Randolph, who has just been called by the Chicago Church to ordination, was one of the four, and I think was the one to whose lot it fell to speak first. I shall not soon forget the meeting for making arrangements held in the Bank office; one of the boys objected because he thought that he was not called upon to do that kind of work until he had finished his course in school, etc., another that he was not smart enough, and another that they would subject themselves to the ridicule of their fellow students and of others, by trying to preach. Our meeting broke up with no definite arrangements, but all finally concluded that while others might do better than we, perhaps our assistance would be better than none.

Sentiment has changed; young men can now

conduct meetings, sing and speak when they are not even intending to enter the ministry and not subject themselves to ridicule. One of our men of denominational reputation says, "Let us put a hundred lay workers in the mission field this spring."

While about thirty have been baptized, some reclaimed, and others added to the church by letter, it is still unsettled in the minds of the boys whether we gave or received the greater blessing as a result of the work done there.

E. B. SAUNDERS.

THE INSPIRATION OF NOBLE LIVES.

A. C. WHITFORD.

Infinite wisdom saw fit to create man with a nature susceptible to influence and growth. He is not a perfect model of being; but his mind and heart, the representative of an unrealized ideality, are capable of passing from a lower to a higher order in an unending progression of intellectual and moral attainments.

Talent, agencies whose powers can fathom the deep mysteries of science, whose wealth of intellect can move the world's great heart, is nothing till it is awakened by the influence of nature.

A harmonious development of heart and soul will alone form a perfect individuality. There must be character underlying this structure of mind. There is within us a principle that requires conditions from without to perfect its being; and not alone for ourselves, but for others, is this inner life to be developed.

If we so readily receive impressions from without, thus influenced and molded by association, then, with the influence of the wise and good, our inner and outward life will produce one grand harmony of spiritual and material experiences.

Glancing backward over the world's history, and studying the character of the great and good of all ages, we arouse our noble impulses to action. There is a sublimity, a power, a holy inspiration, in the example of the good and true. Goodness, truth, and wisdom are abstractions that are understood and felt within ourselves; but a living embodiment of these qualities sways a power mightier than all the theories the world ever produced. The example of such is a living philosophy, which finds a response in our hearts; for to mortals is given an innate love of all that is noble and elevated, a power to understand whatever is good around us. There is an ideal standard of excellence which we should ever strive to attain, though to mortals it was not given to realize the glorious perfection of life unmarred by an earthly blemish. If this be so, what need is there of a beyond, an Eternity, of Heaven? But the living present, ever with us, of a spiritual being, longing for a higher, holier existence, teaches us that there must be an immortal realization in the great hereafter. We cannot penetrate this mystery of being, but only pause at the threshold, and reverently worship the Author of our being.

What a glorious example, an ever-present living teacher is, a truly noble life! What a rock of defense against the continued warring of the material upon our faith in immortality!

Let us study the lives and characters of the truly noble and good, and thus receive inspiration to strive to attain our ideal standard of excellence.

CHARACTER is of slow and steady growth, but the revelations of truth that inspire character are sudden.—*Munger.*

COSTLY BUILDINGS.

Mr. Vanderbilt is erecting a residence at Baltimore, North Carolina, to cost, when completed, \$6,000,000. The foundation was completed this fall, which alone cost \$1,000,000 and three years of labor.

Here is a lesson for Endeavorers. We are each erecting a building which will take our whole life to complete. The foundation was laid for us, and far more costly than is Vanderbilt's foundation. Our foundation is the Lord Jesus, the richest gift of heaven, the only begotten Son. The superstructure is to be infinitely more valuable than Mr. Vanderbilt's palatial residence. Ours is to be the superstructure of character, of a never dying soul, to stand forever. After his has crumbled away, character will still stand.

The Lord, the Master-builder, has laid down a plan for us to follow, in a book on architecture; we call it the Bible. He sends us materials every day; we call them opportunities. Power to choose is one of our helpers. Conscience is another. With such an expensive foundation already laid; with so kind and wise a Master-builder; with such an explicit book of plans; with the good materials furnished at our hands; with so able helpers; how are we building? Will our life work, and life structure, be accepted of him at last, or will there be written on it, failure?

There is so much at stake, let us "Endeavor" to build wisely "for Christ and the church." We hold our destiny in our own hands. What will it be?

G. W. H.

OUR MIRROR.

—At the Endeavor Day session of the First Alfred Society, responses from various committees were given, the treasurer's report showing \$7 as the result of the week of Self-denial.

—A RESULT of the Rev. Huffman's labors in Smythe, S. D., has been a deepening of the interest in the church, and especially among the young people. The efforts of such workers as Mr. Huffman are of great value to the smaller societies, particularly in awakening more interest in our denominational work.

—A LETTER from the Shiloh Society gives as their reason for not yet deciding upon their pledges for '93, that they are in the midst of a revival there, and no business meetings have been held lately. We can afford to wait if there is a spiritual awakening among the young people, for we find that in those societies where the best religious life exists, the willingness to bear the financial burdens is the strongest.

—In a recent letter from the Rev. J. L. Huffman, he states that very encouraging work has been done with the Middle Island Church, eleven young men and women joining the church, Feb. 5th. Others, it is hoped, will follow soon. They are expecting to organize a Y. P. S. C. E. after a little time. Mr. Huffman is planning to open revival meetings at Salem the 18th of this month, and asks that the young people make this effort the subject of especial prayer, hoping that blessed results will follow.

—THE Junior Christian Endeavor Society of the Westerly Church was organized the last of May, 1892, and has now twelve active and about fifteen or twenty associate members. The children who have taken the pledges are true, while a number of the associate members take part in the meetings as conscientiously as the others.

The method of conducting the meeting varies according to the age and disposition of those in attendance. If the restless boys and younger children are there the interest in the subject is

made so absorbing that they are encouraged to express themselves on religious themes, and to feel that it is *their* meeting. While a reverent spirit is preserved the hour is made bright and happy, keeping them busy about something. When the older ones compose the entire number present, the programme is changed, and texts of scripture, books of the Bible are recited, and some Bible character is described, withholding the name, letting the children guess it, the one guessing it first being permitted to go on with the story. There is always a short time given for sentence prayer, and some of the timid ones write a little prayer at home and read it with bowed heads. One of the children always leads under the guidance of the superintendent.

M.

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 X.—KEEPING THE SABBATH.

For Sabbath-day, March 4, 1893.

SCRIPTURE LESSON.—Neh. 13:15-22.

GOLDEN TEXT.—Remember the Sabbath day to keep it holy.... The seventh day is the Sabbath of the Lord thy God.—Ex. 20:8-11.

INTRODUCTION.—Nehemiah continued governor of Jerusalem for 72 years. For some reason not known he returned to the Persian court. While absent, and Ezra no doubt had passed away, the "stiff-necked" people again fell into sin and neglect, married heathen wives, and forgot the sacredness of God's holy Sabbath, the seventh day. One cause, no doubt, of the laxity of life and public profanation of the Sabbath was a cessation of the temple services. It is a long step toward Sabbath apostasy and irreligion when one ceases public worship. This state of affairs in Jerusalem led in a flood of evil, increased lawlessness, and thus crime increased.

EXPLANATORY NOTES.—v. 15. "In those days." Upon his return, and while correcting other evils. "In Judah." The country where there were vineyards and wine presses. "Treading wine presses." Men standing in large vats pressed the juice out of grapes with their feet. "On the Sabbath." Of the fourth commandment, the Sabbath which Jesus said was made for man, God-made, not pope, priest or church-made. Ex. 20:8-11. "Bringing in sheaves." "Bringing their harvest home, into the city, to thresh it and secure it against robbers. "Lading asses." The commandment forbade the working of the cattle on the Sabbath. "Wine." If intoxicating, would be no example for us, but sweet wine was used as a common diet with the fruits. "All manner of burdens." No excuse for it, for though some people think Sabbath work is so much clear gain, it is truly a loss, physically, and usually financially, in the end. But very few Sabbath-breakers really prosper in the things of this world. "The Sabbath-day." It was never a sliding-scale, a mere seventh part of the time. The day and the institution are inseparably connected. "And God blessed the seventh day and sanctified it." Gen. 2:3. Not the institution. "God blessed the Sabbath-day." Ex. 20:11. A definite day attested by miracles for forty years in the wilderness, and kept in unbroken succession by the chosen people of God to this age. God has preserved the Jews if for no other reason as time-keepers for the world, that it may know when his sanctified Sabbath comes. "Testified against them." As to the sin of such proceedings. To be silent or indifferent to Sabbath desecration is to be a silent partner in the un-

holy business. v. 16. "Dwelt men of Tyre." Men from Tyre devoted to commerce. They were idolaters of the sensual kind. Ahab, by marrying a daughter of their king, ruined himself and his people in his day. Jezabel was a sample. They were a demoralizing force in the midst of the Jews. They could not, however, have sold fish on the Sabbath if the Jews had refused to buy or countenance it. The world to-day would little attempt to transact business with Sabbath-keepers on the seventh day if such gave no opportunity or favor to the world. The world, too, respects and honors most the men of principle who will keep God's Sabbath. Its laws may be against us but its good opinion will not be. v. 17. "Contended with the nobles." He began with the leaders. They could have restrained the evil if they would. They were most to blame. Those owning factories among us, and employing hands and office help, and agents on the road, and farm hands and clerks, are greatly responsible for much Sabbath-breaking. "What evil is this that ye do?" Answer the question, ye who are lax and indifferent, and for worldly gain or pleasure do or permit the doing of such sin "within thy gates." What of your common visiting, rides to the parks, to the beach, your pleasure-seeking on "my holy day," saith the Lord? v. 18. History should be a warning to all people. Sabbath-breaking destroyed Jerusalem, burned its gates, brought on untold evil. It has been so with all people. Shall any be so presumptuous as to increase the evils and add to the dangers to our homes, communities and nations by Sabbath desecration? v. 19. "Began to be dark." God's appointed Sabbath began at sundown. Its unholy rival begins at midnight. Every counterfeit has some different mark by which it can be detected. "Gates should be shut." Promptly at sundown. How many even now run their work a little into the Sabbath, and are in such a hurry for the Sabbath to close that they either watch the sun or actually begin secular work earlier in the afternoon than is necessary. "My servants." Perhaps his own trusty body-guard. v. 20. "Merchants . . . lodged without." Stationed themselves just outside the city ready to take any worldly advantage of the situation. v. 21. "Testified against them." Rebuked them and gave them orders to desist. In him was vested authority. Church and State were virtually united in the theocracy. At this time, however, Nehemiah was in power by permit of the king. The Jews were virtually in subjection to a foreign power. v. 22. "Commanded the Levites." To observe the ceremonial cleansing, typical of purifying the heart, that they might appropriately be gate-keepers. "To sanctify the Sabbath." To keep it sacred, and see that nothing occurred to profane it. "Remember me, O my God." Recognize me, though men curse me for my zeal and doing my duty. "Spare me." It is through no personal merit that he hopes for divine favor. "All have sinned." He therefore trusts in God's great mercy. There is greater safety in casting one's self upon God's mercy, in faith pleading his promises. We may safely venture before God as suppliants.

LEADING THOUGHT.—Holy Sabbath observance among other things necessary to holiness of life and salvation.

SUGGESTED THOUGHTS.—God's plain law is before us, we should know our duty. Others about us from Tyre, or some American town, may refuse to keep the Sabbath and tempt us to sin. Shall we not testify by a godly life against them? Our safety is not in civil penalties for Sabbath-breaking. The State can not make nor enforce a Sabbath that is the work of anti-Christ. The law may protect each and all in worshipping God. Some see in this lesson authority for "Sunday laws." If authority at all for civil law in behalf of a day of worship it is only for the seventh day, but Sabbath-keepers never ask for such laws. They trust in God's moral law to regulate religious observances. If this authorizes Sunday or Sabbath laws by the State, it is equal authority for compelling us to support with our money a State or Established Church and its ministry. What church with its pastors shall it be? Methodist or Baptist or Adventist? Protestant or Catholic? Will such laws stop railroad and steamboat traffic, close saloons and cigar stores, or only fine and imprison those who conscientiously observe the Seventh-day? Only the latter has been done of late years.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Feb 26th.)

THE BIBLE SABBATH. How shall we keep it? Neh. 13:22, Matt. 12:8-13, Isa. 58:13, 14.

"Remember the Sabbath-day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." God has fixed the time for his holy Sabbath and in his immutable law has commanded all men every where to observe it. This day his ancient people for centuries kept.

This day the Son of God observed and he died to magnify and make honorable the law that contains this precious precept. The holy apostles observed it, and God has had a people true to it in all ages. Jesus said it was "made for man," *i. e.*, for his spiritual good. How, then, shall we keep it? Why, just as its Author commands. Surely if we love him and delight ourselves in his ordinances; if we can say with David, "O how love I thy law!" or with Paul, "I delight in the law of God after the inward man," we will have no wish to "think our own thoughts," "find our own pleasure," "speak our own ways," but the rather call it a delight, the best day of all the week, a day for holy communion and fellowship with God. We shall "keep it holy." But *can* we keep it holy if we are habitually unholy?—Can unholy men perform holy acts? If we make of the Sabbath a picnic day, a day for secular visits, promenading, pleasure rides, and talks of our secular business, read political and local papers with stories and gossip, can we claim to be loyal to God and cheerfully obeying his commandments? Is the Sabbath then holy to us, a day for spiritual profit? There is no greater test of Christian character and loyalty to God than genuine, glad, holy observance of God's sanctified and blessed Sabbath day. Do you keep it holy?

SCRIPTURE REFERENCES.

1. The first Sabbath. Gen. 2:1-3.
2. The Sabbath in the wilderness. Ex. 16:22-30.
3. The day for and manner of observance. Ex. 20:8-11.
4. Some Sabbath thoughts. Ps. 19 and 119:89-136.
5. How Jesus spent the Sabbath. Mark 1:21, Luke 4:16, 31.
6. How his disciples observed it. Luke 23:56, Acts 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4.

O! GLORIOUS Sabbath morn
That comes to us so bright,
The day of promise given,
The day of joy and light.

—E. A. W.

—EXCEPT in the home by loyal parents, there is no place where loyalty to God and his Sabbath can be more forcibly taught than in the Sabbath-school. We know that some teachers are prone to ignore this vital truth because of the presence of some visitors or First-day scholars, or because they do not realize its importance in these days of looseness of opinion and practice.

—BUT now that we have a special lesson on the subject there can be no excuse for neglect. It should be thoroughly impressed upon the minds of the young that God's law is perfect, unchangeable, a thing to be delighted in, and that holy observance of the Sabbath of that law is essential to holiness of life without which no man shall see the Lord.

—IN referring to Jesus' words in Matt. 5:17-20, showing his attitude toward the law and to Paul's statement, let it be clearly shown that the inner or spiritual life of that law is strongly enforced. While the Pharisees' observance of it consisted in exactness of the outward forms, Jesus required both the form and the spiritual power.

—IN its smallest letter, even the "dot and comma," the law is continued in the kingdom of Christ. The doing and teaching of it all is greatly commended by the Lord of the Sabbath, and will be greatly rewarded. To teach by example or precept its abrogation or change incurs damage and the divine displeasure. God's holy law in all its integrity, each precept, is carried into the government of Jesus Christ, and so the Sabbath of creation, of the fourth commandment, is carried into the gospel dispensation, on the very authority of Christ and his holy apostles.

—ON this lesson from Nehemiah read from Bailey's Sabbath Commentary, pages 60-66, of which this is a quotation: "Sabbath-sanctification was re-established as one of the first acts of Nehemiah on the return from the captivity. . . . This shows what a place the Sabbath held

with God's people. They were carried away to Babylon because of Sabbath profanation. The return was signalized by a return to Sabbath sanctification. The lesson it teaches should be laid to heart, and lead to a return to Sabbath sacredness as God has commanded, 'Remember the Sabbath-day to keep it holy.'

HOME NEWS.

New York.

OTSELIC CENTRE.—By request of this church and its pastor, I came here Feb. 3d to assist in extra meetings. Meetings commenced the night of the 3d inst., and have continued day and night, and will through this week. We found the church very weak and discouraged, and the cause of God very low on the field generally. Only a small company of the faithful were ready to strike hands with us in this effort. The weather and drifted roads were against us the first week, and congregations were small. But from the first meeting the Lord Jesus has been with us. I have preached twice a day up to the time of this writing, and the meetings have been most encouraging. Brother Mills is deeply interested, and doing what he can canvassing the field, and in the meetings. His good wife presides at the organ and leads the singing, and is a good worker. At this writing the meetings are full, and growing in interest. Wanderers are being reclaimed, and several have already found Jesus, and many more are seeking him, and believers are greatly encouraged. All praise to the Lord! Brethren, pray for us, that the word of the Lord may continue to run and be glorified.

FEBRUARY 13, 1893

WEST EDMESTON.—The church here is still trying to exert an influence for good among the people of this community. Though it has suffered loss during the past two years of some of its best supporters, both financially and spiritually, yet it is trying to keep its light burning, sometimes feebly, yet hopefully.

It is like many other of our churches, a feeder of some of the older and stronger ones, and for that reason these feeble ones ought to become the recipients of the prayers, and be helped to keep the hidden life of Christ glowing in the hearts of the membership. The present pastor will close a four years' pastorate with this people the first of April next. These have been years of both joys and sorrows, of trials and blessings. They have been, as a whole, a kind and considerate people towards him who has been an undershepherd to them. May he who is to be their leader in spiritual things be as kindly welcomed in their midst, and helped by their prayers, as the outgoing pastor has at times been, yea! more helped and blessed. Pray for this church that all her membership may be united in the grand work of building up the cause of Christ here, and also of aiding all the work of the denomination as much as possible.

A. L.

West Virginia.

SALEM.—Our meetings with the Middle Island Church closed last night, with good results. The church is in Christian harmony and in good working order. Thirteen additions have been made, and a Christian Endeavor Society organized with a membership of twenty-two active workers. The outlook for the church is better than for many years. I am now to begin a series of meetings with the Salem Church next Sabbath.

J. L. H.

FEBRUARY, 13, 1893.

Nebraska.

HUMBOLDT.—The winter in this part of the country has been very changeable. It began Dec. 7, 1892, with a blizzard, and there has been but little weather that the snow has melted since that time. More has fallen up to this date and now quite a gentle fall is coming. The health is very good considering how changeable the weather has been. The thermometer has been only to 15 degrees below zero, and yet we have had more winter than usual. It seems as if we might have winter until the last of March.

Hogs have been unusually high for a time, rising to \$7 30 per hundred. Corn is very low and almost everything else. Everything seems to be prospering notwithstanding this condition of things.

The general order of revival meetings prevails in Humboldt at present.

U. M. B.

FEBRUARY 12, 1893.

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, February 12, 1893, at 2 P. M., the President, Charles Potter, presiding.

Twenty members and three visitors were in attendance.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The Committee on Editorship of the SABBATH RECORDER and Publishing Interests reported progress, and stated that they were not yet ready to make further recommendations.

On motion, and after remarks by Geo. H. Babcock, A. H. Lewis, H. V. Dunham, D. E. Titsworth, J. D. Spicer, I. D. Titsworth, J. A. Hubbard, Stephen Babcock, and L. E. Livermore, and by unanimous vote of the Board, Rev. L. E. Livermore was requested to assume the Editorship of the SABBATH RECORDER.

By vote of the Board the salary of the Editor was fixed at \$800 per year, he to be paid at one-half that rate from the present to the time of his taking permanent charge.

The question of expense in connection with the Editor's probable removal from New Market was referred to the Committee on RECORDER and Publishing Interests.

In view of the acceptance of the Editorship of the SABBATH RECORDER by Rev. L. E. Livermore, his resignation as Corresponding Secretary of the Tract Board was presented.

By vote the resignation was tabled, and the Corresponding Secretary was requested to continue in that office for the present.

Correspondence was read from Rev. Wallfisch, J. P. Mosher, G. W. Hills, L. T. Rogers, S. H. Jewett, Eli B. Ayers, A. E. Main, L. C. Randolph, Mrs. E. A. Whitford, and Mrs. H. M. Bates.

On motion, in reply to letter from L. C. Randolph, the Corresponding Secretary was requested to say that in the opinion of the Board it would not be consistent with the plan upon which the Depository was to be maintained in Chicago, to appropriate money contributed to the general fund.

On motion the Corresponding Secretary was requested to notify Secretary Main that the Society would publish the paper by Mrs. D. H. Davis on "Woman's Work in China."

By vote the letter of Mrs. H. M. Bates was referred, through the Corresponding Secretary, to the Missionary Board.

The report of A. H. Lewis, as representative of the Society before the House Committee on the Sunday closing of the World's Columbian

Exposition, was received. (Recent publications in the RECORDER embodied the main points in this report.)

On motion A. H. Lewis was requested to represent the Society before the Pennsylvania Legislature in the discussion on Sunday laws to come before that body this week.

The monthly statement of the New York Tract Depository was received, and in connection therewith the Advisory Committee presented an inventory of the publications on hand at the New York office.

The Advisory Committee were authorized to make such disposition of the publications as they deemed best.

The Auditing Committee reported favorably on the report on the finance of the New York Depository for January. The report was received.

The request of Rev. C. B. Whitcomb for office privileges in the New York office was referred to A. H. Lewis with power.

The Treasurer presented his second quarterly report, which by vote of the Board was adopted. He also reported cash on hand, \$318 11. Bills due, \$346 92. Bills were ordered paid.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

THE "PECULIAR PEOPLE."

The former number on this subject related to individuals who were completely isolated from each other, because they lived at different periods of time, with long intervals between them. I shall now write of God's "peculiar people," as a nation whom he chose for the purpose of preserving a knowledge of himself in the world, with whom he made a covenant to be their God, as long as they would be his willingly obedient people, to whose care and keeping he committed his holy law, as contained in the ten commandments in which he told them in the most explicit language just what they must do, and also just what they must not do. The Lord preserved this people in the land of Egypt for a period of 430 years, keeping them entirely separate from the nation who regarded them as its slaves and from whom they required the most laborious tasks, and upon whom they laid the most intolerable burdens. They were so peculiar that the king of Egypt assigned them to a particular locality in the land of Goshen, by which they were completely isolated from the idolatrous inhabitants of the land, and this separation took place in consequence of their peculiar business as cattle raisers and herders, for it is stated that "every shepherd is an abomination to the Egyptians." But notwithstanding the terrible oppressions they suffered, at the end of the 430 years of their sojourn in that strange land, such was God's providential care for them because they were his "peculiar people," they had multiplied their numbers from "three score and ten souls" to many hundred thousands.

But they were in a strange land, far from that particular portion of the earth which God had chosen for their inheritance, and set apart for their abode, and the time of their allotted servitude dawning toward the end, a series of the most wonderful and peculiar events transpired, in the infliction of the most severe and terrible judgments upon the Egyptians, for the express purpose of making their absolute ruler willing to let God's chosen people peacefully depart to the land in which he intended them henceforth to live. God manifested his power for the protection of his chosen people, in the infliction of

eight peculiar and very grievous plagues, upon those who held them in bondage, so that in the end they were almost driven by their oppressors from the homes they had so long occupied; and such was the haste with which they were urged to depart that they were obliged to take the dough in the kneading troughs, because they were not allowed time to bake it into bread.

And then what a peculiar deliverance was wrought for them from the pursuing hosts of the Egyptian king, when they came to the shore of that gulf of the Red Sea directly in their front, with towering, impassable mountains on either hand, and the army of their pursuing foes close in their rear. Escape or deliverance must have seemed impossible, and being reduced to their former condition of bondage, or destruction,—complete and overwhelming—inevitable. But they had an Omnipotent Deliverer to work for their salvation, and an Omnipotent Power to plan for the overflow of their pursuing foes. And when the people began to be "sore afraid" in view of the complicated circumstances in which they found themselves they were to "stand still and see the salvation of the Lord," which he would show to them that very day. And while they stood trembling on the brink of the impassable depths before them, behold the waters began to roll up in the form of liquid walls on either hand, and an open, unobstructed way was made through which the people passed to the other side, dry shod, and the surging hosts of their pursuers, in their mad attempt to follow, were overwhelmingly engulfed by the waters returning to their former level. This was a peculiar destruction accomplished for the preservation of a peculiar people, and the great event was celebrated by one of the most triumphant and beautiful songs that was ever carold from human lips. This peculiar people was guided in all their wanderings in a very peculiar manner. What a sublime and glorious sight it must have been to all the people,—that pillar of a cloud by day and of fire by night, the first to lead them the way, the second to give them light; "to go by day and night." "He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

Then the manner of their subsistence, too, was as peculiar as any other circumstance connected with the history of this peculiar people. But I will let the Psalmist tell it, in the beautiful language of inspiration, "He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers,"—"And rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angel's food: He sent them meat to the full." "He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea. And he let it fall in the midst of their camp, round about their habitations."

Thus we see that this people whom God chose for his own were a very peculiar people, and had very peculiar experiences.

J. T. HAMILTON.

KANSAS CITY, Mo.

TRACT SOCIETY.

Second Quarterly Report, from Nov. 1, 1892, to Feb. 1, 1893.

Table with financial data for Tract Society, including J. F. Hubbard, Treasurer, and balance from last report.

Table with financial data, including Cash paid as follows, Publishing House, Outlook, Evangelii Budbarare, etc.

INDEBTEDNESS.

By loans..... 2,650 00

C. B. Cottrell, Westerly, R. I..... 409 00

Table with financial data, including Janitor's fee for January, Salary, attendant, four weeks, etc.

Amount paid by C. B. Cottrell, Westerly, R. I. to cover expense of maintaining New York office from Oct. 1, 1892, to Jan. 1, 1893..... 287 25

E. & O. E. J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Feb. 1, 1893.

We have examined the above accounts, compared with vouchers, and found them correct.

J. A. HUBBARD, J. M. TITSWORTH, Aud. Com.

PLAINFIELD, N. J., Feb. 5, 1893.

IN Africa we had Dr. Vanderkemp, once a Dutch military officer, then a distinguished physician, for some years a sceptic and profligate. When converted, he gave up all for Christ, and, at the age of fifty-one, sailed for South Africa, where he labored amongst the natives for thirteen years with singular self-denial. Well did the venerable Moffat say of him: "He came from a University to teach the alphabet to the poor naked Hottentot and Kafir; from the society of nobles to associate with beings of the lowest grade of humanity; from stately mansions to the filthy hovel of the greasy African; from the army to instruct the fierce savage in the tactics of a heavenly warfare under the banner of the Prince of Peace; from the study of medicine to become a guide to the Balm of Gilead and the Physician there; and, finally, from a life of earthly honor and ease to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen, in the city and in the wilderness."—The Chronicle (London).

THE Chinese government at last has responded to the petition of the Chinese of this country to interpose in their behalf against the outrageous requirements of the Chinese Exclusion Act, which imposes upon every Chinaman, who does not comply with its provisions, the penalty of imprisonment and expulsion from this country. The Chinese have decided to test the constitutionality of the act. It is probable that a conference of representatives of the missionary societies interested in work among the Chinese in this country and in China, will soon be held in New York to consider what should be done in this matter. The American Baptist Home Mission Society, through its Executive Board, has taken the initiative for such a meeting, and favorable responses have been received.

THE question has frequently been asked: How shall we reach the full-blooded Indians with the gospel? A Quaker lady says: "To reach a full-blooded Indian, send after him a full-blooded Christian."

A SACRED burden in this life ye bear, Look on it, lift it, bear it solemnly, Stand up and walk beneath it steadfastly. Fail not for sorrow, falter not for sin, But onward, upward, till the goal ye win.

EDUCATION.

—TWO JAPANESE girl students have entered the University of Michigan.

—FROM the Christian colleges of the South 1,075 Negroes have graduated in the last twenty-five years.

—IN 1891 there were 28,000 Negroes in attendance at the schools established and maintained by Christian philanthropy in the South.

—A NEW inspiration is given to the work among the colored people by the recent opening of the Bible Training School in connection with the Normal and Industrial Institute at Tuskegee, Ala. The annual conference of negro farmers was held at the school Feb. 21st.

—EIGHTY-ONE per cent of the 1,300 students at Oberlin are professing Christians. One outcome of the unusual interest manifested on the day of prayer for colleges is the formation of a band embracing already from twenty to thirty young men who purpose to enter the ministry.

—JOHN BROWN'S Bible, which he used while in jail at Harper's Ferry, and in which many passages relating to slavery were marked by him and remain as he left them, is owned by F. G. Logan, of Chicago, who is collecting mementos of Brown.

—IN the new volume of the Hakluyt Society are reprints of two old manuscripts. One is The Visit of Master Thomas Dallam to the Sultan in 1599, and the other is The Story of a Sojourn at Constantinople, by Dr. John Covel, Chaplain to the Embassy, 1670-1677.

—A MARBLE memorial tablet to James Russell Lowell, and bearing a portrait in low relief, is to be put up in the Chapter House of Westminster Abbey. George Bampton is to be the sculptor. Above it is to be a stained glass window also commemorating Lowell.

—WORCESTER Polytechnic Institute has just admitted to its mechanical engineering course a new class numbering sixty-eight. This will be the last to take a three and a half years' course, for hereafter the length of all courses will be four years. The institute has been steadily adding equipment to its electrical engineering department till now it affords facilities for test and other laboratory work scarcely excelled in the country. Its graduates take high rank everywhere.

—MISS JULIA, daughter of the late William Cullen Bryant, has given to the Tilden Library a valuable selection of nearly a thousand volumes from the dead poet's home library. These have been gratefully accepted by the trustees, and, with the other books forming the basis of Mr. Tilden's generously planned collection, are stored in his Gramercy Park home until others as large-hearted shall complete the intended endowment, defeated for the present by the breaking of the great lawyer's will.

—THE University of the City of New York is the fortunate purchaser of the valuable Oriental library collected by the late Paul de Legarde. The purchase was suggested in the first instance by Mr. John Darnley Prince, professor of Semitic languages and comparative philology. The Legarde library is one of the finest collections of Oriental works ever made, and is unrivaled in the United States. The library is now in Germany. The North German Lloyd Steamship Company will bring it to this country free of charge.

—HOW MAKE a successful graded school? The ideal school should be cut into eight departments: infant, primary, intermediate, junior, senior, normal, Bible class and home. In grading have regard to the capacity and the age of the scholar, suit the teacher to the class; grade the lesson material, too. Should the primary department be present at the opening and closing exercises? By all means. How long is it advisable for a superintendent or assistant to serve? His first year can not be his best, as he is getting acquainted then. If he has his heart in his work his usefulness will increase as time goes on.—*Superintendents' Union, in Congregationalist.*

POPULAR SCIENCE.

OUR DRINKING WATER.—Every individual who puts his digestive organs and general health in perfect condition by proper diet and early hours, and by drinking pure water, will find himself in the best possible shape to meet the cholera scourge if it comes. It is those who are in a poor physical state, and more especially those below par from poor digestion that may become the first victims. We are greatly dependent on our water supply for continued good health. The *Evening Sun*, of

November 7, states that there is filth in the Croton, and that there has been no improvements in the condition of affairs in the watershed and that the measures taken so far by the authorities are ineffectual. Nitrates in the Croton may mean nothing serious, but it would be much more satisfactory if they were not present. If the Croton should become seriously affected, our only resource will be the drinking of natural table waters from the springs of nonmalarious districts, such as the Highland, from the granite hills of Maine, whose analysis shows it to be an absolutely pure spring water.—*Doctor's Review.*

THE DISINFECTING POWER OF LYE.—According to the *Revue d'hygiene* for January 20, 1892, Dr. A. Montefusco and Dr. O. Caro have published (*Rivista internaz. d'igiene*, 1891, fasc. 10, 11) a paper on practical, domestic, and economical disinfection by ordinary lye. After an immersion of twelve hours in a solution of boiling lye, cholera and typhoid bacilli and charbon spores were invariably destroyed. If the solution was kept at a temperature of 20 deg. C., sterilization resulted in six hours; 50 deg. C., one hour's immersion produced sterilization; the spores of charbon were not destroyed in one, two, or less than six hours at a temperature of 100 deg. C., whereas in that time the same result was obtained at a temperature of 25 deg. C. The alkalinity of a litre of this solution of lye was exactly neutralized by 315 cubic centimetres of a normal solution of pure oxalic acid. Frequently in Naples and at many Italian hotels linen is bleached by immersion in a solution of lye that requires 500 cubic centimetres of a normal oxalic-acid solution to neutralize it. The destruction of bacilli is equally assured by six hours immersion in this liquid prepared for domestic use. Gerloczy, of Buda-Pesth, published a paper some years ago recommending lye as a microbe destroyer for faecal matters; and recently Schimmelbusch and Behring have confirmed his results in experiments made with various micro-organisms.

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.

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

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

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

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

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

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

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

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

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

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

ALFRED CENTRE, N. Y.

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

CONTENTS.

Table listing various articles and their page numbers, including 'Gems in Song', 'Sabbath Reform', 'Missions', 'Woman's Work', and 'Editorials'.

CONDENSED NEWS.

The home rule bill was read for the first time in Parliament Feb. 16th, and second time fixed for March 13th.

Lady Aberdeen is making a tour of the South of Ireland to arrange for exhibits of Irish industry at Chicago.

On one occasion this winter in Hong Kong the thermometer was ten degrees below zero, the coldest on record there.

Advices from Foo Chow state that the total falling off this season in the tea export trade was fully two and a half million pounds.

At Olympia, Washington, the sixty-seventh and sixty-eighth ballots for United States Senator were taken Feb. 16th. No election.

Advices from China and Japan say certain Buddhists in Japan are about to organize a religious body on the plan of the Salvation Army.

Wallace Bruce, United States Consul at Edinburgh, has been appointed to succeed the late John Greenleaf Whittier as life corresponding member of the Scottish Society of Literature and Art, Glasgow.

The East bound Great Northern passenger train from the coast, with two engines, was ditched near Bartlett, North Dakota, by a broken rail, Feb. 15th. Nine persons in all were hurt, but only two seriously.

The Governor of New York has signed the bill amending the act authorizing the Episcopal General Theological Seminary in the United States to confer honorary degrees in theology.

An artificial ice manufacturing establishment is to be erected in Wilkesbarre, Pa. The structure will cost about \$12,000, while the machinery will cost \$40,000. About fifty tons a day will be manufactured at first.

United States Marshal Dow will take the thirteen Chinamen, who have been confined in the Albany, N. Y., penitentiary for gaining an illegal residence to the United States, to San Francisco and send them back to China.

The French Chamber of Deputies, on Feb. 16th, voted by 315 to 186 to proceed to the order of the day as demanded by the ministry, thus defeating the attempt of the Boulangists and reactionists to overthrow the government.

The negotiations as to the programme of the International Sanitary Conference, to consider precautions against cholera, are still in progress between Austria, Hungary and Germany. The report has been started from semi-official sources that the conference may take place before the end of this month.

Eight persons died of the choleraic disease at Marseilles, Feb. 13th, and several fresh cases were taken to the hospital. Two patients were discharged as cured from the hospital. The Swedish Consul has refused to issue clean bills to vessels sailing to Swedish ports. A five days' quarantine has been established by the Greek government for all arrivals from that port.

MARRIED.

MONROE-GARDNER.—In Alfred, N. Y., Feb. 13, 1893, by the Rev. L. C. Rogers, Mr. Jesse B. Monroe and Miss Nellie E. Gardner, both of Alfred. TALBOT-GATES.—At the residence of the bride's father, H. W. Gates, Edmeston, N. Y., Feb. 9, 1893, by the Rev. C. A. Bardick, Mr. Ellis I. Talbot and Miss Sattie M. Gates. LOWTHER-WILLIS.—At Selbyville, W. Va., Jan. 19, 1893, at the home of the bride's parents, Mr and Mrs. Granville Willis, by the Rev. Mr. Fling, Mr. Varnum B. Lowther, of New Milton, and Miss Eva E. Willis, of the former place. MOIR-BURDICK.—At the home of the bride's mother, Mrs. Silas H. Crandall, near Milton Junction, Wis., Feb. 9, 1893, by the Rev. Geo. W. Hills, Mr. Robert Moir, of Glendon, Minnesota, and Mrs. Emogene Burdick, recently of the same place.

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.

GAVIT.—In the town of Ward, N. Y., from injuries received by a fall on the ice, Nelson Gavit, aged 81 years, 8 months and 11 days.

Mr. Gavit was born in Rensselaer county, N. Y., June 3, 1811. When but a boy he came to Alfred, where he grew to manhood. In early life, it is said, he experienced religion and joined the Second Alfred Church, but drifted away in after years, and died a member of the Methodist Class of Wadsworth Hill, in the town of Ward. The deceased leaves a wife and four children to mourn the loss.

MAXSON.—In Scott, N. Y., Feb. 7, 1893, of quick consumption, Mrs. Adelia, wife of Wilber Maxson, and daughter of John and Rebecca Morgan, in the 59th year of her age.

Sister Maxson was born in Brookfield, N. Y., where, when but a child, she gave her heart to Christ, and united with the M. E. Church of her native place. After her marriage she, with her husband, removed to Scott, transferring her church membership to the Methodist Church of that latter place. About thirty years since, during a revival conducted by Eld. C. M. Lewis, she felt it her duty to observe the Lord's Sabbath, and again transferred her church membership and joined the Seventh-day Baptist Church of Scott. With this church she served the Master with great faithfulness in the capacity of Sabbath-school superintendent and teacher, in the Ladies' Aid Society, and frequently conducted service in the Lord's house in the absence of a minister. She was a woman of more than ordinary ability and devotedness. As wife and mother she was faithful to the last extent of her superior ability. For about a year she had been in failing health, which terminated in the fell disease which ended her mortal life. She retained consciousness till the last, and having commended her family to the divine care, and bidden them farewell, she died in great peace. She was from a family of twelve children, six of whom survive her. She leaves a husband, two sons and a daughter, who, with the church and community, feel that they have sustained an irreparable loss. Her funeral services were held at the Seventh-day Baptist church, Feb. 9th, conducted by her pastor, assisted by the Rev. B. C. Sherman, of the M. E. Church.

PURDY.—Emma J. Rogers Purdy died at Smithville Flats, N. Y., Jan. 26, 1893, in the 46th year of her age.

Sister Purdy was born in Preston, Nov. 19, 1848. She was the daughter of Nathan and Harriet S. Rogers, of Preston, N. Y. She made a profession of faith during a revival of religion conducted by Rev. A. W. Coon, at Preston, in 1869, and with some ten more was baptized into the Seventh-day Baptist Church of that place. She was married to Luther J. Purdy, M. D., by Rev. A. W. Coon, Aug. 21, 1870. Sister Purdy was always very cheerful, kind, and affectionate in disposition. She was a devoted wife and mother, and highly respected by all who knew her. She loved the church of her choice, and always remained a faithful and helping member while she lived. Though living away from her people she never left the Sabbath. She was in the habit of attending church in the village where she lived on Sunday, and was highly esteemed as an honest, Christian woman. Her funeral was held in the Methodist church in Smithville, and the crowded house was indicative of the high esteem in which she was held. She leaves aged parents, husband and daughter; also one brother, Geo. H. Rogers, and one sister, Mrs. Benjamin, who deeply feel their loss. Many other relatives and friends will greatly miss her. "Absent from the body, present with the Lord."

AYARS.—In Bridgeton, N. J., Jan. 21, 1893, Theophilus D. Ayars, son of the late Job and Eliza A. Ayars, in the 62d year of his age. He was born at Marlboro, N. J., and spent most

of his life in that vicinity. He leaves two brothers—Gilbert A. and Uz Ayars,—a widow and two daughters. When quite young he made a public profession of religion and united with the people of God. He served three years in the war as a member of Company B, 10th New Jersey Regiment, and was a courageous soldier. During the last year of his life he was a great sufferer. Funeral services were conducted at his home in Bridge-on by the writer, at 10 o'clock, on the 24th.

RICHARDSON.—In Bridgeton, N. J., Dec. 27, 1892, Earle Wardner, son of J. Wardner and Susie West Richardson, aged 8 years, 8 months and 11 days.

Two days later, his only sister, Helen Maude Richardson, aged 6 years and 23 days, followed her little brother, we trust, to him who said, "Suffer the little children to come unto me." The little ones were not long parted. We can say with David, they "were lovely and pleasant in their lives, and in their death they were not divided." Brother and sister rest side by side in one little grave, which the rays of the resurrection morning have entered and illumined. The parents have the sympathy of many friends in their double bereavement, and also in the dangerous sickness of their only remaining child, which followed their great loss. Funeral services were conducted at the house by the Rev. Mr. Tilly, assisted by the undersigned.

ELWELL.—In Bridgeton, N. J., Feb. 2, 1893, Warren E., son of John and Carrie Elwell, aged 9 years, after about 12 hours' sickness.

Warren had learned to love the Saviour, and has reached the home harbor that some find only after a long voyage. Interment at Shiloh.

LEWIS.—In Farina, Ill., Feb. 4, 1893, of pneumonia, Franklin DeForest, son of Wm. M. and Minnie E. Lewis, aged 14 months lacking 1 day.

"Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

WELLS.—At the home of his son, Geo. E. Wells in Sycamore, Ill., Jan. 12, 1893, Halsey Wells, aged 72 years.

He was born in Hopkinton, R. I., March 26, 1820. When a young man he moved, with his parents, to Preston, Chenango Co., N. Y. Soon after, he gave his heart to the Saviour and united with the Seventh-day Baptist Church; since that time he has lived a consistent Christian life. Nov. 26, 1843, he was married to Miss Laurana Rogers. In 1855 he and his family, with a few Sabbath-keepers, moved to Sycamore, Ill. Jan. 9, 1890, he was called to mourn the loss of his affectionate, Christian wife. They united with the Baptist Church of Sycamore in 1872, though they never gave up their belief in the Sabbath. Three sons and two daughters are left to mourn the loss of a loving father and mother, all of whom have given their hearts to the Saviour, and who hope to meet the loved ones where parting is no more. Mr. Wells retired, after bidding the family good night, in usual health, but failing to respond to the call for breakfast his son went to his bed and found his father asleep in Jesus as peaceful as if he had gone to sleep, and his spirit had fled from the body without a struggle. The doctors said it was heart failure. Mr. Wells leaves a sister here, and a sister and two brothers in Chenango county, to mourn the loss of a kind brother. It also leaves the church to mourn the loss of a faithful member, and the community a kind and obliging friend.

Literary Reviews.

Worthington's Magazine for March is a royal number. Evidently this vigorous young magazine is growing and thriving, since, though exceptionally bright from the start, each number steadily gains in interest, attractiveness and value. This number opens with a superbly illustrated article upon "The Chicago Woman's Club," written by Sara A. Underwood. Then follows a "Study of Philips Brooks," by Miss Lillian Whiting; "In Ole Virginny Fifty Years Ago," a third paper, by Mrs. Livermore; "How I Write a Novel," by Amelia B. Edwards; and "Phenomena of the Desert," by Col. Thos. W. Knox. Stories, poetry and various departments abound, all going to make up an excellent number. A. D. Worthington & Co., Hartford, Conn.

Employment Wanted.

The undersigned, a farm hand, desires a place to work with a Sabbath-keeping family. Will be ready to commence work the first week in April. Address, A. O. Sandin, Round Lake, Minn. P. O. Box 44. Reference: J. O. Larson, same address.

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Farm for Sale.

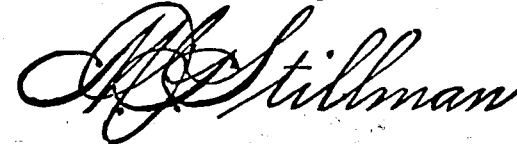
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