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For the SABBATH RECORDER:

CERTAINTIES.

EVA ST. C. CHAMPLIN.

Many questions I cannot answer, and yet I know
I have two worlds of my own—tho' both may be yours—
The one is alive with trees, rocks, and flowers,
Shimmering waters and golden sunsets.

The other is peopled with those of all ages and places—
Men and women whose thoughts are as great as my
thoughts,

Whose sympathies reach from the loftiest star to the
lowest abysm.

And Love dwells there—the great embodiment of Love
Which men call God—and his thoughts are so far above
my thoughts,
And his heart is so great, and his arms are so tender
I am constantly upward drawn.

MR. BROOKE'S EARLY ENGLISH LITERATURE.*

BY EDWIN H. LEWIS.

The Rev. Stopford A. Brooke is one of the most enthusiastic of all students of English literature. With courageous ambition he has planned to write the whole history of English poetry, and has made a brave beginning in his new work, which treats of old English literature, that is, old English poetry, down to the time of Alfred. Upon this work of precisely five hundred pages has been expended an immense amount of hard labor, but such is the author's buoyancy that the end of the performance leaves him as fresh and cheerful as at the start. This quality of freshness is the chief charm of the book, which reads most easily. We cannot resist the whole-hearted English spirit, which is proud of English brawn and pluck and loyalty, and points out that these qualities are the same in Englishmen in all centuries. Nor can we resist the enthusiasm which is bound to say as much as possible for the literary quality of the fragments which make up old English poetry. We read with interest Mr. Brooke's stirring description of the scenes in which this floating literature developed, and by which its original power must be judged. We are glad to have him point out how Anglo-Saxon observation of nature was keen and poetic, and how the sense of sympathetic fellowship with nature, which is a chief mark of modern English poetry, was also a characteristic of the songs of the scop of old. We must acknowledge, too, that Mr. Brooke has shown a fine sense of proportion in working up his material. He has succeeded in giving a clear and interesting account of each poem, quoting numerous well-chosen passages and accurately outlining the plan and story of each. The translations are his own, and exhibit the rugged strength (not to say obscurity) of the originals; as a translator Mr. Brooke is usually both original and felicitous. About his interpretative account of each poem he draws such historical, geographical, philological and literary comment as is calculated to add to the general interest. He gives us some pleasant essays on "The Sea" in old English poetry, on "Armor and War" and on

*History of early English literature, being the history of English poetry from its beginnings to the accession of King Alfred. By Stopford A. Brooke. New York and London. MacMillan and Company.

"The Settlement in Poetry." His discussion of Christianity and Literature is as good as such a discussion could possibly be. In short, the literary workmanship of the book is very skillful, and makes it, to the average reader, a charming one.

I am half-inclined to stop right here in my estimate of the work, and leave the question of its scholarship to be discussed by others. Discussion it will certainly receive. For there can be no question that Mr. Brooke has put forth more than one new hypothesis that merits consideration, while on the other hand, the words of the author in regard to Rydberg may, it seems to us, justly he applied to himself; he speaks with "that certainty of a theorist which awakens doubt." To illustrate Mr. Brooke's ingenuity, let us say that he regards Sceaf, not Woden, as the oldest ancestor-god of all the English tribes. He suggests "that the worship of Woden as the supreme being had not reached the older England of the mainland at the time of the migration; that it did not get into the lands about the mouth of the Elbe, or into Denmark and Sweden until a good time after the fifth century; that then it did drift northward and seized on the Danes, and was brought by them to England; that the Vikings took it up, mingled it up with Christian myths, and sent it over other regions of Europe than Germany; and that then Woden's name became of so much importance that writers in England transferred it backwards to the supreme god whom the pagan English worshiped, but that the pagan English did not use that name for their god. Woden was no more to them than one of the heroic ancestors of their kings," and not the first of these ancestors. Mr. Brooke not only thinks, with most recent scholars, that the story of Beowulf is the nature-myth of Beowa, afterwards transferred to an historical personage, Beowulf, but he suggests that Grendel is an older myth than Beowa. Mr. Brooke finds Celtic parallels to Grendel, and wonders if the Grendel tale may not be a Celtic story, which in very ancient times became Teutonic. He adds, as supporting the priority of Grendel to Beowa, that "the deadly influences of nature were probably impersonated before the beneficent influences." Another ingenious suggestion of Mr. Brooke is that the passage in *Beowulf*, beginning, "He said who could tell the tale of The Creation of men from old," may be from the missing part of *Caedmon*. Mr. Brooke assigns the whole of *Guthlac* to Cynwulf, and on this supposition finds that the prevailing tone of sadness in the poem may have some historical interest, if we associate its author's life with the sad fortunes of Northumbria.

All these suggestions are not arrived at without the exercise of acuteness and ingenuity, but now and then we are positive that the writer is too ingenious. The preceding hypotheses are stated by Mr. Brooke with all becoming diffidence. Yet there are other points where the diffidence would have been quite as appropriate, but does not appear. It quite takes one's

breath away to read Mr. Brooke's calm settlements of questions which one had supposed open to discussion. Nay, the cock-sureness with which some of these matters are disposed of is almost funny. Mr. Brooke takes it for granted that we shall all agree when he parenthetically remarks that the famous Breca-Beowulf swimming match was a mere boat-race. It would be interesting to know what is the particular piece of knowledge which is so influential in Mr. Brooke's mind as to set him in the face of all common sense. Again, while we are quite willing to admit that Mr. Brooke has wonderful power in reconstructing landscapes and stories from very scanty details, it seems to us that there is a good deal in his account of *Beowulf* which has little if any foundation in the details of the poem. For instance, how does Mr. Brooke so positively know the exact position of Grendel's arm in Heorot? And is it not absurd to translate *fugelás singath* "arrows sing" (p. 64) simply because *gylleth graeghama* is often translated, "the gray war-shirt is ringing"?

But, whether or not Mr. Brooke's work is finally accepted as an important contribution to knowledge, it will certainly remain an interesting book to read, one which has put an immense amount of new interest into a subject dry at best.

Most students will, however, rebel at one of the ways by which Mr. Brooke sustains interest. This is by the assumption that English literature is practically a unit from the days of Alfred down. But old English literature is not the parent of modern English literature. The Classic literatures of Greece, Rome and Palestine are the ancestors of our modern literature. The only possible link between "Beowulf and Browning" is the persistence of a certain heroic nature-loving and English temper. Not at all in poetic art, and very slightly in poetic themes, can any continuity be established between the ninth century of English literature and the nineteenth.

OUR GROWTH AS SEVENTH-DAY BAPTISTS IN CHICAGO.

BY THE REV. E. M. DUNN, D. D.

Last month we were called in council to assist in the ordination of Brother Lester C. Randolph to the gospel ministry. The Council convened in the Methodist Church Block, where our people hold weekly services. The large congregation present carried my mind back to the years 1875, 1876 and 1877, when a member of the Baptist Theological Seminary, in one of the rooms connected with Farwell Hall, I conducted, on Sabbath-days, a Bible-class composed of such Sabbath-keepers resident in Chicago as could be induced to meet together, a class averaging ten or twelve in attendance.

It is gratifying to see the numerical growth of our people in Chicago; and I am led to ponder a moment upon the causes of that growth. Bro. Ordway went to Chicago to reside in March, 1871. At that time he enjoyed no Sab-

bath privileges to speak of. Mrs. Ellsworth was living in the city. Soon after came Mrs. Ruggles Crumb. Shortly after came Widow Davis, with her three daughters. These persons organized a prayer-meeting, which was held on Sixth-day evening. Eld. James Bailey organized a Bible-class in 1873 or 1874, which I took charge of in 1875, and to-day we have a flourishing church there, self-supporting, with a settled pastor, two deacons, conducting a Bible-class before the preaching service, and a mission Sabbath-school in another part of the city at the same time that the Bible-class convenes where the regular preaching service is held; besides, they have two prayer-meetings on Sixth-day evening in different parts of the city. Several converts to the Sabbath have been added to their number.

Briefly I notice some advantages our people have enjoyed in Chicago:

First. Bro. Ordway has kept open house, where every Sabbath-keeper has been made welcome. I doubt if another instance of such generous hospitality can be found within the bounds of the denomination. Yet I hope no one, presuming upon this statement, will be so penurious as to seek in future to save a hotel bill by ringing his door-bell without an invitation, or a perfectly justifiable reason for doing so. It is possible to ride a free horse to death. He may not thank me for saying this. He is not so profuse in his thanks as he is in his hospitality.

Second. Another reason for our growth in Chicago is that most of the Sabbath-keepers temporarily residing there have been faithful to their principles, and though Chicago is a city of long distances, still, at cost and with painstaking, they have been regular in attendance at their meetings for social and public worship.

Third. Chicago is a different city from New York. The people are more social. Sociability is in the atmosphere, as it is everywhere in the West. Caste distinctions, based upon wealth and the lack of it, are less marked. A small group of Sabbath-keepers counts for more in Chicago than in New York. Instead of being hidden and purposely buried out of sight, they are, if anything, the more respected because of the independent and fearless way in which they profess and maintain their belief. When I was in the Seminary there—and a part of the time I was the only Sabbath-keeper there—it seemed to me I had more friends because I was known to observe the Sabbath of the fourth commandment.

Fourth. Another reason why our cause has prospered there is the fact that nearly all the time since 1875 we have had one or more students in the Seminary, and from the very nature of their occupation as students of the Word of God, preparing for the gospel ministry, they were able to infuse enthusiasm and give a hearty support to those whose faith and practice isolate them in such a marked degree from other larger and more popular denominations of Christians. This may have been a loss to our University at Alfred, but it has been a gain to our cause in Chicago. Now that the great Baptist University is established in Chicago it is not unlikely that other Sabbath-keeping students will be flocking there. If they will identify themselves with our people, as most of those who are there now have already done, and faithfully do what they can, we have promise of a still greater growth.

TRUST in God and do the right.

THE RELATION OF JUDAISM AND CHRISTIANITY.

AS VIEWED BY JEWISH CHRISTIANS

[Reprinted from the *Peculiar People.*]

(Continued)

"The preaching of the gospel to Israel as it is found in the prevailing missionary literature, and also in practice, contains two parts: First, 'Jesus is the Messiah;' and Second, 'The Law of Judaism is abolished.' The second point is that which gives to missionary work its greatest difficulties. The means by which it is sought to prove this are vacillating and uncertain, and the arguments which are brought forward have no power to convince the nobler minds among the Jews. If we speak of the external and typical character of the Old Testament law, or try to exhibit its limited national bearing, or to show its ethical imperfections, there always remains on the Jewish side the serious question: How can God's law be broken? * And as this appears inconceivable to Jews who believe in revelation, so also is it inconceivable to them that the man who has abolished the Law can be the Messiah. Then on the missionary's side it is, of course, maintained that Jesus did by no means destroy the Law, but fulfilled it. Matthew 5: 17, *et seq.* But this passage must be at once so limited and explained that in truth it means just the opposite. And even if we give the words of Jesus so spiritual a meaning there remains still, on the part of the Jew, the question: If Jesus did not destroy the Law why then do you ask of us that we break it and take another which is not founded upon the Word of God? Why are we to give up the Sabbath and our old Mosaic festivals, and instead of these observe Sunday, Christmas, and Easter? Why are we to give up circumcision, which was given as a law from God? Why are we to renounce the Mosaic and rabbinical ethics as an inferior stepping stone, and take in exchange a new 'Christian' ethics, which in its fundamental principles is no wise different from that commanded in the Old Testament and further revealed in Judaism?

"Here comes in the *Eduth* with a series of articles which are altogether from one and the same pen. For it the question mentioned does not exist, its preaching of the gospel knows only the former of the two parts: 'Jesus is the Messiah!' In relation to the question of the Law, the *Eduth* stands in the midst of that Judaism which believes in revelation, and agrees with their opposition to the position taken by Christian theology and the preaching of missionaries. All the attacks on the part of Jews which touch this point the *Eduth* repeats again and again, and agrees, saying: 'What will you?

*This difficulty is not removed even if we try to establish a sharp contrast between the Law of later Judaism and the Law of Moses and the Prophets, as does Dr. McCaul in his "Old Paths." For supposing that this be shown, and the abolition of the Rabbinical Law be proven from the Law of Moses, does Dr. McCaul allow the Mosaic Law to justify itself for Israel? Do not the heavy blows he deals against the passages in the Talmud fall as well upon the ceremonial law of the Old Testament? By the logical sequence of his argument he would have to recognize in the Priest's Code of the Old Testament the very "modern Judaism" which he attacked, and attack it also there. If, however, he takes the later not in the letter, but according to its spirit, then he must accord the same honor to "modern Judaism." By Gentile Christians these deductions made by Dr. McCaul with the best motives are of course easily understood; but not so by the Jews who are faithful to the Law, who think that in the Torah, as given by the traditions of Rabbinism, they have God's word, and for whom to destroy the rabbinical interpretation is also to destroy the biblical foundation of the Law. But if for the Jews we destroy the inviolable authority of the divine Law, we thereby rob them of the necessary conditions preliminary to the knowledge of Christ.

I agree with you in regard to this question.' To such an opponent the *Eduth* cries (Vol. I., p. 91): 'Where have you seen or heard that I put away the Law of Moses? Am I not exactly in your position? I also love this Torah which Moses set before the children of Israel. Its worth is greater in my eyes than all the treasures of the universe.' The Editor is not here playing with words or ideas, as we often find is done in similarly sounding apologies of Jewish-Christianity. For he conceives of the Torah in its fullest sense, as the orthodox Judaism of the present day understands it. The Torah is for him the revelation of God as contained in the Holy Scriptures, in so far as they are a living force still forming the whole religious life to-day. The Torah is inseparable from its form, the oral tradition (תורה שבעל פה); the Torah is the Word of God as *taught*, as the congregation of Israel possesses it in their consciousness and in the mouth of their teachers. Not that the interpretation and explanations of these teachers are to be likened to the Word of God. This alone is the touchstone (אבן בוחן) and final authority. Vol. I., p. 5, and often elsewhere. But for the Israelites there remained yet the herculean task of priceless worth, which their learned men have performed, that of comprehending the Word of God by means of the consciousness of their age, of understanding it, and of communicating it to the people. (The value of the Talmud and its sages is great in my eyes, and richly I give them honor.) Vol. I., pp. 4, 51. To be sure they have often erred, but they were only fallible men. But they were at any rate men who feared God, 'and strove with their whole heart to make the Torah great and glorious.' *Idem*, cf. Vol. I., pp. 92, 137, Vol. II., a. p. 16. They are for the Jew what the Christian theology is for the non-Jew. Vol. I., p. 47. Like them the writer strives ever to explain the Scriptures by means of the Scripture itself. In numerous articles we recognize in what an inner, one might say personal, relation, the writer stands toward the great theologians of Judaism. They are to him dear and trusted forms, these rabbis, from Rabbi Akiba or Rabbi Meir down to the great men of Chasidism, Rabbi Pinhas Mekoraz (Vol. III., p. 2, Note 2), and also down to the stars of the more modern literary period, Rappoport, Luzzato, Krochmal, and others (Vol. II., p. 28 *et seq.*); just as a German theologian finds joy in his Luther, Gerhard, Schleiermacher, Hofmann, without ever confounding their systems with absolute truth; or as a Christian student loves and esteems his Homer, Herodotus, Sophocles, or Plato, although he knows that these stars must pale before the Star out of Jacob. See for example Vol. I., pp. 3, 41, 47 *et seq.* The practical decisions and rules of life laid down by the doctors of the Talmud (Halachah) are by him regarded as binding, so far as they are not proven obsolete at the bar of the biblical learning of the present day.

(To be Continued.)

SALEM NOTES.

FROM REV. T. L. GARDINER.

The Ladies' Society of the Salem Seventh-day Baptist Church are doing a good work in their efforts to reduce the parsonage debt. Their entertainment and fair, held in College Hall a few weeks ago, proved to be a complete success. The large audience was delighted with the entertainment, consisting of tableaux, charades and songs. At the close of this they entered upon an hour of sociability, in which nearly every item of the fancy and useful articles which

the ladies had prepared for the occasion, were sold. The ladies were greatly encouraged by the handsome sum realized.

The Young People's Society of Christian Endeavor of the Plainfield Seventh-day Baptist Church have made the hearts of the faculty and students of Salem College to rejoice over the presentation of a handsomely-bound Bible for use on the college chapel desk. It is a constant reminder of their generous Christian spirit, as it lies before us day by day; and we trust that the precious words read therefrom, in connection with our daily devotions, may be like good seed in fertile soil, bringing a glorious harvest in the better manhood of the coming day.

Could the donors witness the scores of young men and maidens who give respectful and earnest attention to the reading thereof, their own hearts would be made to rejoice.

As the days draw near for the Spring term to open—March 6th—the signs of an unusually large attendance begin to multiply.

The large number of teachers, who went out from us for winter teaching, are now seeking rooms for the coming term. No one of them seems disposed to come alone; but they are likely to bring many friends with them from the schools and communities where they have taught. It is a great joy to us to know that they are so well pleased with our College work as to be anxious to return, and also to bring others to the same source of blessing which they have found.

We are also proud of the work these teachers are doing. They are winning laurels by their thorough work, and by obtaining the highest grades in the surrounding county examinations.

The College is in very great need of apparatus. The Professor in the Department of Physics is obliged to labor under great disadvantages for want of a few simple instruments by which to illustrate and enforce the teachings.

All of the catalogues list their "Chemical and Physical Apparatus" so high as to be entirely beyond our reach at present. Yet something in this line seems almost indispensable to the highest success.

Some pastoral changes are taking place in West Virginia.

Brother Seager's revival work at Ritchie has so endeared him to that people that they have called him to become their pastor, feeling that no other one could fill his place in the hearts of the host of young people who have now united with the church. He expects to settle there early in the spring. This leaves Lost Creek without a pastor, and steps are being taken toward securing one. Eld. S. D. Davis has accepted the pastoral care of the little church at West Union, and still retains that of Roanoke.

"PENNSYLVANIA SABBATH CONVENTION."

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

Probably our readers know that Pennsylvania has rejoiced in a strict Sunday law, passed in April, 1794, under which Sabbath-keepers have been refused any rights, or exemptions, and which has withstood all efforts made to modify it, in any way. In 1855 an act was passed supplementing the general law (which imposes a fine of *four dollars* for secular work on Sunday), making the fine in Allegheny

county *twenty-five dollars*. This county includes Pittsburgh and Allegheny City. The Sunday law of the State has been practically a dead letter for many years. In later times however, a "Law and Order League" has pushed the enforcement in Pittsburg against saloons and things really evil, which ought to be suppressed on all days, and against Sunday newspapers as well. A "test case" was made with one of these papers in which a final decision has been given against the paper. As a result, the friends of Sunday newspapers have led in a crusade against such an application of the law of 1794, and three amendments have been brought before the legislature now in session. One repealing the fine of twenty-five dollars in Allegheny county; another legalizing the manufacture and sale of newspapers on Sunday, and another legalizing the sale of "soda water" and other "necessaries of life." The introduction of these amendments was a "call to arms" to the friends of the law of 1794. They responded with alacrity, if not with delight, and in a comparatively brief period arrangements were made for a State "Sabbath" Convention to be held at Harrisburgh, where the legislature is in session, on the 14th and 15th of February, and also for certain "hearings" before the Committees having the various bills in charge.

CHAMPIONED BY THE GOVERNOR.

As touching apparent and temporary success the movement for a Convention was well planned. The first session on Tuesday evening, February 14th, was held in the hall of the House of Representatives. People had been aroused by repeated and frantic appeals. The large hall was densely packed, but the "packing" was overdrawn, since it drove most of the members out to make way for women, and for men who have neither votes nor special influence in legislative matters. Governor Pattison, who is said to be a "local preacher" of the Methodist Church, presided and made the opening address. His course provoked much criticism for seeking to discount or dictate the action of the legislature before hand.

THE GOVERNOR'S POSITION.

This meeting was convened, he said, in response to the call of the people from all over the State. Near and distant parts of the State are represented; the hundreds of letters and telegrams pouring in upon the legislators and executive show that the people are in earnest and determined their sentiments shall have expression. He believed the representatives were in sympathy with their constituents in this matter and would maintain the law of 1794 in all its integrity.

That act was not narrow or bigoted. It is broad enough to have been written an hour ago. Its friends are willing that it should be printed in every newspaper in the State, so that the whole people may know the wisdom, patriotism, virtue and morality of the men who favor it. It affords every opportunity for the enjoyment of every necessary privilege on Sunday.

The men who framed it knew the necessities of society under civil government better than we, for they had felt the sting of tyranny. They were guided by deep religious sentiment. They knew that they must legislate the Decalogue into the laws or be overwhelmed by vice and immorality.

The governor was loudly praised by the friends of the law. But within two days the public was startled to learn through the daily papers that this devout governor holds \$10,000

of stock in the Record Publishing Co., of Philadelphia, which was incorporated June 12, 1890, and of which he is a director, that the Record's Sunday editions for the first seven weeks of 1893 aggregated 791,008, an increase of 163,844 over the issues for the same period one year ago. It is estimated that the profits of Governor Pattison amounts to about *six dollars and eighty-five cents* each day, including Sundays, which is "considerably more than the persecuted newsboys of Pittsburg get." Another fact came out, viz., that one Sunday, January 5th, ten days before his speech, Governor Pattison and a group of pleasure seekers, who went to Niagara Falls to see them "in their winter glory," made a large portion of the trip on Sunday. Being interrogated, the Governor hid behind the fact that he did not hold a controlling portion of the Record stock, and that he deemed the Niagara trip a "necessity" which the law of 1794 permitted. These revelations annulled the Governor's influence with thoughtful men, and revealed "strange inconsistencies," showing him as "one who doth protest too much."

OTHER SPEAKERS.

Prof. Steele, of Philadelphia, followed with an argument showing the value of "the Sabbath" as an universal and salutary institution for all time, and all men. Much of what he said was pertinent if considered in connection with the Sabbath kept holy unto God, for religious reasons; but it was not true when applied to Sunday made a holiday by a fiat of civil law. This fallacy destroyed much that was said throughout the Convention.

Next came W. F. Crafts, of Pittsburg, Editor of the *Christian Statesman*. He was armed with an ancient "Oriental saw" from Nazareth, which he claimed was the model of one which Christ had used. On some occasions, hitherto, Mr. Crafts has declared that Christ laid down such a saw on *Saturday nights*, that he might rest on the Sabbath. On this occasion he was a little less dishonest,—perhaps he feared that some "Saturdarian" was present taking notes,—and only ventured to say that Christ was accustomed to lay down such a saw "on the evening preceeding the weekly Sabbath." His loyalty to fact did not enable him to say that this was Friday evening. That would have brought Christ's example in conflict with him and the law of Pennsylvania, and this would have been "so much the worse for Christ and for the New Testament." Similar evasions of fact, and similar false assumptions, abounded in the Convention. The cool assurance of men who are violators of the law of God, in fact if not in purpose, because they are the majority, is a strange comment on spiritual blindness, and intellectual honesty.

CONTINUED ON WEDNESDAY.

The sessions of the Convention were continued on Wednesday, in the Grace M. E. church, near the State House. Such a Convention could not have been gathered except in Central Pennsylvania. It was made up of men and women of deep conviction and great earnestness. Scotch-Irish blood appeared in names and faces, and theological opinions. There is no spot in the United States which the ancient type of "Puritan Sunday" theories and practices can be found in so nearly a perfect state of preservation.

CIVIL OR RELIGIOUS.

The Convention had a little trouble in deciding whether the law of 1794, and the efforts to preserve it intact, should be considered along "civil lines," or along religious lines. The case

was finally settled in favor of the religious. The Convention was dominated by the general doctrines of the National Reform Association. Arguments, prayers, resolutions, appeals, assertions, assumptions, and invectives, all voiced the idea that God ought to be formally recognized in the Constitution, as the nation's Ruler, and that the Decalogue ought to be the basis of all civil legislation. These ideas culminated in the speech of Elliot F. Shepard, President of the American Sabbath Union, who made the principal address at the closing session on Wednesday evening. After interpreting the fourth commandment as no one else can, he whose logic outruns all logical conclusions, whose exegesis of Scripture surpasses every thing that Lawyer Schaff, or Albert Barnes ever dreamed of, and whose theories touching the Sabbath are as far from being biblical as Greenland is from being the home of orange groves, Mr. Shepard declared that the time had fully come when "forty millions of Christian people ought to organize and take possession of the government of the United States, in the name of Christianity." The last Presidential campaign, said he, "was fought on economic issues; the next should be fought on moral and religious issues." All this was loudly applauded. He did not then and there announce himself as a candidate for the Presidency, and as Mr. Cleveland's successor, on such a platform.

THE CONVENTION CONTRADICTING ITSELF.

An episode occurred on Wednesday afternoon which was a counterpart to Governor Pattison's Sunday newspaper stock, and Sunday travel. A radical resolution was before the Convention, calling upon all Christian people to "boycott" those papers which publish Sunday editions, on all days of the week. It was declared that Pittsburg Christians gave so much patronage to Sunday papers that the profits arising from their trade would enable each paper to pay its weekly fine—if the laws were enforced—without injury to the publishers. A certain "Presbyterian elder," who had dared to advertise in the Sunday papers of Pittsburg, became the foot-ball of the Convention, and the poor sinner kicked about with an energy unsurpassed by the Yale and Trenton "teams." In the midst of this discussion, certain enterprising newsboys were pushing the sale of the Pittsburg papers, which had just arrived in Harrisburg. Business was lively, and the boys were gathering shekels rapidly, when a horror-stricken member of the Convention announced that the members were *eagerly buying Sunday papers* in the house of God, while the Convention was in session. At least two of the papers which were being thus sold were the "wicked," "God-defying," "law-breaking," "blots on American civilization," which members had grown hoarse in denouncing. The "laugh went round," but one could not help recalling some quotations touching consistency and hypocrisy. Still, one aperture remains through which, perhaps, the Convention ought to be exonerated from any charge of inconsistency. One of the speakers, Deputy Attorney General James A. Stranahan, made a speech to prove that the law of 1794 is "consistent with personal liberty." If this be true, possibly the Convention was at liberty to purchase these "vile sheets" while the motion was pending to boycott them. The writer does not attempt to solve the problem, he begs leave to refer it to Governor Pattison and the people of Pennsylvania.

THE HEARING.

At the "hearing" on Thursday evening a

leading member of the Convention informed the legislators that they had absolute power over the interests, the property, the persons and the lives of the people of Pennsylvania; that the people had not delegated, and could not delegate, such power to them; that God had thus entrusted them with "*divine power*," and therefore they must preserve the Sunday law of 1794 intact, as it was the embodiment of God's law. Hearing such words one felt like asking, "Is this 1893 and in the United States, or has some chronological ledgerdeman set the world back in the darkest center of the middle ages?" Is Pennsylvania a part of the Republic of the United States?"

On second thought some light shines from this theory touching the case in hand. If the legislature has this *divine power* to make and unmake, can it not pass and act, even though it should be *ex post facto*, to absolve Governor Pattison from all complicity with the anarchism, which we are told induces the *Philadelphia Record* to defy God and the legislature by publishing a Sunday edition? Let the act apply to the Governor's "stock" only, and to such as he may acquire hereafter, by gift or otherwise. As a sinner of the first rank the chief executive of the State is entitled to some consideration. Heaven ought not to be prejudiced against his excellency on account of \$10,000 worth of stock in a Sunday newspaper, when the legislature can make it right by *divine authority*. Won't some influential Member report such a bill? Probably it would go through without a veto.

SUMMARY.

All in all the Convention represented a large amount of deep, earnest, honest, religious conviction, which is worthy of respect in spite of its limitations and inconsistencies. But the whole movement is vitiated by the false claim that Sunday is the Sabbath, and by that intrinsically destructive error that men can be made good and kept in ways of righteousness by act of parliament. No evidence appeared that any of the defenders of the law of 1794 realized that all this growth of wicked disregard for Sunday had increased for a century in the face of the law and in spite of it. On the contrary it was assumed that goodness and righteousness have thriven under the law, and that it must be kept unchanged lest evils come in. This is said in one breath, and in the next it is declared that the evils have already taken possession of the State. If the law has not been able to prevent these evils, how will its continuance, *unchanged*, cast them out or prevent more? If the police has been overpowered and burglars are in possession why insist that the powerless officers be kept on duty in order to keep out the burglars?

THE CHURCHES LEAD IN LAWLESSNESS.

The trouble lies far deeper than Sunday newspapers or Sunday trips to Niagara Falls. The churches are, in fact, if not in purpose, the original law breakers. They have disregarded the plain command of God, and every week they trample on his day, making it their busy "Saturday." They have taught men to disregard the "higher law," and now seek to fine and imprison all who dare deny their right to impose their lower law which rests on falsehood. They are the original "anarchists" in the case. This is not said in any bitterness, but in the plainness which facts demand. True they appeal to God and falsely say that his law forbids work on Sunday, but thoughtful men know that this is a false claim, hence they dis-

regard it. The agitation of 1893 is writing these facts in letters of light all over the State of Pennsylvania, and ears now deaf will yet hear God's voice amid the clamor of false assumptions and harmless denunciations.

WHAT THE RESULT?

If the law of 1794 is kept on the statute books and enforced, it will soon be repealed by reactionary public opinion. If it be not enforced, it will continue to teach lawlessness, as it has done for many years. This rising agitation will bury the law still deeper under public disregard, or hasten its repeal by radical reaction. The fiercer its friends push its enforcement the sooner they will insure its modification, or its total removal.

COME.

"Come unto me, all ye that are weary and heavy laden, and I will give you rest," said the Saviour to the people of Judea who heard him speak. The same invitation is extended to the people of the nineteenth century, and they are just as much in need of the rest that Jesus can give. The people of the world are weary with their load of sin, with care and affliction, with selfishness, and grasping after that which satisfieth not. These are also heavy loads to carry, under which people are falling, as they try to carry them themselves. Unable to carry these burdens of life, the weary ones are sinking, not able to find rest. The gracious invitation of the Saviour to all such continues, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." This rest and consolation is offered in place of the troubled state of those who are strangers to Christ. The offer is for a state of rest and peace, and the testimony of the believer in Jesus is, "Come and see what the Lord hath done for my soul." The guilt of sin is removed, there is pardon in the blood of Christ, there is acceptance with God, there is fellowship with saints, there is the sustaining power of the Holy Spirit, there is trust in the promises of God, there is hope for the world to come. The life of faith gives pleasure and deep enjoyment, a "joy that the world can not give or take away."

The invitation to the sinner to come bespeaks his ability to accept the call or to reject it. To accept is life-everlasting; to reject or neglect the invitation is to receive the opposite. The way to be saved is to come to Christ by faith. The way to be lost is to neglect this great salvation. We are already in a lost estate; as Paul says, "sold under sin." Some have said, "If the Lord would have me saved, he will do it; if not I am not elected." The Lord does want you to be saved. He will not elect you arbitrarily to salvation. That is not his election. He has made a plan of salvation, and his Son, who is "the way, the truth, and the life," invites you to "come" to the living fountain, to drink of the water of life, to lay down your burden of sin, cast your care upon him who careth for you, and find "rest." The heavenly Father's election is that you should accept his mercy, exercise faith in his word and in the Saviour he has sent. Having done this, his yoke of service is easy to bear, for it is one of loving obedience, buoyant with hope, cheered by faith, and a state of rest in response to the gracious invitation to all who feel the burden of sin and sorrow. Come to Jesus and find this rest, and may it be ours to enjoy for the remainder of our lives, and throughout eternity.

NEW MIZPAH.

As the friends will observe by the Committee's report, our rent is paid up to March 1st, and we have \$17 25 toward the next month's rent. The continuance of this work rests with those who furnish the means. We are willing to continue our part without salary, as we have heretofore been doing. As to the merits of the work being done we refer you to those who have visited the mission and observed its operations. More friends are being interested in this work outside our own people than ever before.

The mission is obtaining a local reputation. We are glad that so many of our own people have been able to visit our room, and judge for themselves of what is the character and purpose of the work. We have tried to be modest in our published accounts of this work, and out of the scores of letters received from seamen have published only two. As a rule, all who have visited the mission and helped in the work, if only for a short period, have gone away full of interest. In the words of the Committee: "We bespeak the continued sympathy and hearty co-operation and financial support of our people for this work."

As my address is in the RECORDER many have sent their contributions to me; for the present all contributions may be sent to Room 100, Bible House. Those who have made pledges and are still behind in payment of the same are sincerely requested to pay said pledges as soon as convenient, and I will say it to the honor of our people, it's a very small sum, so you need not build any excuse on a large contingent fund which we may have in reserve. We desire to thank all the friends who have so cheerfully given in money or contributions of various kinds for this work. We trust that God has blessed you in return in "spiritual gifts." Money sent by postal note or post-office order should be drawn on Station D. We should be glad to know if we might expect the same help in the future as we have had during the year past.

Any questions on matters of business, we are glad to answer at all times, and especially glad to see you at the New Mizpah, 509 Hudson St., when you are in the city.

J. G. BURDICK.

SHALL SEVENTH-DAY BAPTISTS EMIGRATE TO MEXICO?

To the Editor of the SABBATH RECORDER.

I am sure it will interest your readers to know that the Editor of the Chester County Times, published at Parksburg, Pa., was a delegate to the Sabbath Convention in Harrisburg, Feb. 14th and 15th. It seems that he heard the remarks of the writer before the Committee of the Legislature, therefore a copy of the Times is just at hand, having the following important paragraph duly marked:

At this point Mr. Lewis, of New Jersey, who had been brought from another State and claimed he represented a religious (?) body was given the courtesy of a fifteen minutes' speech, advocating the entire repeal of the law. After hearing him, our conclusion was that such an organization had better follow the Mormons to Mexico.

It is a matter of great satisfaction that the Editor of the Times is inclined to think that the Seventh-day Baptists are a "religious body," it would be such a grief if he were to conclude that they are not. Won't you urge him to investigate carefully before he decides.

The writer has never investigated the claims of Mexico as a place of residence, nor does he

know what special advantages it possesses for such "organizations" as the people whom the RECORDER represents. If the Chester County Times has looked into these matters, it will be kind in him to set forth these advantages somewhat in detail. He owes this much to a people in whose welfare he seems to be so much interested.

This proposition presupposes a bit of news. Is it generally known that the "Mormons" have gone to Mexico? When did that "going" take place? Have they really gone? Are we likely to be deceived if we "follow" them? Can this be some private land speculative movement which the Chester County Times is thus indirectly advertising, something in which the Editor has a part, if not a controlling, interest? Definite information on these and other points is needed.

Permit me also to ask the Chester County Times, through you, what time in the year it deems most favorable for such a general movement toward Mexico. Is it better for colonists to arrive in autumn or in early spring? When are prices most favorable for new comers? Could Seventh-day Baptists get good "Sunday papers" there, or would they be compelled to send to Pennsylvania for them? Is the Catholic government of Mexico more Christian in the matter of "religious liberty" than the government of Pennsylvania? Finally, please ask the Times if it will secure protection for any Seventh-day Baptist of Pennsylvania who may feel compelled to violate the sacred Sunday law of 1794, (I heard Mr. Crafts say during the Convention, that it was "the most sacred law in Pennsylvania,") by setting out for the land of tarantulas and cactus-covered plains on the "First day of the week, commonly called Sunday." An early answer will be appreciated.

A. H. LEWIS.

WOMAN'S BOARD.

Statement for six Months, Ending Jan. 31, 1893.

Table with columns for Dr. (Debit) and Cr. (Credit). Includes items like Balance on hand July 31, 1892, Receipts during 1st Quarter, Cash paid out as follows, and various expenses like Treasurer's salary, Dispersary Fund, Nurse Fund, etc.

Receipts in January.

Table listing receipts from various societies and individuals in January, including Ladies' Benevolent Society, Ladies' Society, and various missionary societies.

E. & O. E. MILTON, Wis., Feb. 1, 1893. NELLIE G. INGHAM, Treas.

-In accordance with the resolution of the Brussels Conference of July, 1890, the Egyptian Government have published a decree prohibiting the importation or manufacture of distilled spirits in the provinces and in the territory dependent upon Egypt south of the 20th degree of latitude.

MISSIONS.

NEW ENGLAND is also a field for home mission work. In Maine, for example, there are 95 towns where no regular religious services are held; and nearly one-half of the families of the State do not attend church.

THE excellent work of the Women's National Indian Association, with headquarters in Philadelphia, is to aid in securing all laws needed by the Indians, and to send out missionaries and teachers to live among the Indians and labor for their salvation and their upbuilding in all that belongs to Christian civilization.

THE Presbyterians of Wisconsin have tried, with good success, the plan of associating evangelistic and pastoral work with the oversight of small mission fields and vacant churches. Thus "weak fields have been maintained and strengthened, despondent missionaries cheered, crooked things made straight, financial difficulties overcome."

THE "Jubilee Papers" have just come to the hands of the Missionary Secretary. He wishes also to add that, inasmuch as some subscribers have changed their residence, and some have made important changes in their orders, it is very important that all who may have changed their post office address, or who desire to make any change in their order for books, should inform him at once.

A COPY of Our Work, published by the R. R. Y. M. C. A. of Scranton, Pa., that has recently come to our notice, contains a letter from Dr. H. P. Burdick, of Alfred, to members, committees, and friends at Scranton, expressing his thanks for their kindness, co-operation and liberal treatment, while he was laboring in their midst to encourage Christians and to tell the unsaved of the sinner's Saviour.

BRETHREN, are we wrong in our interpretation of the signs of the times when we say that Seventh-day Baptists ought to be unitedly enthusiastic in the work of missions and Sabbath Reform? Read the interesting letter from Bro. D. K. Davis, and add that to the growing list of indications that the divine Providence would lead us out and on to greater and greater enlargement. A "forward movement" all along the line is the duty and privilege of the hour.

"FORWARD movement" among missionary societies in England and America, in the lines of increased contributions, more workers, larger results, seems to be the order of the day. The "self-denial week" has been the means of raising large sums of money. At the suggestion of Boards the members of their churches have, for one week, practiced special denial in respect to expenditure; and the aggregate of the savings has added much to the missionary treasuries. How would it do for Seventh-day Baptists to have a "self-denial week" for the benefit of the missionary and tract work?

INTERESTING CORRESPONDENCE.

SMYTH, S. D., February 9, 1893.

The object of this writing is to give you some facts that I have recently obtained in regard to the German Sabbath-keepers in this State mentioned in a communication from Eld. Harry, published in the RECORDER a few months ago. Two of those brethren came to my house

about two weeks ago, and stayed four or five days in the neighborhood. One of them was Isaac Leven, of Parker, the writer of the letter published by Eld. Harry. The other was Henry Bounbach, of Wittenberg, Hutchinson County. The later, though not a minister, is, or appears to be, an excellent Christian man. The former is a preacher, and is the missionary of the church at Wittenberg. He appears to be a good Christian man and doubtless in his own language is a good speaker. He objected to preaching to my congregation on the Sabbath, on the ground that he does not understand our language, but made some remarks at the close of the sermon, which were very good. Bro. Leven embraced the Sabbath about seven years ago through the labors of Adventists, and remained with them one year, but becoming dissatisfied with some of their doctrines withdrew and joined the church at Wittenberg, about forty miles away. His wife and one son belong to the same church. The church at Wittenberg is composed of members who came from a German Colony in Russia, and settled where they now live some fifteen or eighteen years ago. Their attention had been called to the Sabbath question by Jewish neighbors in Russia, and by the study of the Bible after settling here, they come to the conclusion that they were breaking the fourth commandment, and changed their practice in regard to that. The church was organized about twelve years ago. It now numbers twenty-five members. John Bounbach is the elder or pastor of the church. I understand that they are well-to-do farmers, have large houses, and live very comfortably. They were Mennonites and are somewhat rigid in their religious views and practices. They practice feet washing as a church ordinance, and exclude from the communion all users of tobacco. I think they will call themselves Seventh-day Baptists. Whether they can harmonize with us or not, I do not know, but I feel quite sure that an intimate acquaintance would be beneficial both to them and to us.

Perhaps Eld. Harry has already written you in regard to the organization of a church by Isaac Levin, last October, about twelve miles from where he lives.

Your fellow laborer,
D. K. DAVIS.

LETTER FROM MISS VAN DER STEUR.

(Translation by Miss Sarah Velthuysen.)

HARLAAM, Holland, Jan., 1893.

Dear Friends:—As well as I can I will try now to tell you as short as possible what I have been doing from October 26th till January 1st. When I am going to do so, it is indeed a comfort to me that God does not despise the day of the small things. For if only the things of great name were numbered by God, and were those to which he will grant his blessings, then indeed I had better stop my work. It is very small and unobserved, and you must not expect any great things, for in that case my report would disappoint you.

As much as possible I tried to work regularly, but sometimes that regularity is interrupted by all kinds of occupations which cannot suffer delay. Generally I have much writing to do, and in the morning I am generally busy at it. At nine o'clock a little girl is coming to me, she is eleven years old, and just before the day I began my notes I spoke to her for the first time. I met her in the street and she arrested my attention by her impertinent appearance and untidy dress. She ran after a man who forbade her to shout after him. I spoke to her,

asked her name, where she lived, etc. I learned that her mother was dead, her father's abode not known, and that she lived with an old woman to whom her father had taken her and left her. I clothed her a little and took her to the Sunday-school. I think she is improving. She fancies being in my service. Till now she has not learned anything more than putting on her clothes decently and washing and combing herself. This has cost a good deal of trouble. Every morning she would come back dirty and tattered, and I would help her to get tidy, clean her shoes, mend her dress, and now she is beginning to come a little cleaner, to speak a little more polite, and to do something. Almost daily I tell her of Jesus and how we need him in all of our daily work, too, and how he forgives our debts, too, if we want him. Children's stories which I give her to read, she almost devours, and reads them aloud to her adopted mother. She comes very regularly and has till now never been absent from the knitting or Sunday-school. I have mostly to provide for her, but have been lucky to find somebody who supports me in this.

When the girl is gone and I have no necessary writing to do, I go out to call on the people. I meet with all kinds of things. In the time about which I write, I visited twenty-one families. Besides these there were several others whom I went to see now and then, or only once to point them to Jesus, but those twenty-one I call on regularly. They are in general most neglected and poor. One woman I go to see every day. She has two children. When I made her acquaintance the children were begging in the street, and the mother was drunk most of the time. The girl eleven years old was dishonest in word and deed. With much prayer and patience this has changed. I believe there has indeed been a change for the better in the heart of the girl, though I cannot say that she loves Jesus. She does not lie nor steal any more, and some time ago signed the temperance pledge. I shall not soon forget the day that for the first time I observed a change in her. I loved her. She was the first whom I had helped out of such quite neglected surroundings and dismal circumstances. Scarcely clothed, she was begging. I clothed her and cared for her like a mother. I found a place for her as little servant, and her shocking devices to cheat and steal and carry out her plans saddened me.

A certain day I had a good deal of trouble with her. She had stolen about fifty cents and hid it so cunningly, inventing the most astonishing lies. I went with her to her mistress. She would not go home. I saw her home and stayed with her a short time. I knew the untamed passion of her mother, and feared to leave her alone. The next day I spoke again to her, and though I tried my utmost to suppress them, I could not hide my tears, when she persisted in denying. That very afternoon she came to me and told me all she had done. "I am sorry I made you sad; you need never be sad any more about me; I have asked the Lord to give me a new heart," she said. After that time she has not committed any act of dishonesty. She asks my advice in everything, and saves all she gains to buy some useful things. Neither does her mistress complain about her. She has an unpleasant disposition, and I hope that when she learns to know the Lord, she may learn to fight against it.

Her mother has some wound on the leg which needs to be daily bandaged. I generally do so, and read a chapter out of the Word of God and

pray with them. From October 26th till January 1st she has twice publicly given herself to strong drink. She seemed to be very sorry afterwards, and in November asked to sign the pledge. After that time she did not take any more intoxicating drink. But she does not fear God as yet, and is at present very ailing.

Another family counts six children, the eldest being thirteen years now. I visited them for about ten months, and made their acquaintance in the home during the sickness of the father, at whose death-bed I was present, and during whose helplessness I assisted them a good deal. This family is one in which I can gain little influence, as it is most difficult to get them to understand their needs for eternity. They seem not to comprehend. But they need help. The mother can do nothing, and I must help her in all and advise and inform her if she wants to get through any how. It costs much trouble to teach her anything, and to prevent deep poverty and utterly neglect of the children's breeding. Still I can say that in this, too, the Lord hears prayers and blesses the instructions. She has learned a little to sew, and understands a little of her being unable to rear her children without the divine guidance.

The third family consists of a blind woman and her husband, who generally live in quarrel, and every time I am the means to restore the peace. They constantly need all sorts of help. Now the blind woman is ill, and I have to make her bed, another time I have to darn her stockings, or to cook some nourishing food for her. However, she seems to understand nothing of the need of conversion, and she believes to be converted by nature. I always feel a great need of the help of the Lord when going there, and never go without asking God's help, and wanting him to teach me time and manner when speaking to her.

The fourth family is one with four children. They are called Christian Reformed, and profess, at least the wife does, to fear the Lord. However, they are a family which may be called an illustration of all evil. The disorder, uncleanness, and disobedience of the children are hard to be described. They are incredible. When going there I always think of the leper who touched Jesus, and I need a good deal of self-abnegation, patience, and wisdom to teach them with new courage, or incite them to practice what they have learned, always explaining to them how impossibly our hearts can be clean when our surroundings are so dirty, and entertaining the children about their disobedience and pointing them to Jesus. When I remember the first time I came there, I see it is much better, but when I want to see daily improvement I get discouraged.

Two other families are newly married couples. The women were fallen girls who came under my influence, and after a long time of labor and exhortations have listened and are living decently now. I go on visiting and advising them in their home life, and pointing them to Jesus. The rest are all families with whom I got acquainted in some way, and whose faithful counselor I am, and whom I may constantly point to Jesus.

This brings much work. Now I teach a child to knit, then a woman to sew, then another to do housework; and some give me much to do to interest them in all simplicity in their eternal welfare. In one family no labor or instruction in household matters is necessary; however, I am coming there regularly, they make a confident of me, I constantly point them to Jesus. In two other families I come only to

teach temperance. There are drunken fathers, and I am welcome to speak to them and point them earnestly to Jesus.

Every evening is filled for me. Every other Sunday evening I have, together with a young lady, about thirty girls whom we try to entertain and teach temperance principles in our chapel. One evening I gather in my own dwelling fifteen very frivolous and very ignorant girls, whom I entertain very pleasantly and usefully, and who never leave without my having told them a story, and read them a chapter which I explain to them, afterwards praying with them. These girls, too, are visited in their homes, and I try to do for them what I can. More than a year ago the deacon of our church asked my help for the Sunday-school. I accepted with gladness and since that time taught in that school, sometimes alone, sometimes with Bro. Spaam. Then there were twenty pupils, now there are fifty-five. All the children are visited in their homes and this affords me good opportunity to speak with the parents. Most of the children are of the lowest and most neglected class. They need all sorts of help.

One afternoon a week I go out to address children who are either too unruly, too hard of understanding, or too poorly clad to come to Sunday-school. Generally the women come and listen, too, stopping their work. One evening I hold a sort of Bible-reading in a home, and am surrounded by deeply sunken and totally ignorant persons. I feel so strong my inability and need of the Lord's guidance, and it is done in simplicity, feebleness and deficiency. Another evening I read to an old woman, and explain to the best of my powers. She is the grandmother of one of the Sunday-school children, and quite blind. The same evening I read to a man, who used to be a drunkard, some temperance story or something else. That man cannot read, and learning is hard to him.

One day a week I spend among the sinful and fallen girls, trying to lead them to Jesus. Nine girls have been placed as servants or in families. Many of them cause disappointment. Four are behaving well. With those who have left the town, or are sent to asylums, I remain in correspondence. This work gives much writing to do and causes many expenses, but brings me in contact with several dear Christian women with whom I can sometimes speak about the Sabbath and baptism. I write to them, too, and spent sometime in doing so these three months, but failed to see any result. With the Sunday-school children and their parents I have several conversations, when they ask whether I am a Jewess. When I explain that I am acting thus for Jesus' sake, they say: "O, I shall ask it of the Master at school," and similar answers.

All these things require many expenses and the Lord has always provided, sometimes in wonderful ways. I cannot thank the Lord sufficiently for the help he renders me. I recommend myself constantly in your prayers, myself as well as my work. The Lord confirm in me his word that he does not despise the day of the small things. Now and then I have opportunity to visit the hospitals and lend books to read; and to counsel children, the older and the younger, to keep to their own homes and not to the street and public houses.

WE must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.

WOMAN'S WORK.

LET it be remembered that the Woman's Board did not create itself. It is appointed each year by the General Conference, and is expected to do certain lines of work. Perhaps the most important is to interest and enthuse our women, East, West, North and South, in all lines of denominational work, inspiring them to the utmost possible loyalty in the home, the church and society, to our Missionary, Tract, and Education Boards. Like all such appointments, it reports yearly to the Conference the result of its efforts. What shall the record be for this year?

It is pledged to the Missionary Society for the support of Miss Susie Burdick. The year is half gone and less than one quarter's salary has been received. Previous to this year the salary has been promptly paid in advance. Will not everybody interested please give this work, which is both a pleasure and a duty, immediate attention. Probably it is an oversight or a little matter of neglect that our finances are in the present condition. The method of raising the fund is the same from year to year, and after so many years is supposed to be sufficiently understood and established so that the money should come regularly from all the churches in each Association.

THE Tract Board has asked that an earnest, vigorous effort be made to place the SABBATH RECORDER in every Seventh-day Baptist family. This means work, but it can easily be done in this way; let every society appoint two, four or more members to make a thorough canvass, and by kind, but persuasive, logic convince every family it is their duty to take it. In churches where there is no ladies' society, let one or more ladies interest themselves to do the same, and please report to your Associational Secretary your plans, and ask counsel when necessary. If any are found who are really not able to take it, such cases should be reported, and some provision will be made to supply them. It is asked in good faith by the Tract Board, and with the hope and expectation that it will be done. Let it be undertaken in the same good faith with the determination to do it, and do it well. Who will be the first to report a complete and successful canvass? Please report progress through Woman's Work.

THE work of world-wide missions is the work of our Master throughout this whole dispensation; and we are all called to be his servants. He does this work not in person but through us, and hence, while the privilege is ours of working for and with him, the responsibility is his from first to last, and we are therefore to be "careful for nothing" save to be in league with him. He has given us the great weapon of our warfare, "the sword of the spirit, which is the Word of God;" this supplies also the great implement of our work—both sword and trowel at the same time—as good for building as for battling. And about his Word, he has said what he never said of any word of man, however wise or eloquent: "My Word that goeth forth out of my mouth shall not return unto me void." Isa. 55: 11. So far as we really make use of that Word, omnipotence is with us, pledged to our success. As surely as the rain and snow that fall from heaven return not in vapor to the skies until they have watered the earth and made it to bring forth and bud,

yielding seed for sower and bread for eater, so surely shall God's Word, heavenly in origin, not return to him without results. All we have to do is to insure contact between that Word and the souls of men, and we may leave the issue with him. We may no more trace that Word in its mysterious mission than we can follow every drop of rain or flake of snow as it falls to the earth, penetrates through the soil, comes up in the springs, flows in rills and rivers to the sea, and is evaporated beneath the sun, and returns to cloud land; but every Word of God will fulfill its mission. All we have to do is to help to send it on its mission.—*Rev. Arthur T. Pierson, in Missionary Review.*

TRIBUTES OF RESPECT.

The Ladies' Aid Society of Scott, N. Y., tribute to the memory of Mrs. Adelia Maxson, who entered into the heavenly rest Feb. 7, 1893, aged 59 years.

The path of the just is as a living light that shineth more and more unto the perfect day. This may be truly said of our sister who has passed the silent borne from whence none ever return, for hers was a faith that appeared to grow the brighter as she approached the tomb. To us is left the memory of a true and faithful life. This Society feel that in her death they have lost an honored and useful member, one whose every effort was for right-doing, one who by her Christian graces, gentle and quiet bearing, drew all hearts toward her. But while we deeply mourn her departure we mourn not for her as without hope, and we will yet strive to look upward with Christian cheerfulness, in emulation of this especial trait of her life, and press onward with courage in Christian work in which she so devotedly engaged, and as willingly laid down at the summons of her Master. By these removals from our members we should grow more earnest in well-doing, more in sympathy with the suffering and sorrowing, and more in prayer, that we may be prepared for the abiding presence of our blessed Saviour when we are called hence.

"There is no death! An angel form
Walks o'er the earth with silent tread,
And bears our best loved ones away,
And then we call them 'dead.'

Where'er he sees a smile so bright,
Or heart too pure for taint and vice,
He bears it to that world of light,
To dwell in paradise."

MRS. A. E. ROGERS,
MRS. L. H. BABCOCK, } Com.
MRS. E. W. CHILDS,

The following resolutions of respect were adopted by the Scott Seventh-day Baptist Sabbath-school, Feb. 18, 1893:

WHEREAS, It has pleased our Allwise Heavenly Father, in the exercise of his infinite love, to remove to the better life our much esteemed sister, Mrs. Adelia Maxson; therefore,

Resolved, That while we feel ourselves bereft of one of our most efficient and faithful workers in every department of church labor, yet we will bow in humble submission to this stroke of divine Providence, feeling that in infinite wisdom he administers for our good.

Resolved, That we as a Sabbath-school will try to emulate her virtues, and seek to have in exercise something of her patience, prudence, and zeal, in striving for the welfare of our school, and all church work.

Resolved, That we tender our deep sympathy to her bereaved family, who are left without her loving presence and counsel, and commend them to the care of our kind Heavenly Father.

Resolved, That we present a copy of these resolutions to her family, and have one put on record, and send one copy each to the SABBATH RECORDER and *Cortland Standard* for publication.

B. F. ROGERS,
MRS. MARY A. PRATT, } Com.
MRS. M. G. FRISBIE,

THE SABBATH RECORDER.

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

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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.

"ONLY believe that thy Father
Is guiding thy lonely way,
Guiding thee out of the darkness,
To the light of eternal day."

ALL good people will rejoice at the peaceful and bloodless solution of the threatened political revolution in Kansas. It is a pity that such a beautiful and richly endowed portion of our country should still be cursed with so much of the border-ruffian spirit of *ante-bellum* times. But it is really an indication of progress in our civilization that the sober, second thought prevailed in time to save the further disgrace, and the greater disaster of actual and bloody revolution. An appeal to the courts was the part of wisdom and its prompt decision is cause for congratulation.

WHILE speaking of the courts as the proper authority for settling disputes of such magnitude as Kansas has recently witnessed, we are reminded of a recent article in the *American Journal of Politics*, by W. H. Jeffrey, on "How to Abolish War." This gentleman thinks international arbitration is not feasible, since it is practically impossible to find arbiters who will not be swayed more or less by previously formed opinions, and that in case of having nothing to gain and something to lose, by this mode of settlement, nations will hesitate before giving consent to place their interests in the hands of others. He favors the establishment of a World's Supreme Court, to which disputes between nations might be referred, just as our inter-State difficulties are now submitted to a National Supreme Court; and proposes that our government invite the nations of the world to appoint commissioners to meet and formulate a plan. Then let each nation appoint its most eminent jurist as an associate justice of the Court. Treaty relations would be recommended binding all nations to the most rigid observance of the decisions of the Court; and thus war, with all of its attendant horrors, would be practically averted. Surely such a consummation is most devoutly to be hoped for before the close of this century.

THE question concerning the final possible supremacy of the Roman Catholic Church in the United States, is certainly a matter of vital interest to all patriots and friends of our political and religious institutions. The history and the evident spirit and purpose of this organization justify the anxiety, not to say the alarm, that is frequently expressed by those who stand upon the watch towers. But while "eternal vigilance is the price of liberty," and all who hold the Protestant faith as a sacred trust should be on the alert, still we must not forget that there are ample grounds for our encouragement and hope. First, the prophecies of Scripture point most clearly to the overthrow of the Church of Rome, as a dominating power. It is very generally believed that the papal

power was in the eye of the prophet Daniel (7:24-26), and that much of this remarkable prophecy has already received fulfillment. Second, there is also good ground to believe that the kingdom of Christ already established, is "an everlasting kingdom;" for "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Dan. 2:44. There will unquestionably be a fierce struggle for supremacy, and indeed this is constantly going on, both here and in the Old World, but if Protestants will be true to the Word the victory will be sure and speedy.

Take heart! The waster builds again.
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night;
Wake thou and watch! the world is gray
With morning light.—Whittier.

PROMINENT among the reformatory organizations seeking to enlarge their field of useful labor in connection with the World's Columbian Exposition, there will be held in June a World's Congress on Social Purity. The New York Committee for the Prevention of State Regulation of Vice, with Aaron M. Powell, Chairman, has issued a circular calling for an International Congress, to be held under the auspices of the World's Congress Auxiliary, June 2 and 3, 1893. All Social Purity and White Cross organizations, all churches, philanthropic and rescue organizations, in sympathy with its objects, are invited to send five or more representatives.

Papers upon topics germane to the general subject of Social Purity are expected from representative men and women on both sides of the Atlantic. Among the speakers announced are Hon. Charles C. Bonney, President of the World's Congress Auxiliary; Archbishop Ireland, Frances E. Willard, Julia Ward Howe, Mary A. Livermore and Rev. Antoinette Brown Blackwell. Papers are also invited from France, Switzerland, Italy, Germany, Holland, Denmark, Norway, Sweden, Russia, India, Great Britain and other countries.

The gigantic evils with which these noble Christian philanthropists are contending should arouse every Christian man and woman throughout the world, in undying hatred for vice, and unyielding efforts to oppose all attempts at so-called State regulation of vice. The names of delegates, and all communications should be sent to the Chairman of the World's Congress Committee, Aaron M. Powell, P. O. Box 2,554, New York City.

READ carefully the leading editorials in the Department of Woman's Work this week. There should be a special fund created for the purpose of aiding to place the RECORDER in the hands of every isolated Sabbath-keeper. A sister in New York State, far removed from any church of her faith, says: "I have not seen a RECORDER since last March. I miss it so much." All such people should have it sent to them. Send your money designated for this purpose to the Treasurer of the Woman's Board, Mrs. Nellie G. Ingham, Milton, Wis.

JOSEPH COOK speaks of Satolli as "A little American Pope." But notwithstanding this diminutive term, which is a sort of caricature, it is not wise to underestimate his power. Being in harmony with the greater Pope, and now in this country to make the most of pulpit,

press, and platform, Protestants must not be caught napping. This little pope may yet become the pope. He is shrewd, and takes up his residence in this country evidently with the sole design of doing his utmost to advance the interests of the Church of Rome in the United States.

GOD'S blessings rest upon our labors when we go forth to the work in his name. Encouraging reports reach us of a gracious pouring out of God's blessings upon several of our churches.

WE are requested to give the following notice respecting the New York City Church: On Sabbath-day, March 4th, the desk will be occupied by Prof. Corliss F. Randolph. Covenant meeting to be held at the home of Prof. Stephen Babcock, 344 West 43d street, on Sixth-day evening, March 10th. Communion services to be observed on Sabbath-day, March 11th. Letters are especially requested from all non-resident members, to be read at the covenant meeting.

It is not only the Christian's privilege, but his duty, to take large views of his relation to the affairs of this world. No man should live simply for himself, his own family, or church, or state, or country. Christianity seeks to make men broad-minded, generous-hearted, in short, Christ-like. It requires that all be true to themselves, their families, churches, and all interests beyond their own immediate vision. Hence all Christians, young and old, should study carefully to know something of the present condition and needs of all peoples and nations of the world. Our daily prayers, modded after the marvelously comprehensive prayer of our Saviour, should not only ask for personal favors, but should encompass the world.

SOME good brethren appear to be conscientiously opposed to what is called the "five-cent plan" of pledging aid to our benevolent societies, on the supposition that this plan of systematic giving necessitates paying the money in on the Sabbath. The design of this plan is to secure regular and prompt payments of definite sums of money. If any one thinks it wrong to pay money into the Lord's treasury on the Sabbath, he should certainly refrain from doing it; but he should be equally as conscientious in obeying the injunction to "lay by him in store," on the following day the amount required, "as God hath prospered him." We have known instances where brethren have thought it wrong to give to the support of the Lord's cause on the Sabbath, who did not hesitate to go to the post office, to get or deposit mail matter, to make visits, and do unnecessary work on that day. Let us try to be consistent as well as conscientious.

THESE are words of sound sense, expressed by the new President Tucker, of Dartmouth College, in his chapel talk recently to the students: "Do not go out of college as fragmentary men, when it is your privilege to go out strong, solid, candid men. Do not go out a physical wreck or a spiritual bit of pulp. As I shall urge athletics for their own sake, so I shall urge spiritual exercise for its own sake. I shall make no concessions in either case." That is right. Let the physical and the spiritual man each receive a full measure of culture. College life fails in its work when students go forth strong in one direction and dwarfed or feeble in

another. A sound mind in a sound body is greatly to be desired in every student. Do not hurry through your college course at the expense of either of these conditions. Take more time in school, and then live longer, happier and more useful lives.

[From L. C. Randolph.]

—In three previous issues of the SABBATH RECORDER we discussed at some length a question which has been for the past year of intense interest to the public mind,—the Sunday closing of the World's Fair. We sketched briefly the forces on either side and declared that the most prominent question awaiting consideration was not whether Sunday was the Sabbath; or whether, providing it was, the Fair was a good place for a Christian to spend it; or even altogether whether the Fair would be better open or closed, but whether the action of Congress to secure Sunday closing was just and wise. We set forth some of the objections which we in common with the majority of patriotic citizens have against religious legislation, and declared our opposition to all Sunday laws which have so far been devised as coming under that head. We endeavored to put upon paper the course of reasoning which had brought us to the settled conviction that the Sunday-closing amendment of Congress was a religious enactment, and expressed ourselves as squarely opposed both to the amendment and to the movement which forced it. We freely declared our faith in the earnestness and sincerity of many who had been zealous participants in the movement; but registered our prophecy that its ultimate outcome must be disappointment and disaster.

In view of the fact that Sunday closing is now accepted as practically settled, perhaps some may consider that the question has lost its interest. If the purpose of our writing had been only to secure the privilege of attending the exposition on Sunday this would be the case. But this question is only a part of a much greater question which neither the closing nor the opening of the Fair will settle, one which involves the principles of relation between church and government. Though the Fair be closed, that question is still open, and thoughtful men will be interested in watching its development.

The arguments which the religious newspapers have used in support of their cause have been singularly lacking in order and coherence. They give one the impression that the writers in their desperate efforts to beat back Sunday-desecration were blindly and desperately flinging at the enemy any and every missile on which they could lay their hands. From a large number of clippings we glean the following points as worthy of consideration.

1. "This is a Christian nation." What do you mean when you say that? Do you mean that the Christian church and the government are in union, that the church stands back of the State, and the State makes laws to build up the church? "No, certainly not!" You mean that the men who founded this nation were Christian men, that the building and preservation of this government has been inseparably interwoven with leavening Christian principles. You mean that this is the Christian *idea* of a nation. But the Christian idea of a nation, as derived from the New Testament, is one of a nation in which the Church and State are forever separate. Just *because* this is a Christian nation it should make no laws to favor any sect or religious institution.

2. "But the Constitution of the United

States recognizes the sacredness of Sunday in providing that the President shall have ten days in which to consider a bill passed by Congress, *Sundays excepted.*" The conclusion by no means necessarily follows. The framers of the Constitution proposed to give the President ten days for the consideration of any bill. They knew that he was likely to be a Sunday-keeper. They would not do anything which would look in the slightest degree towards interfering with this religious custom. Between not calling on the President to work on Sunday, and calling on the Exposition not to work on Sunday there would appear to be a wide difference.

3. "But the poor laboring man will be deprived of his day of rest." Every one concerned claims great solitude for the laboring man. Sunday openers and Sunday closers alike express such anxiety in his behalf that one might think they sat up nights to devise blessings for his benefit. Each party charges the other with hypocrisy in its professions. It is not mine to say which is sincere, or whether both are; but the opinion of the laboring man himself may be of some value. I notice that the toiler in the dust-begrimed cap bitterly resents the proffered guardianship of the religious people. He has somehow gained the idea—I hope it is false—that the churches care a great deal more for the *day* than they do for the *man*. He prefers to range himself with the people on the other side.

"But how is it that Congress,—made up of the best men of our nation—should pass a law which contains a principle so dangerous?" Well, is it the first time that a Congress ever made a mistake? A congressman's first duty to his country is to be re-elected, as Senator Hawley put it, he wants to "come back again." If he is given to understand that 40,000,000 people, or a much smaller number, who would otherwise be his supporters, will oppose him in his next canvass unless he does a certain thing, he will be only human if he becomes very solicitous for carrying out the wishes of the dear people. Many congressmen shared in the wave of religious excitement sweeping over the land and voted for Sunday closing on conviction; but there can be no doubt that many more voted in obedience to the lash of the "organized minority" of religious people.

5. "Then how will you explain the fact that so many good people demanded that action of Congress?" Our friends must be getting to the last ditch when they ask this question. How will you explain the fact that of England less than three hundred years ago "so many good people" wanted to make a law—and they made it—compelling people to go to church on Sunday? The "best people" in England placed the band of civil authority upon this and other religious matters with which they had no right to tamper. And they thought they were doing God's service; but he who runs may read a warning in the reaction which later swept England into the depths of godlessness and immorality. Some of the men who stand highest in the different denominations to-day have protested against the Sunday closing amendment. Their number is increasing. But, however that may be, Seventh-day Baptists are not afraid of standing in the minority. They have stood there too long and too often to hesitate at thinking out soberly for themselves each new question which faces them. Of certain streams of influence which will be the legitimate outlet of the Sunday closing movement we must speak at another time.

IN MEMORIAM.

The Rev. James Summerbell died at his home in Alfred, N. Y., Feb. 21, 1893, aged 71 years, 10 months and 3 days.

The deceased was born in Peekskill, N. Y., the son of James and Mary Summerbell, to whom were given five children,—four sons and one daughter,—the daughter and one son still surviving. The deceased belongs to a clerical family, his three brothers and their sons having become preachers, in connection with the denomination known as Christians, in which faith the subject of this notice was also nurtured. He was baptized when about seventeen years of age. He was married in 1845 to Rachel G. Lawshe; and in 1851 they both united with the Seventh-day Baptist Church of Plainfield, N. J., about which time Mr. Summerbell was ordained to the gospel ministry at Hopkinton, R. I. The deceased has served long and faithfully in the ministry of the Word, in successive pastorates in this State, at Petersburg, Adams Center, Leonardsville, Berlin, Richburg, and Alfred. He has preached in other places as a supply, and as a home missionary.

Bro. Summerbell accepted the pastorate of the Second Seventh-day Baptist Church of Alfred, N. Y., about ten years ago, and in the fellowship of this church continued till his death. During the last few years his health had been imperfect. His last sickness was of short duration, but he was fully resigned to the will of his heavenly Father, and well satisfied with his hope in Christ. On his various fields of labor he has won many friends, and his death will be deeply and widely felt. He leaves a wife and three children, with many kindred, to mourn his absence; but we are well assured that he has gone to the rest and reward of the saved in Christ Jesus.

Funeral services in behalf of the deceased were held at the Seventh-day Baptist church, on Feb. 23d, in the presence of a great number of people. On the casket lid was a sheaf of wheat, appropriate floral offerings, and an open Bible. A discourse was preached from Ps. 46: 10, by the pastor, the Rev. L. C. Rogers, Doctors T. R. Williams and L. A. Platts assisting in the services.

L. C. R.

IMPORTANT NOTICE.

To the Editor of the SABBATH RECORDER:

One hundred and fifty square feet in the building for Manufactures and Liberal Arts at the Columbian Exhibition have been granted the Seventh-day Baptist Denomination. This space, a very desirable one, must be occupied by April 1st, and fully equipped by April 10th. The following are some of the articles desired for exhibition: Views of our churches, school buildings, and China Mission buildings; portraits of our leading men and women, past and present; a map showing the location of our churches in this country; denominational publications, old and new, and publications pertaining to the Sabbath question; and other publications written by Seventh-day Baptists; Chinese curiosities of a religious nature; and any other articles thought to be of interest for such an exhibit.

The committee ask the aid of all who can provide articles above mentioned, or any others of interest, or who have suggestions to offer, to communicate with any member of the Committee not later than March 15th.

IRA J. ORDWAY,
205 West Madison St., Chicago;
ARTHUR E. MAIN,
Ashaway, Rhode Island;
W. C. WHITFORD,
Milton, Wisconsin.

YOUNG PEOPLE'S WORK.

THE article in another column of this page by Horace Davis is an oration delivered at the Jubilee Session of the Literary Societies of Milton College. Mr. Davis lives at North Loup, Nebraska, but is now attending school at Milton.

SOME one was telling Tom's father about cousin Dick, who received a new pair of skates last Christmas. He said that Dick had given his old skates to a poor boy who lived next door. "That's nothing," said Tom, "he had no use for them. I have two old pair now hanging in the attic, that I had just as soon give away as not, if I had only thought of it." Ah, Tom! that is just it; you *didn't think* of it. Dick's virtue consisted not in the sacrifice of the gift, but in *thinking* to do it. Young friends, have you any extra unused smiles or cheery words hanging in the attic that would require scarcely any effort to bring down and give away? "Oh the good we all *might* do while the days are going by."

MISS THOUGHTFUL.

Miss Thoughtful goes to our Christian Endeavor prayer-meetings. She is an active member. She has never been the President of the Society, nor is she on now the Lookout or Social Committee. She never bangs the door when she comes in, nor does she leave it unlatched so that some one must go and close it after her to keep out the cold. She always has something to say, and she says it in a quiet, cheerful tone of voice, and she does not talk long. She can sing, but her voice is not strong, and she is bashful and is quite apt to get the tune pitched too low if she tries to start it; but last week when Willie Awkward made such a blunder in trying to quote a passage of Scripture that we could hardly keep from laughing, although we were sorry for Willie, who should start up a hymn that was just suited to the occasion but Margaret Thoughtful.

The last Sabbath in January, Endeavor Day, we took up a collection in our prayer-meeting for missions; Margaret was sitting next to Susie Poorhouse. I didn't think of it then, but I believe she had taken that seat on purpose. While the box was being passed around, I saw her reach out quietly and take hold of Susie's hand for a moment, and when the box came along Susie dropped in a nickle. And Miss Thoughtful is not wealthy either. She had earned that same nickle herself by making dresses for richer people to wear.

If the pastor seems tired and looks as though he had a severe headache after one of his usual morning sermons, she takes pains to speak with him about some thought in the discourse which was helpful to her. She sees to it, if others neglect it, that her Sabbath-school teacher is always remembered in some way at Christmas time. Margaret is a great help to our Society, and she doesn't know it either.

Miss Thoughtful has a large number of relatives scattered all over the country. Perhaps one of her cousins or aunts belongs to your society. I hope so.

EVERGREEN.

NO ONE can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

PRESIDENT'S LETTER.

A SABBATH DAY AT WALWORTH, WIS.

Although Walworth is one of the most pleasant places and societies we have in the West, the people there are pretty well snowed in just now. Late in the week it had stormed and drifted so that on Sabbath morning few roads or paths were broken out, and not all of the usual congregation could attend the Friday night prayer-meeting, or the Sabbath morning service. Seventh-day Baptists are so honest that they can scarcely help showing on their faces how they feel. I think it is not too much to say that on this morning we all carried a snowed in look, and as the congregation came in they scattered through the house in the corners of the seats. It was very kind in them to attend on such a morning, and the renting of pews account for their sitting thus. I told Pastor Babcock that I could never raise the temperature while the people were sitting so far from me and from each other; so at his invitation they very kindly came forward and filled up the center of the house. The choir is small in numbers but composed of good singers, who are seated at the right and not behind the pulpit, and, like the pulpit, are not too high above, or too far from the congregation. The people are all invited to join in the singing. On the whole I think their service quite a model. Following the morning service is a very interesting and well attended Sabbath-school conducted by Mrs. Green. The young people hold their Endeavor meeting on the evening after the Sabbath, and have a good number of active workers. Four of the best male singers in this section of the country live at Walworth, and are talked of as one of our quartets for the summer's evangelical work; but, like many of the young people whom we prize so highly as workers, they are obliged to aid in their support, and consequently are now either teaching or attending school. To see these young men and talk with them about our work was one of the objects of my visit, which proved a very pleasant one to me.

Brother Babcock hopes to arrange for a series of special meetings here as soon as the snow settles sufficiently to make traveling at all convenient and safe in the evening.

E. B. SAUNDERS.

THE LIGHT OF THE DARK AGES.

HORACE M. DAVIS.

For six hundred years, and more, the earth was covered with a mighty pall and over both land and sea hung a darkness as of midnight. Storm clouds concealing the dew of death withheld the sun from sight. The mild-eyed stars strove with tender sympathy to pierce the mysteries of that veil and to lend their soothing influence to earth's erring children.

Men with upturned, yet defiant faces, with gory hands and bloodier hearts, with soulless intents and fiendish purposes, wandered to and fro through Eden, slaying and to slay. A dreadful silence pervaded the Universe, save for the clang of arms and the din of battle. A great epoch was at hand. It was the Night of the Dark Ages.

Rome was no more. Nothing but ruins now stood to mark the sight where once the mighty sovereigns of the earth had delighted to pay sacred tribute to the Holy See.

The Colliseum, from which had once rung the cheers of eighty thousand souls, was now little more than a lair for wild beasts; and those magnificent aqueducts, whose mechanism has ever been a source of wonder and admiration to the world; had ceased their giant roarings.

Across the broad and blue expanse of the Mediterranean, on yonder jutting promontory, sat the city which had once dared to deny the supreme night of the "City of the Cæsars."

Proud Carthage, thou didst die before the frown of heaven rested on thy fertile, blooming plain. The memory of thy Hannibal is all that thou canst call thine own.

Dido points with mocking finger to her despoiler, taunting the long departed Æneas of her forgotten hospitality. The spectre of thy former glory will ever hover around thy tell-tale ruins and the memory of bow cords will never cease to excite the deepest patriotic emotions of human heart.

Toward the Orient in plains of Lower Egypt, on the banks of the placid, gliding Nile, stands Alexandria, the ancient capitol of the beautiful Cleopatra, and the once happy home of the Ptolemies. Her Museum the envy of Rome; her University the rival of Athens; her wise men and her Pharaohs the admiration of the world.

But the dream passes as a pleasing tale that is told. The day of pomp and glory has long since passed away, and her stupendous piles but stand as mute reproaches of her former splendor.

The Saracen came with fire and sword and for months upon months the flames of her four thousand baths were fed by the priceless manuscripts from the library of the Ptolemies.

Thus have you fallen, O "Pride of the Nile," from your Pisca of renown, admonishing us that the higher we attain in life, the lower we have to fall, if fall we must. But "westward the star of empire takes its way," and the seat of civilization had long since passed from the East to the West.

Europe was in a state of terrible disorder and confusion. Here, too, the Saracen had penetrated, fired with a religious zeal. His broad sword and his crescent had overawed the trembling emperor on many a tottering throne, till finally on the field of Portiers, Charles Mortel drove them forever from the land beyond the insurmountable barriers of the Pyrenees. Here were petty hordes contending for the supremacy of a single canton, and here the great nations of the earth, on the very precipice of ruin, were deluging the continent in blood.

The institutions of centuries had crumbled and were already beginning to make way for a new civilization by far broader in its motives and nobler in its conceptions. Not as the sudden and violent upheaval of subaqueous forces, but as the coral island, this seed had been growing first weak and spindling, but soon its branches bade forth to spread afar and lend refreshing shade to the war-worn earth.

Does it seem natural that out of foul soil a fair plant can spring? Does it seem natural that, without some watchful, mindful hand to feed and foster it, this tree took such a hearty root. But it was not without a husbandman to succor its infancy, to prune its tender leaves and garner its vintage. Within the monestaries the monks worked with untiring energy; there the feeble blaze of civilization was warmed into a hearty glow, blazing higher and brighter till the stars in their orbits reflected back the merry light.

While the Vandals were descending from the Hungarian forests upon the African plains like an avalanche of terror; while Charlamagne was adding kingdom after kingdom to his empire and bringing all nations into subjection to his iron will; while William the Conqueror was

crossing the sea into England and winning that land which was one day destined to become the mother country of our own glorious republic; while the Ostrogoths under Theodoric were climbing the snow-capped Alps, and laying waste the fertile fields of Italy, Christianity with the germ of civilization was being planted far and wide among the modern nations, and the world was rapidly preparing for the Renaissance which was so soon to follow.

During all these centuries of change, confusion and ruin, the Christian church had alone maintained its existence. The monasteries were peaceful havens in a sea of wrath around which beat in vain the turbulent tide of violence and wrong. The convents were the only asylums for the poor and oppressed, and none were too meek or too lowly for her protection; while, on the other hand a decree from Rome was recognized throughout Christendom, and the Papal thunder rolled triumphantly over every land from sea to sea.

But as decades gave place to centuries, it became only too evident that the new Rome which had risen Phoenix-like from the ashes of the old, and claimed to hold control over the souls of men, was far more exacting than the first.

That tender spark, so diligently cherished and carefully preserved for years, had now become a mighty conflagration, and like a roaring lion, sped over all Europe, devouring the continent.

The authority of the Pope was supreme, and no one dared thwart his holy will. At his beck and bidding kings bowed themselves at his polluted knee. All people were weary of his iron sway, and as one man they sent up to heaven the cry of "vengeance and redress."

From the Artic Circle to the Mediteranian Sea, from the Bay of Biscay to the Ural Mountains, the strife of Guelf and Gymbiline was contested with blood and iron. From the East to the West, from the North to the South, came the stifled groan of oppression. My mind reverts to those ill-fated times.

Forth from an Augustinian monestary a man advances, clothed in the black robe and fillet of his degree. Nothing conspicuous is seen in his figure. With his eyes cast intently on the earth, he looks not unlike all other monks. Yet my glance is riveted to his retreating form, and my eye follows him till he is lost amid the great cathedrals of Wittenburg.

Who is this man, and what immortal purpose actuates his fertile mind?

It was Martin Luther, that man of all men the noblest, of all scholars the wisest, of all warriors the bravest, and of all Christians the most Christ-like. He grasped the tattered banner of liberty of conscience, and unfurled it before the half-awakened eyes of millions. He rallied the forces of right and set them in battle array against the wrong. Single-handed he challenged the world to a theological combat. We have but to look around us upon the free institutions and religious liberty of to-day to see the evidences of his success and the turning point of Catholicism.

From that day forth, the star of Papal power, the keystone of the heavens, has been gradually fading from the zenith; it has almost reached the horizon; another fall, and like a meteor it will drop its worthless waste into the sea.

Its long train of silver light will soon be absorbed in darkness, and nothing but the tomb will remain to tell the heroic story of those brave souls, who for six hundred years and more did so faithfully guide, guard and protect the Light of the Dark Ages.

OUR MIRROR.

LATE news from Nortonville reports fine spring weather. The Endeavor Society held a Valentine social Feb. 14th, which proved very enjoyable, besides adding about \$7 to the treasury.

A GOODLY number have come out for Christ in the revival meetings at Shiloh.

THE Milton Junction Y. P. S. C. E. Temperance Committee recently announced to the public that a Demorest Silver Medal Contest would be given in the church. A large company were present and showed great interest. The speakers acquitted themselves creditably, and the judges awarded the medal to Miss Alice Kelly. It is already announced that another contest will be held under the same management in the near future. The Missionary Committee are planning another concert; the Sabbath-school Committee will soon give a concert in which the interests of the school will be treated. By these means our Society is trying to increase public interest in the various lines of Christian work.

IN keeping with the request of the President of the United Society, the Albion Y. P. S. C. E. arranged for an anniversary meeting to be held February 4th. Owing to bad weather, the exercises were postponed until the evening of February 11th. Four essays were arranged for. The first not being in readiness, the President spoke of the cause leading to the organization of the Society, calling attention to the nature of the work to be accomplished. The second essay treated of the growth of the movement, that it has been phenominal during the twelve years of its existence. The third essay treated of the field of the legitimate work of the Society. The fourth essayist sought to answer the question, "What has Christian Endeavor done for the Church?" Good music interspersed between the essays added much to the programme, at the close of which a half hour was spent in prayer and conference.

ABOUT twenty Endeavorers of the Adams Church visited the Endeavor Society of Camp's Mills, Sunday evening, the 12th inst. The weather was fine and the sleighing fair, so that the distance, eight miles, was no great embarrassment to young people. The school-house was crowded with people and the meeting was full of interest. All seemed to feel it was good to be there. This is a union society, and is under the efficient leadership of P. H. Crandall, a member of the Adams Church residing at that place. Although the active members are few, they appear to be doing work good in interesting the young in the Scriptures and in religious thinking. For it was noticeable that a large number of associate members were prompt in repeating appropriate Scripture passages. They have excellent music, which is a valuable aid in the work.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FIRST QUARTER.

Table listing lessons for the first quarter of 1893, including dates and corresponding Bible verses.

LESSON XI.—ESTHER BEFORE THE KING.

For Sabbath-day, March 11, 1893.

SCRIPTURE LESSON.—Esth. 4 : 10-17; 5: 1-3.

GOLDEN TEXT.—Judge righteously, and plead the cause of the poor and needy.—Prov. 31: 9.

INTRODUCTION.—The previous chapters in Esther should be read. From Smith's Bible Dictionary gather information in regard to the condition of the Jews at this time, and from other works, if possible, the state of the Persian Empire, the life of the Persian Emperor, account of the wars with Greece, etc. The lesson comes in at a point when destruction threatens the people of God. Something must be speedily done. It seems truly that Esther came to the kingdom for such a time.

EXPLANATORY NOTES.—v. 10. "Again spake." She has been sending him back and forth with secret messages. v. 11. "All . . . do know." A well-known law. "One law." No matter who the person was, he was forbidden entrance into the king's presence without being called or receiving permission upon request. This was for the purpose of preserving the life of the king from assassination. In spite of it, however, he was finally slain in his own room. "Golden sceptre." There was one hope. Possibly this would be held out in token of favor. "I have not been called . . . these thirty days." The king was very fickle. He had not called the queen in a long time. Would she venture into his presence unbidden, or could she hope to save her people? You who have little to sacrifice for Christ or his present truth, behold now this helpless woman risking her position as queen, her worldly goods, her husband, her life itself, in the interests of a despised people. v. 12. Her message to Mordecai is delivered. But he does not hesitate to urge upon her the dangerous duty. True friends, or parents, would see loved ones face danger in Christ's behalf and to be loyal to truth. v. 14. "Think not . . . that thou shalt escape." There is no surety of the queen's personal safety. The king had put away one beautiful wife, he probably would another at the behest of favorites at court. v. 14. "Deliverance arise . . . from another place." The Jews were God's own chosen people, and were promised a place in his growing kingdom. He would surely reward faith in him, but though he will not suffer the nation, as a whole, to be destroyed, yet Esther, for her neglect, would not escape destruction. "Come to the kingdom for such a time." A wonderful providence may have brought this Jewess to the court of a heathen emperor. God works in mysterious ways. Do not lose this opportunity for saving your people. v. 15. Mordecai's appeal was not in vain; Esther now shows her true character. v. 16. "Go gather." Do now your duty and I will do mine. We will work unitedly. "Fast for me." This implies repentance, humiliation, and consecration to God. Lay now this case before God, and "I and my maidens will do likewise." Though a great queen, she hesitates not to humble herself before the Lord. "If I perish I perish." The Lord's will be done; I put myself in his care. She will risk her life for her people's salvation. Behold the spirit of Christ. v. 17. "Mordecai went." He carried out the queen's command. It was three days of testing of faith and courage. v. 18. "Put on her royal apparel." Her success with the fickle king would be surer if she appeared as beautiful and as attractive to him as possible. "Inner court." The forbidden place, but where the king would not fail to observe her. "Over against the gate." The king sat in a raised position opposite the doorway. v. 2. A critical time. This moment decides her fate and that of her household. How often our destiny hangs upon the transactions of a moment. "When the king saw Esther." In her royal beauty and innocence, putting herself completely in his power. "She obtained favor." "The heart of the king is in the hand of the Lord." He inclines him to regard her with affectionate favor. "Held out the golden sceptre." In token that her intrusion was overlooked and her visit welcomed. "Touched the top of the sceptre." Acknowledging the king's grace and submitting to his dictation. v. 3. "What wilt thou?" Some great desire prompts her to come for she would not so risk her life for a trifle. "Even to the half of the kingdom." So Herod promised a woman who desired revenge upon John the Baptist. But there were limitations well understood. Esther's request is too great to be made then and there, and she is too wise to reveal all in her heart. There are stepping-stones to final success. The story is well known. A banquet, with Haman present. The unfolding of a wicked plot. Final and complete victory for God's people, and retributive justice dealt out to their malicious enemies.

LEADING THOUGHT.—God made all things work together for the good of his people.

SUGGESTED THOUGHTS.—We can always approach our King with safety; yes, we have a standing invitation to come at any time. The golden sceptre of Christ's love is ever extended. Touch it in submission and acceptance of divine favor. As Esther would appear in history to-day if she had failed in her duty, so will you and I appear if we have nothing to risk or sacrifice for truth and the faith as it is in Jesus. As great as was Esther's physical beauty so was her moral beauty. There is much of uncrowned womanhood to-day that risks all for duty and country. In the cup of worldly success are bitter ingredients. Haman's pride and envy and ambition lead to ruin. We can safely leave results with God when we do our duty. No man liveth to himself. He who pleases not himself goes about doing good. We should plan and act for the well-being of our fellow-men and the up-building of Christ's kingdom.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning March 5th.)

NEGLECTED OPPORTUNITIES.—The loss to others, to ourselves. Esther 4: 14, Heb. 2: 1-3.

The joy of Jesus was in saving lost men and bringing blessing to mankind. The truest joy or greatest glory that can come to us is from the same effort. No one is so happy or blessed as when doing good to a needy fellow mortal. How bitter, then, must be the reflection that such an opportunity came and was unimproved, that a soul might have been saved or some distress alleviated and we failed to improve the opportunity. In all probability the wailings of the lost will be chiefly over wasted opportunities. So near salvation and yet altogether lost! The greatest of all sins are the sins of neglect. The dying thief whom Jesus saved was regarded as very wicked. How much he stole from widows or the needy, or how reckless he was no one but God knows, and yet he accepted the first real light, embraced his golden opportunity and found a home in Paradise. But many a so-called moral man, respected in the community, "priding himself on his good works," neglects Christ. The atonement is nothing to him, he simply neglects Jesus Christ, and perishes. O the eternal loss to himself. Opportunity came, for God never passes one by without his gracious offer of pardon and mercy. Not one chance, nor two, but many opportunities, all of which are neglected. This is not only a great loss to himself, but how many through his influence might also have been saved who instead are influenced to disbelieve and neglect the same means of grace. Remember, dear reader, that your neglect brings great suffering and loss to others. It can not be otherwise. The greater the salvation, or the opportunity neglected, the more grievous will be the condemnation.

SCRIPTURE REFERENCES.

1. Great the love of God, and consequently a heinous thing is sin and neglect. John 3: 16-20, 1 Peter 4: 18.
2. Improve present opportunity offered by the gospel. Isa. 55: 6, 7, Heb. 3: 7, 8, 2 Cor. 6: 2.
3. How it happens to those who neglect God's favor. Rom. 2: 8, 9, 2 Thess. 2: 12, Isa. 4: 11.
4. God ready and willing to pardon now. John 7: 37, 1 Tim. 1: 15, Isa. 1: 18; 43: 25, Ps. 86: 5.

—WE call the Bible a Book of books, as indeed it is. It is the Book above all books, a Book made up of many books. The unity of these diverse books stand out plainly, as seen by the very natural transfer from one to another as we have from year to year studied them.

—SOME have wondered why we go from John to Judges. Psalms to Matthew, Hebrews to Jeremiah, etc, in our International Series. It is from "the new covenant of life-giving blood to the old covenant of life-typifying blood." We need to study the Christ in prophecy with the Christ in history. In both books the truth is the same. If there be any apparent differences, they are merely in the method of statement, not in fact. We have both inspired text and commentary in God's Word.

—THE Bible to-day stands out in a pre-eminence never, perhaps, accorded to it before, and this in spite of increased opposition from some sources, in spite of, or because of, greater research and criticism. The foremost scholars of the world give reverent adhesion to the truth of God's Word, though all its truths may not

yet be practically accepted. Never has there been such intelligent and so much less of superstitious study of the Bible as now. Let no one fear that *any* kind of criticism will destroy the Word or cover up its truths, or lessen the faith of men of high intellectual attainment. A few *pretentious* critics who are using Jehudi's or Jehoiakim's pen-knife are far from being the scholars represented or the true leaders of thought. "The Word of the Lord endureth forever."

—A TRUE man appreciates childhood. Children also appreciate true manhood. The best teachers are those who carry the best instincts of childhood with them into their manhood. It is thus they know how to appreciate and educate childhood, and lead it to become in time truly manhood.

—DOUBT makes a boastful boy or man. Little Tim is thirteen years old—fictitious Tim we mean—he struts out of the house saying, "I'm a man; I'm no longer a boy." Of course everybody knows that only a boy, and a brag at that, whether thirteen or thirty, would say that. He says it because he is in doubt about its being true. He is trying to convince himself of that which he knows he can not fully convince others. And that is just the trouble with all who go about bragging. It is next door neighbor to lying. There are some bragging theologians. They simply lack confidence in their theories.

HOME NEWS.

New York.

DERUYTER.—The cards we sent out to our non-resident members and to many other lone Sabbath-keepers, to join the "home department" of our Sabbath-school, are meeting with a hearty response. They seem to meet a long-felt want in helping Seventh-day Baptists to study the Bible lesson every Sabbath-day, and to report at least quarterly to the home church. As some may not have seen these home class cards, let me describe them.

The first card, which is to be signed and returned to the pastor, reads as follows:

I agree to join the home department of the DeRuyter Seventh-day Baptist Sabbath-school, and to spend at least half an hour each Sabbath, or during the week, in the study of the lesson for that day, unless prevented by sickness or other good cause. I will continue my membership until I notify the superintendent of withdrawal.

Date, name and address.

The second card gives the blanks for a three months' report, and those signing keep their own record and return the card to the pastor at the end of the quarter.

We have sent such cards to adjoining towns and counties, to New Jersey, West Virginia, and California, and shall enlarge the work as fast as possible.

Now I believe that this home class work will reach our scattered people who have no church privileges, and hold them to the study of the Bible, the Sabbath, and the home church better than anything heretofore devised, and we are certainly having promising results already in its use.

L. R. S.

NILE.—Notwithstanding the very stormy weather for the past few weeks, and that most of the membership of the church live from one to five miles in the country, our Sabbath-day services have been well attended. The prayer-meetings, however, have, on these accounts, de-

creased in numbers, though we hope not in interest. We have been holding some evening meetings of late, two miles south, at the Kenyon school-house, with considerable interest manifest. Several have expressed a desire to become Christians. We expect to continue these meetings as long as the interest demands, and then go to other places awaiting and expecting our labors.

Wednesday, Feb. 22d, although a very stormy day, was nevertheless a very enjoyable one to the pastor and his family; and it seemed to be equally enjoyed by the membership of the church. According to previous arrangement, the elderly people of the society began to gather at the church about noon. In the basement a bountiful dinner was soon spread, which was enjoyed by all. The afternoon was passed in social intercourse and song. About sundown they began to take their departure, but not without leaving very substantial tokens of their good-will toward pastor and family. About this time the young people began to arrive, and soon had the tables again loaded with good things. The evening passed pleasantly and we trust profitably to all concerned. As a result of this day's doings the pastor and family feel under obligation to express their heartfelt thanks for about \$30 in money and \$20 worth of provisions, but none of the unpleasant features of "Elder Lamb's Donation."

M. B. KELLY, JR.

FEBRUARY 24, 1893.

New Jersey.

PLAINFIELD.—Probably never before in its history has Plainfield experienced such a storm of entertainments as during the present winter; and the number of receptions, teas, suppers, Germans, "at homes," etc., that were crowded into the last two or three weeks preceding the lenten season was truly remarkable. It is said, however, that the religious interest in the various churches has suffered no serious relapse, while some have enjoyed seasons of unusual prosperity.

The Rev. Dr. Hurlbut, of the Methodist Episcopal Church, is entertaining and instructing his congregation with a series of Sunday evening sermons upon noted Bible events, illustrating them with excellent stereoptican views. The Rev. Dr. Baum, of New York, has been giving, in Grace Episcopal church, a course of illustrated lectures upon Recent Oriental Discoveries, which are doing so much in confirming the historical records of the Bible. The Unitarian Church and its friends are being entertained with a course of lectures, also illustrated, upon Egyptian Art and Civilization, by Prof. W. H. Goodyear, of the Brooklyn Institute of Arts and Sciences. The Fisk Jubilee Singers gave, on the 9th instant, to a delighted audience, one of their unique concerts under the auspices of the Reform Club. A large audience was present in the First Presbyterian church on the 7th instant, gathered in the interest of the Industrial Christian Alliance of New York City. Touching remarks were made by some of the rescued men, and stirring addresses by several officers of the institution, and by the Rev. Dr. Lewis, who was one of its incorporators. The Alliance was designed to rescue men from lives of degradation and sin, and to help them to help themselves, and in this noble work it seems to be meeting with good success.

The contracts for the new Y. M. C. A. building so long talked of have been awarded, and work will soon be commenced upon it. This will be one of the finest buildings for its purposes in the State, and will cost about forty

thousand dollars. The State Convention of the Y. M. C. A. was held at Camden on Feb. 9th to 12th, and was a gathering of more than usual interest. Quite a large delegation was present from this city, and President Murray, of the Plainfield Association, was elected President of the State Association. There are now forty-five Associations in the State with a membership of over nine thousand.

Our pastor preached last Sabbath a powerful discourse upon Temperance, and the other pastors in the city presented the same subject to their congregations on Sunday. The W. C. T. U. and other temperance organizations are proposing to "move upon the enemies' works," and it is earnestly hoped that by agitation and education, another year may find the public sentiment upon this question—and this is the prime factor that governs the votes of the voters—sufficiently elevated so that the license fees shall not be preferred to the souls of men and the welfare of their families.

J. D. S.

FEBRUARY, 24, 1893.

Wisconsin.

MILTON JUNCTION.—It is a time of general good health in this community. We are having the most severe winter for many years. Snow is quite deep. But for a few days we are having beautiful weather, and the mercury is rising. Recently "Uncle Orin" Vincent passed away, which is the twelfth of our members in the last two and one-half years, if I remember correctly; most of them were well advanced in years.

Very interesting and fully attended evening meetings are being held; we hope the Lord will richly bless with results to his glory.

Our village has grown a good deal in the past two years, and quite extensive plans are being made for resuming building business in the spring. There are several Seventh-day Baptist business firms in our village: "The West and Burdick" Lumber yards, the "Coon and Shaw" Furniture and Undertaking business, the "Burdick Bakery," the "Clark Brothers," Live Stock dealers, and S. L. Crandall, Photographer and Portrait Artist. We need other lines of business opened here, and if Seventh-day Baptists would come to occupy this open business field they would find it both financially and spiritually to their advantage to settle among us, rather than to go away from all people of like faith. The writer does not believe in moving for the sake of moving; but if any of our people are determined, or obliged, to seek new homes, he thinks it far preferable to avoid the tendency of our day of scattering to the four winds. So we think it might be to the advantage of some with some money to look our business prospects over. Let me suggest that if any wish to correspond with parties here, that they address Dr. F. O. Burdick, with reference to this matter.

G.

Kansas.

DIGHTON.—Our Society is so widely scattered that we cannot, with comfort and prudence, get together when it is cold weather. For this reason we have had no meetings since Dec. 5, 1893. We shall resume our services as soon as settled warm weather comes. There are thirty Seventh-day people here now. We expect our numbers will be doubled in the near future by people from Nebraska, Iowa and Wisconsin.

This is a very dry climate. Any one coming here to live must expect very windy weather. We have had but little rain since last September. December was a damp and cold month,

with about seven or eight inches of snow. The coldest weather in December mercury was about zero. In January, one morning, it was down to two below zero. February came in cold, about ten or twelve below zero. I am teaching about 15 miles from our place of holding meetings. I believe that to be too far to travel on the Sabbath, notwithstanding I *did* go last fall. We cannot be too careful how we observe God's Law. We are likely to be tried before courts of justice (?) for the way we do on the First-day of the week, as they of Pennsylvania have been. Perhaps not all of our people know that there is religious persecution in this land of boasted religious liberty. In Tennessee, on the 30th ult, 17 Seventh-day Adventists were to be tried for working on *Sunday*, on their own premises, not near enough to any other buildings to molest any one, except he wished to be disturbed, and it is quite likely that they are in prison and will be obliged to work with a chain gang, as did others a short time ago. So I learn from the *American Sentinel* of New York City. Let us pray for them.

If we desire to stand in the great day of the Lord we *must* be instant in season and out of season, fighting the good fight of faith, keeping God's *whole* law, not fearing what man may say or can do. Too many who profess to keep the Sabbath do not keep it according to the instructions given for our guide. On Sixth-day they will follow each his occupation till it is near sun set and then do chores, one, two, or three hours, which is not right. Then on the Sabbath some will do little jobs of work that might as well be done on some other day.

Going visiting on the Sabbath, after meeting, and there talking of the neighbors in an irreligious way, or of business, is *not right*. We should keep God's Sabbath holy, not thinking our own thoughts nor finding our own pleasure, but call the Sabbath a delight; as said Isaiah, "Why not cease to do evil and learn to do well?" Any one will acknowledge that it is wrong to speak evil of another, or even to think evil thoughts. Let us as we are exhorted think right thoughts and cast evil from our minds, also bridle our tongues that we speak no guile. Let us do nothing on the Sabbath that we can do any other time, except it be of a religious character. Let us stand firm on the rock of ages, for we shall be tried and persecuted soon for doing what we consider to be right, in the matter of working on Sunday. Christ has promised to be with us, to guide, strengthen and protect us in times of trouble. Let us remember, if we are tempted, if we suffer, if persecuted, that Christ was tempted in all points like we are, yet without sin, and that he was made perfect through suffering. Since he was perfected through suffering should we not be willing to suffer for the cause of right in the gospel light?

J. T. BABCOCK.

FEB. 7, 1893.

FALLIBLE INFALLIBILITY.

The case of Dr. McGlynn continues to be spoken of in the newspapers as a signal triumph for the principle of larger liberty in the American Catholic Church, for which not a few loyal Catholics have been nobly contending. Protestants, on the one hand, look upon the restoration of the priest without confession or repentance as an evidence that the head of the church, and so the church herself, is losing the power to control or discipline those who dare to teach contrary to her decrees; and thus it is regarded as the beginning of the end of absolute papal power over the faithful. On the other hand,

some see in the movements of the church in the mission of Satolli to this country, of which the McGlynn episode is only one item, the shrewd statesmanship of the Pope who is seeking to put the church in America into touch with American thought and ideas, in order that, when the times shall ripen for it, he may the more easily and the more perfectly Romanize the country.

Be this as it may, there is one point in the McGlynn affair that has not received the attention at the hands of those who have written upon this subject that its importance deserves, and that is its fatal stab at the dogma of papal infallibility. If the Pope was right, five years ago, in peremptorily commanding Father McGlynn to appear before him in Rome and answer for his wrong doing, and if he was right in excommunicating the priest for refusing to obey his summons, he certainly is not right now in restoring him to all the privileges of his former position without repentance and while still holding and openly advocating the same views. If Father McGlynn deserved deposition and excommunication five years ago, he deserves them still, and his restoration is a great mistake for the infallible head of the church to make; but if his restoration is right surely his deposition and excommunication were a great wrong. There seems to be no escape from the conclusion that, at some point, infallibility has shown itself wonderfully fallible.

The following bit of rhyme from *Puck* puts this feature of the case in as forcible a way as anything which has come to my notice. I deem it worth reprinting here:

If Dr. McGlynn
Committed no sin
In preaching up land confiscation,
Was Rome not unjust
When the doctor she thrust
From the altar, the church and salvation?

If Dr. McGlynn
Committed a sin
For which he deserved such a sentence,
Does Rome show good sense
To condone the offense
While there's not the pretense of repentance?

I'm greatly afraid
That a blunder was made
In regard to the priest's indecorum;
'Twas a blunder to ban
A good, innocent man,
Or a worse blunder now to restore him.

L. A. P.

GOD'S Word as a lamp is ever needful. Man needs a guide through life. His spiritual eyes are dim, and the road is drear, intricate, and dark. It is labyrinthine. His feet are inclined to stray and stumble. "The commandment of the Lord is pure, enlightening the eyes." This divine lamp is always available. It suits every path in life—the path of the young and the aged, the celibate and the married, the rich and the poor, the merchant, the statesman, the philosopher—all find it suited to their stations. David proved it as a youth, a man, a soldier, a poet, a king, a statesman—this lamp is, further, all sufficient. It throws light on every conceivable step in life, and the light is clear and sufficient. None need stumble anywhere who hold it before them. Again, it is inextinguishable. It burns as brightly in the hands of the youngest disciple to-day, as it did in the hands of the oldest patriarchs. It is a quenchless light. The advancing intelligence of humanity will never supersede its necessity or dim its luster. Soul, take thy lamp and thy light. Other books are planets shining with reflected luster; this book, like the sun, shines with ancient and un-borrowed ray.—*Rev. Geo. S. Bowers.*

GOD'S Word is used with true profit only when it is studied with the desire to know the truth that it may be obeyed.

POPULAR SCIENCE.

It is estimated that out of the 400,000 persons employed on the railways of the United Kingdom about 16,000 are color blind.

The poisonous substance extracted from egg albumen is found to owe its properties to alcohols and hydrogen sulphide.

A PREPARATION from oil of cloves—*acetamide of eugenol*—is reported to be generally superior to cocaine as a local anæsthetic.

In the experiments of M. A. Joannis, chalk has been hardened by intense heat under a pressure of fifteen atmospheres. The product resembles marble, but is finer grained, and is capable of being polished and reduced to thin sheets.

A NEW BUILDING MATERIAL.—A hotel of Hamburg is built entirely of compressed wood, which is as hard as iron, and by chemical treatment has been made proof against fire and insects.

PEANUT BREAD.—Health authorities in Germany, finding that the refuse left after extracting the oil from peanuts contains four times the nutritive matter of wheat and rye flours, have used mixtures of peanuts and of peanut refuse with rye flour for making a very nutritious bread.

SENSES OF ANIMAL FLOWERS.—The sense by which sea-anemones recognize food has been studied by Herr Nagel, at Naples. When a morsel of fish or sugar touched the tentacles it was quickly seized and devoured, but quinine and other substances were rejected. Neither food nor other substances were noticed when placed in the open mouth or against any part of the body except the tentacles.

THE TRAMP AS A SOURCE OF ENERGY.—A tramp-feeding machine is an English editor's semi-serious solution of a troublesome problem. The machine would be placed in railway stations and other public buildings, and a hungry tramp would find it only necessary to turn the crank until a certain amount of electric energy had been generated and stored, when a nickel would drop out. The stored electricity would be sold for industrial purposes.

—TO DARKEN OAK.—Oak for decorative wood work is produced by fumigating the material with ammoniacal vapor, which effectively produces the dark coloring so much desired. In accomplishing this, the method consists in placing the material to be darkened in an approximately air-tight room in which no light enters; or for small work a packing box will suffice, the joints or cracks to be well pasted over with paper. In this room or receptacle for depositing the furniture or other articles is placed a flat porcelain or earthen vessel filled with ammonia, the vessel containing the liquid being, of course, set on the ground or floor, that the fumes or vapor may strike to advantage the articles to be darkened; if the apartment is large, two or more vessels containing ammonia may be employed and allowed to remain until the desired effect is secured. The ammonia does not touch the oak, but the gas that proceeds from it acts in a peculiar manner upon the tannic acid contained in oak, browning it so deeply that a shaving or two may actually be taken off without removing the color. The depth of shade depends upon the quantity of ammonia used and the duration of exposure.

ELECTRIC REDUCTION OF OXIDES.—Some experiments with metallic oxides in an electric furnace have been described to the French Academy by M. Moissan, who showed that small quantities of the different metals may be speedily obtained in this way. The furnace was made of two blocks of quicklime, one over the other, the lower one being grooved to receive two carbon electrodes, and hollowed out in the center to form a crucible. The oxides were introduced in powdered form. With a current of 450 amperes and 70 volts, consuming 50 horse power, the temperature was gradually raised in the successive experiments to 3,000 degrees C., when the line walls of the furnace melted and ran like water. Alumina melted and was reduced to the metallic state at about 2,250 degrees. At about 2,500 degrees, lime, strontia, and magnesia, crystallized in a few minutes; and the oxides of nickel, cobalt, manganese, and chromium, were reduced in a few seconds. At 3,000 degrees a large button of uranium was obtained from the oxide in ten minutes; and the melting furnace was rapidly reduced to metallic calcium.

THE LAND OF VOLCANOS.—In the Japan and Kurile Islands, according to Prof. John Milne, not less than 100 volcanoes still preserve their form and craters, and as many as 50 of them emit steam. The great eruptions

which have been recorded number 233, the greater frequency, as with earthquakes, having been during the colder months of the year. One line of vents, more than 2,000 miles long, begins at Kamsatka, and passes through the Kuriles, Yezo, and down by Honshiu, to the ever-smoking Asama, where it is joined by a line running to the south-west through the great Fujisan and Oshima, till it reaches the Ladrones, a distance of 1,200 miles. The last line begins near the gigantic crater of Mount Aso, and extends 1,300 miles through Formosa to the Philippines. The lavas are all magnetic, and the soil of the country, consisting largely of decomposed lava, is in many places so filled with grains of magnetite that a brush of this material will be collected on a magnetized knife scraped over a garden walk. The most famous of the volcanoes is Fujisan. On its summit, at a height of about 12,400 feet, Prof. Milne has made observations with a tremor-measure that tend to prove that the great mass of the mountain is actually swayed by the wind!

EDUCATION.

—THE University of Chicago is again favored. Mr. Martin A. Ryerson, of that city, offers \$100,000 on condition that \$400,000 additional be added by other givers before May 1st. This raises the total of Mr. Ryerson's gift to \$300,000.

—EDUCATION is the knowledge of how to use the whole of one's self. Men are often like knives with many blades; they know how to open one, and only one; all the rest are buried in the handle, and they are no better than they would have been if they had been made with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to open it, how to keep it sharp, and how to apply it to all practical purposes.—*Henry Ward Beecher.*

—ANOTHER great telescope, the third largest in the world, has just been completed by Warner and Swasey, of Cleveland, Ohio. The instrument was constructed for the new Government Naval Observatory on Georgetown Heights, D. C. When the telescope is pointed to the zenith the object glass will be thirty-eight feet above the floor. The weight of the telescope is thirty tons. The tube is thirty-two feet long and three feet in diameter at the middle, from which point it tapers toward either end. It has three motions of speed, operated by clock-work, one for the stars, one for the sun, and one for the moon.

—THE Johns Hopkins University at Baltimore has decided to admit women to enjoy all the advantages of study in the admirably equipped medical school and hospital of that institution. We quote from a contemporary journal when we add the information that "women demanded admittance to this school several years ago. After long consideration and discussion, the trustees yielded all objections but one—the lack of a necessary endowment for enlarging the work. Five hundred thousand dollars was required. In two years but \$200,000 was obtained, which was chiefly contributed by men, after much persuasion. The scheme was in peril of failure, when Miss Mary E. Garrett, of Baltimore, alone supplied the \$300,000 wanting. It is a great triumph for women, all the nobler because secured by a woman's liberality. It marks a sure advance in all ideals of women's education. It is a proud distinction for Johns Hopkins University."—*The Church Union.*

TO ACCUMULATE A LIBRARY.—1. Set apart a regular weekly or monthly sum for books, and spend that for that only.

2. Devote a portion of your money to books of reference.

3. Never purchase a worthless book, nor an infidel book, nor a poor edition.

4. Buy the best. Plutarch said, "We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest."

5. Where there is a choice buy small books rather than large ones. "Books that you can carry to the fire and hold readily in the hand are the most useful, after all," was the conclusion of Samuel Johnson.

6. Do not buy too many books of one class.

7. Do not buy sets of an author until you have a fair library and plenty of money.

8. Take one monthly magazine, and one or two weekly religious papers.

9. Make a catalogue of your books.

10. In each book write your name, the date of your purchase, and the price paid.

11. Have a blank book in which to put all particulars in reference to loans.

12. "Read what you buy, and buy only what you read."—*Selected.*

SPECIAL NOTICES.

ELD. J. F. BAKKER would announce to his friends and to all his correspondents, that after March 10, 1893, his address will be Rotterdam, Holland, Wollefoffen Str. 11.

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.

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Table listing various articles and their page numbers, including 'Certainties—Poetry: Mr. Brooke's Early English Literature', 'The Relation of Judaism and Christianity', 'Pennsylvania Sabbath Convention', 'New Mizpah; Shall Seventh-day Baptists Emigrate to Mexico?', 'MISSIONS:—Paragraphs; Interesting Correspondence', 'WOMAN'S WORK:—Paragraphs; Tributes of Respect', 'EDITORIALS:—Paragraphs', 'From L. C. Randolph; In Memoriam; Important Notice', 'YOUNG PEOPLE'S WORK:—Paragraphs; Miss Thoughtful; President's Letter; The Light of the Dark Ages; Our Mirror—Paragraphs', 'SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs', 'HOME NEWS:—DeRuyter, N. Y.; Nile, N. Y.; Plainfield, N. J.; Milton Junction, Wis.; Dighton, Kansas', 'Fallible Infallibility', 'POPULAR SCIENCE', 'EDUCATION', 'SPECIAL NOTICES', 'BUSINESS DIRECTORY', 'CATALOGUE OF PUBLICATIONS', 'CONDENSED NEWS', 'MARRIAGES AND DEATHS'.

MARRIED.

CLARK—CARDNER.—In Ashaway, R. I., Feb. 18, 1893, by Rev. Horace Stillman. Mr. William Clarke, of Niantic, and Mrs. Anny S. Cardner, of Ashaway.

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.

BUTLER.—In Alfred, N. Y., Feb. 18, 1893, of disease of the heart, Mrs. Amarilla Green Butler, widow of Samuel Butler, and daughter of Paris and Polly Green, aged 86 years, 9 months and 9 days.

The deceased was born in Alfred, N. Y., in which town she resided most of her days. Her companion, to whom she was married Dec. 14, 1858, died in the Union army, at Suffolk, Va., Jan. 24, 1863. Sister Butler made a profession of religion in early life; was baptized by Eld. John Green, and united with the Second Seventh-day Baptist Church of Alfred, in which connection she remained until her death, a member beloved by all. She leaves a son and two brothers, and many kindred and friends to mourn her loss. She met death with composure, supported by a good hope in Christ. Her funeral was attended on the 20th inst., at her late residence, and words of comfort spoken by the writer, from Rev. 14: 1.

SUMMERBELL.—In Alfred, N. Y., Feb. 21, 1893, after a brief illness, Rev. James Summerbell, aged 71 years, 10 months and 8 days.

(For further obituary notice see "In Memoriam," in these columns.)

MERRICK.—In Olean, N. Y., Feb. 8, 1893, Allie Iola, wife of Moses Merrick, and daughter of Frank and Martha Barber, in the 32d year of her age.

This sister made a profession of religion under the labors of Eld. J. L. Huffman, nearly twenty years ago, and united with the Seventh-day Baptist Church of Portville, N. Y. Sister Merrick was generous with the means which God had placed in her hands, using the same for his glory. She was beloved by all who knew her, and faithful as daughter, wife and mother, also as a sister in the family of God. True to her convictions of duty, near the close of life she said she "had left it all with Jesus long ago." Funeral at Main Settlement Feb. 11th.

RYNO.—In Richburg, N. Y., Feb. 21, 1893, John Ryno, aged 68 years, 6 months and 14 days.

Mr. Ryno made a profession of religion quite early in life, and had since that time endeavored to be an honest, consistent Christian. He was a Seventh-day Baptist who could not be induced to give up the Sabbath under any circumstances. He died in the triumph of faith. Sermon from Rev. 14: 13.

ROGERS.—In the town of Wirt, N. Y., Feb. 20, 1893, at the residence of his son, Mr. Benton Rogers, Mr. John C. Rogers, in the 87th year of his age.

Mr. Rogers was not a professor of religion, but for years past had been a faithful attendant upon the church services. He was especially interested in the Sabbath-school.

BURDICK.—In Scott, N. Y., at the home of his daughter, Mrs. L. S. Hazard, Feb. 18, 1893, of dropsy, Mr. Joseph T. Burdick, in the 85th year of his age.

The subject of this notice was born in the town of Scott, and at the time of his death was the oldest native resident of the town. At about the age of twenty-three years he experienced a change of heart and joined the Seventh-day Baptist Church of Scott, remaining a worthy member till called to his reward. Until incapacitated by old age and disease, he was a regular attendant upon divine service in the sanctuary on the Sabbath. In his religious life he was somewhat reserved, rarely taking part in social meetings, but maintained a quiet trust in the merits of his Saviour. As he approached the grave, light beamed on his path-way with occasional shadows flitting across it. He was from a family of fourteen children, seven of whom survive him. He leaves behind him two daughters and a large circle of relatives to await a reunion in the better land.

DOWSE.—In Leonardsville, N. Y., Feb. 11, 1893. Rowell P. Dowse, aged 79 years and 7 days. (More extended notice will be found in our next issue.)

CRUMB.—In DeRuyter, N. Y., Feb. 11, 1893, Wm. C. Crumb, aged 82 years.

He was a gifted man, an honored citizen and an humble Christian.

POTTER.—In DeRuyter, N. Y., Feb. 18, 1893, Pearl Elizabeth, daughter of R. A. and S. M. Potter, aged 11 days.

BLODGETTE.—In DeRuyter, N. Y., Feb. 22, 1893. Mrs. Jennie Annas Blodgette, aged 52 years.

She was a member of the Protestant Episcopal Church of Cazenovia.

SOPER.—In Lincolna, N. Y., Feb. 11, 1893. Mrs. Eliza E. Soper, aged 78 years and 6 days.

She was a member of the Protestant Episcopal Church of Syracuse.

SHERWARD.—In the town of Sharon, Pa., Feb. 10, 1893, Anna, wife of James C. Sherward, aged 19 years. Funeral at Shingle House, Feb. 13th.

WALKER.—Of consumption, Feb. 14, 1893, Georgie Anna Walker, in her 19th year. Funeral at Myrtle, Pa., Feb. 16th.

BLAKESLEY.—Feb. 17, 1893, infant son of William and Josephine Blakesley. Funeral at the home on the Honeoye, Feb. 19th.

MALLERY.—Thursday, Jan. 28, 1893, of scarlet fever, Hellen Lewis, daughter of D. D. and Mary E. Mallery, and granddaughter of Deacon and Mrs. Warren Lewis, Mystic, Conn., aged 3 years, 5 months and 19 days.

Hellen was a bright and beautiful child. A fair bud of promise, that earth lost and heaven gained.

BRAND.—In Westerly, R. I., Feb. 14, 1893, Sarah B., relic of the late Wm. H. Brand.

Mrs. Brand was the daughter of Dr. Pliny Robinson, and was born in Plainfield Centre, N. Y., sixty-seven years ago. During her childhood the family removed to Leonardsville, N. Y., and Jan. 9, 1836, she became a member of the First Brookfield Seventh-day Baptist Church. Of this church she remained a faithful, consistent member to the time of her death. During the last few years she has lived with her daughter, Mrs. Milo M. Clarke, of Westerly, R. I., and was there attacked with pneumonia, which she withstood but a few days. She was of a quiet and patient disposition, and in her Christian life was sincere, consistent and consecrated. Services were conducted in Westerly, Feb. 15th, by the Rev. Wm. C. Daland, assisted by the Rev. G. F. Newhall. Services at Leonardsville the 16th, were conducted by the Rev. J. A. Platts.

Harper's Magazine for March will contain several illustrated articles of more than ordinary value. Among these there will be a comprehensive and timely article on "Slavery and the Slave Trade in Africa," by Henry M. Stanley, with several striking illustrations by Frederic Remington; a paper on the famous palace and monastery of "The Escurial," by the late Theodore Child, with numerous illustrations; an attractive and graphic description of Florida, "Our own Riviera," by Julian Ralph, illustrated by W. T. Smedley; and the first of a series of articles on "Washington Society," by Henry Loomis Nelson, with appropriate illustrations by C. S. Reinhart.

The treasurer of the Phillips Brooks Memorial Fund, Boston, reports \$70,527 subscribed up to date.

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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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J. D. Spicer