WE MAKE OUR OWN FUTURE.

BY THE REV. THOS. L. GARDNER.

Bro. Geo. H. Utter tells us in the Recorder of Jan. 5th, that no one but ourselves can make the record upon the "New leaf" God has given; that the page cannot be left blank, and that whatever record we make must stand. He also intimates that they will be likely to fail, who do not recognize the worth of little things in every day duties, in making up this record. These are important truths, and if all were alive to them there would be fewer failures to record when life's "New leaves" are all written.

We are all anxious to make better record in the coming year, and we cherish the hope that the future is to bring us something great and good, while we forget that Anno Domini—1893—is as certainly a part of our great future as any year will ever be in all the ages to come. How many there are who are dreaming of greatness and goodness in future days, while they sit idly waiting for a favorable future to bring these boons to them. An empty present, will bring an empty future. No one can drift aimlessly into better positions. The currents in life's sea do not flow toward greatness and good—go into the future elevating power of the past, and the realization of our high ideals.

In striving to make such record as will assist him in his standing, in classes. In striving to settle the question of duties five or six years ahead, he was neglecting the next things; and with these neglected, he could never become either missionary or pastor. The girl who is growing enthusiastic over her coming day because she could not lift her head, who will not do the present duty of faithful work in mother's kitchen without snarls and wry faces, and while she refuses to minister unto the poor in her own town, or to teach the class in her own Sabbath-school, is making the same mistake. And the chances are that she will never be fitted for the position for which she longs. When Saul of Tarsus, smitten and convicted, asked what the Lord would have him do, he was shown only the next step: "Arise and go into the city. This is your present duty. In fact, no other duty could suit you.

Having performed this faithfully he was shown the next step. Indeed, his faithful doing of that present duty showed his fitness to go higher. Had he overlooked this in his desire to become the missionary to the Gentiles, I do not believe God would have made him a "chosen vessel" unto him, for his great life work. The boy on the farm, or in the shop, who dreams to-day of some fine position that is suited to his liking, and meanwhile shirks his present duties, proving unfaithful in his present work, will never become worthy of a higher position, until he learns well this lesson. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

Again, he is most likely to realize his hopes who is faithful to improve present opportunities. I remember a boy who was twenty-five years ago assisting his father in the shop. They were unable to send him to college, but the boy seemed determined to make the most of the opportunities that came to him; just such as are coming daily to every young man, whether on farm or in village, and he had his reward.

He had an excellent standing as a professor in a college for several years. He made his future by fidelity to present duties and opportunities. So must you all if you ever have any worthy future.

Day by day you will write the record, and the result is sure to follow.

FIFTH-DAY, JANUARY 19, 1893.

EVANGELIZATION.

BY THE REV. O. C. WHITFORD.

No. 3.

THE FIELD.

The field is the whole world. It may be divided into the Foreign Field and the Home Field, and into any other fields, yet it is but the one field. It is as long and as wide, as near and as far reaching, as are Christ's love and his stoimenet. It embraces all men, Jew or Gentile, black or white, rich or poor, bond or free, high or low. God in his work of salvation, is no respecter of persons. Christ tasted death for every man, that any man and every man who will repent of sin and accept him as his Saviour and abide in him, shall be saved. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Look unto me, and be ye saved, all the ends of the earth." The commission and injunction of our Saviour to his disciples as co-workers with him in the glorious work of saving lost men, are just as extensive as Christ's saving love and redeeming grace. "Go ye into all the world, and preach the gospel to every creature." That means, Christian brother or sister, that if there is an unsaved person in your home, father or mother, husband or wife, son or daughter, brother or sister, or servant, there is a field of saving work for you. If there are neighbors and neighbors' children who are in the broad road that leads to death, there is a field for the Christian men and women of that neighborhood for earnest and faithful evangelistic effort. Are there communities in our land where irreligion and worldliness, scepticism and infidelity, vice and wickedness prevail, where the young and the old alike are going down to eternal death? There is a needy field for evangelization. Are there in the weekly congregations any who are without saving hope in Jesus? There is a field for personal effort in the work of salvation, on the part of the pastor and the church members. Are there masses of people in our cities, where the corruption and the degradation of sin, where immorality, vice and sin are found in their most fearful and revolting forms, where sin is exceeding sinful, who are in the gall of bitterness and in the bonds of death? There, Christian churches and Christian denominations, is a field for redemptive work and human elevation, needy and great enough for your fondest effort, highest ambition, best resources, as can be found in the wide, wide world. Are there pagan lands under the thralldom of idolatry with its heathen worship, revolting rites and ceremonies, with its moral darkness and human degradation, where man is low, and woman in the lowest social and moral condition? There is a field for the preaching of the gospel, and the spread of the saving and elevating power of the "Jesus religion," worthy of the best labors of Christian peoples. There is no spot on this earth so intelligent, refined and elevated; so ignorant, rude and degraded,
but needs alike the cleansing and saving power of the blood of Jesus.

Not only Dark Continent and the Dark Continent, but dark Asia, and even dark America need the penetrating, enlightening and saving grace of Christianity. It is estimated that there are 1,400,000,000 of people on the earth, and of that number only 400,000,000 are nominal Christians. God only knows how many of them are real Christians. What relation do these Christians hold to the billion who have not professed the name of Christ? "Ye are the salt of the earth. " Ye are the light of the world."

What is their duty and responsibility? To work with God, Christ, and the Holy Spirit to evangelize them. There are in our fair land millions of people. Have we made known to them are professed Christians? According to the best statistics only one-third—one out of every three persons. It is stated that of the young men in our land, who are the hope of the home, the State, and the church, that only twenty-five out of every one hundred are Christians. Some writer has stated that there are as many young men, from various causes, in our jails, State prisons, and State institutions of kindred nature, as there are in our churches. It is estimated that only fifty per cent of our young women are Christians. About two hundred villages out on the prairies, the mountain sides, and in the mining regions, all up and down the great West, South-west and North-west, where the gospel is seldom heard. There are probably as many rural places where they are destitute of gospel preaching.

Again, look at the thousands upon thousands in our cities that never hear the gospel. Think of the influx every year of thousands upon thousands into our country, who are irreligious, atheistic, wicked and vicious. Not all are bad; many are good; but the people are very much dangerous to our political and religious institutions. They are antagonistic, not with us and for us. If the Christian people of our land do not Christianize and Americanize these incoming thousands, what will be the result? They will foreigners are not already, and ultimately unchristianize and desecrate us. With atheism, irreligion, intemperance, communism, no-Sabbathism prevailing, what will become of religion, government, law, home and property? What a field for evangelization in our own land! What a work for evangelical churches, Christian denominations, missionary societies, Young Men's Christian Associations, Christian Endeavor Societies, and all Christian workers to do to evangelize the world, and even our own home land! Good evangelical work is being done at home and abroad; but it seems to me that Christian people are not half awake to the dangers and the needs. What open doors and what golden opportunities for evangelization. The greatest obstacle to the advancement of Christianity is not lack of men or means, but the cold indifference of Christian people and Christian churches. There is too much selfishness and love of ease in the ministry and in the laity. They seem to only desire to care for and build up their own parish, and neglect the perish- ing masses outside. Too many of the Lord's army have been brought up in a worldliness and carnal gratification. May God quicken, heal, and arouse his people! May God roll upon his people a great burden of souls, and arouse them to greater earnestness, even the most earnest, active and consecrated service in the great work of evangelization.

It is not so much what we do as the way in which we do it, that gives importance to our life work.

SUNDAY OPENING OF THE FAIR.

AT WASHINGTON.

BY THE REV. A. R. LEEHIN, D.D.

The public hearing before the House Committee on the Columbian Exhibition began at 10 A. M. on Tuesday, January 10th. Few of the members of the committee were present. The time 10 to 12 A. M. was given to the friends of opening. Mr. Van Cleve, clerk of the city of Chicago, read the memorial prepared by the Chicago council. It asked that the gates to the Fair grounds be kept open on Sunday; that the Exhibition buildings be left open for inspection and inspection of exhibits, and that full opportunities for the holding of religious services by believers in all creeds be given. Mayor Washburne, of Chicago, then addressed the committee in support of the memorial. The act creating the Fair declared that it was to be national and international one. Therefore, the question was whether the Government would keep its faith with all the nations of the world. He held that under the preamble creating the Exhibition, Congress must so legislate as to benefit the majority of those for whom the gates were opened to be an "Exposition for all the people of every race and creed, the Mohammedan and Hindoo, who know nothing of our religion; the Jew, who observes another day; the people of Europe, who regard Sunday as a day of recreation, and the people of America, who desire to know and understand also a constitutional question involved. If the gates were to be closed on the ground urged by those persons who insisted on Sunday closing as showing that this country recognized the Christian religion as the religion of the land, it would not be justified by the principles of our Constitution.

Alderman Madden, on behalf of the people of Chicago, asked that the Fair be opened on Sunday so that they might be better able to entertain their visitors, and that the social, moral, and educational interests of all the people might be promoted.

Alderman Sexton insisted that the people of Chicago were entirely unsatisfied in asking Sunday opening, and said that if they were merely grasping for the almighty dollar they would force the Fair to close Sunday. He claimed that thousands of people who want to live near Jackson Park that they might be near the Exposition would be driven to the city on Sunday to seek for a means of spending the day.

The strongest points made by the Chicago delegation were:

(a) It is the World's Fair. It should not be governed by local interests or national peculiarities, and most of all it should not be closed on the one day of general leisure, when an overcrowded city will necessarily be filled with allcomers from all parts of the world, in which but a small part of the people could possibly gain entrance to the churches if they desired to.

(b) That the Fair was for the people — the common people—of the United States, millions of whom were wage-earners, who could not lose the wages, and incur the expense of attending the Fair if it should be closed on Sunday.

Special stress was laid upon the fact that many hundreds of thousands of people living within one mile's ride of Chicago, could see the Fair if it were open on Sunday but not otherwise. These two points were vehemently urged. The strongest opposition to the "revised restriction," was well presented by Mayor Washburne.

President Gompers, of the American Federation of Labor, appeared in pursuance of the instructions of that organization, and urged Sunday opening. He remembered how, though he lived in New York, he had been unable to attend the Centennial Exposition in Philadelphia, because it was not open on Sunday. He urged the opening in behalf of working men at length and with many well-chosen arguments. He said the Fair is an exhibition for cheap trains for workingmen, "a patent preventive of shipping labor men like cattle," and declared that if a given fair chance they would go like men, paying their own way, otherwise they would not go.

Rev. A. T. Jones, Seventh-day Adventist, followed Mr. Gompers. He attempted to discuss the unconstitutionality of the present law, on religious grounds. His unfortunate manner soon created a prejudice against his effort which was described by one of the evening newspapers as follows:

He then read arguments, long Chicago newspaper reports concerning the capture by Seventh-day Adventists of one of four protesting mass-meetings called by the other side. Christmas Durkee sharply called him to order and directed him to get to the point. Fortunately 12 o'clock arrived and the meeting, which was beginning to develop into a burlesque, adjourned for the day.

The time of Wednesday, Jan. 11th, was given to the advocates of Sunday closing. Elliott F. Shepard having charge of the arrangements. Mr. Shepard opened the pleading by an appeal for the recognition of the observance of Sunday on religious grounds, making the usual assumption that the fourth commandment requires men to keep Sunday holy.

Rev. Dr. Ramsdell, of Washington, argued that the opening on Sunday would entail a loss of $500,000 in thousand from the hand of patronage; it would tend to create serfdom among laboring men; if the Fair is closed people will throng the churches, Chicago will be uplifted and a great "revival of religion" will follow.

Joseph Cook, of Boston, argued that laboring men must not create their own slavery by favoring Sunday opening; that Congress must not yield to the demands of "Chicago giraffe" by permitting the Fair to be opened; that some exhibits will be "covered," and so existing a sort of secular Sabbath; and urged that Congress is insulted by the requests for opening; that Christianity lives or dies with the "Christian Sabbath."

Dr. Mott, President of the New Jersey Sabbath Association, declared that New Jersey would not have arranged for any exhibit if the people had supposed that the gates would be open on Sunday.

Dr. Ferrely, of the Philadelphia Sabbath Association, declared that no new reasons for opening had been presented since the law was passed, and that Congress could not "go back on its own action.

Dr. Brooks, of Brooklyn, N. Y., presented a memorial from the General Synod of the (Dutch) Reformed Church against Sunday opening. It denounced Chicagoans severely for bad faith and inconsistency.

W. F. Davenport, editor of Christian Statesman, had secured various grants of time from other speakers, and claimed twenty-four minutes instead of ten. He began by claiming to ignore all "religious considerations," and to ask nothing but "civil" legislation. He labored to show that all considerations of law and law offered, had been considered and rejected by Congress. He was especially severe on the people of Chicago, accusing them of 'betraying trusts, of low and unworthy motives, etc.

Rev. Dr. Hunter, of Pennsylvania, claimed to speak for one and one-half millions of

Rev. Dr. Caplin, of Washington, spoke for the Presbyterian clergymen of that city, for "Christian Endeavorers," and for "working men," urging that in opening the Fair on Sunday Congress would destroy present safeguards around the rights of working men. He seemed to criticize severely Mr. Gompers, who spoke yesterday.

Rev. Mr. — President of the Cumberland Valley Sabbath Association, reported that the people he represented were fiercely opposed to Sunday opening. He assumed to know the methods of Jehovah, and warned the committee that the fourth commandment was not yet repealed, and that it was dangerous to open the Fair on Sunday because of God's coming judgments.

Rev. Dr. Christy, missionary from Asia Minor, declared that the world considered this a "Christian nation," and that great evil would ensue if Christianity did not secure Sunday opening.

Mr. Coffin, of Iowa, spoke as a "farmer," as President of the Iowa Sabbath Association, and as a railroad man, against Sunday opening. He claimed to speak for "300,000 population," represented by the "Confederation of Locomotive Engineers."

Mr. Sabin spoke for United Presbyterian Churches of Philadelphia and Pennsylvania Sabbath Association. He scored the Chicago delegation and warned the Committee of God's impending judgments if the Fair should be opened.

The N. W. C. T. U. was represented by a person from through Superintendent of "Sabbath Reform Work," and was met with at Smyrna, Del., sent resolutions denouncing Chicago and all others who favor Sunday opening.

These various speakers, in defense of the present law, astoundingly pleading for a "civil Sabbath only," presented their reasons and arguments, resulting in and crowning an appealing strongest religious light possible. So far as fundamental principles were concerned it was a "field day" for the National Reform, God in the Constitution movement. If the United States Congress sustained the position taken by the petitioners, following up, the pervaders will become a theocracy, in so far as conflicting religious denominations can unite to make one.

A pamphlet in favor of the "Constitutionality of Sunday Laws as affecting the Colonizing Exposition," by Judge S. B. Davis, of Terre Haute, Ind., was circulated through the congregation. To-morrow, Thursday, 12th, the time is to be divided between the friends and the opposers of closing.

(Concluded next week.)

RENAH AND INGERSOLL.

By REV. W. D. MCKINNEY.

The coffin of Ernest Renan has become the pulpit of Robert Ingersoll. From this ghastly elevation he preaches, through the North American Review, the anti-gospel of infidelity. Renan is the text, but Christianity the object of attack. The Exposition, the rhapsodist's laurel, gathers the ancient arrows from his old lectures, and re-shoots them with all gravity. Just as if they had not been used a hundred times before, and hundreds times before answered. How the witty Frenchman would have laughed his quiet laugh at the vulgar effrontery of the whole theme. He would have said, "Do save me from my American friend, even after I am dead."

M. Renan, if not a great man, was certainly a remarkable one. He has left his mark on the literature of the Second French Empire. He was the thinker, the historian, the agnostic, and the religious. He was polished, imaginative, sentimental and sensual. His principal learning consisted of Hebrew, the sunshines of Palestine, and forested in the hot-towers of Paris. From these modern Jewish plants he gathered material for the "Life of Jesus." This work brought him his last shining. It was read all over the continent, and became the novel of free-thinkers. Readers, who knew the gospel only as the conventional glowing style, and witty innendencies. Jesus was to Renan a well meaning enthusiast. His followers were free-thinkers, and the gospels were simply imaginative forgeries of facts. All was well meant, but there was really no truth in the whole. This is the final result of his interpretation of Jesus. This is the point where Ingersoll and Renan meet. Here the polished professor, and the slippery lecturer agree. Let us look at some of his statements and a few of his arguments.

He says, "Jesus was mistaken as regards the end of the world." For proof of this, he quotes the words, "Take therefore no thought for the morrow, and spoil them in the quotation. For the pulpit of Robert Ingersoll. From this ghastly theme, "Ohristians for the National Reform, God in the Hebrew scriptures. The" constitutes the apologetic of description. This is too much for Ingersoll; indeed, he would destroy present prejudices. Of course, there are different accounts in the gospels. These accounts are easily learned, very horrible. They are the same account, of any occurrence, or of any number of occurrences." This argument put into regular syllogistic trim will stand as follows: "There can be only one true account of any occurrence; there are several accounts of the gospel occurrences; therefore they are not true." Any person can see, at a glance, that the major premises of this syllogism is false as a proposition. There can be several true accounts given of an event, so that the conclusion necessarily follows. The grammarian, the historian, the mislaid historian, the modernist, in this case is altogether on the side of Ingersoll.

Another objection is, "Jesus was not perfect, because he said there was no need for the Holy Ghost that could not be forgiven. This sin he did not define; therefore he could not be perfect. He could not even descend to look at Mark 3: 29, 30, he would find the definition given. When he does so, we hope he will see his mistake as to acknowledge his gross mistake.

We now come to the great argument of his lectures and article. The gospels are not true, because this is the only account of any occurrence, or of any number of occurrences." This argument put into regular syllogistic trim will stand as follows: "There can be only one true account of any occurrence; there are several accounts of the gospel occurrences; therefore they are not true." Any person can see, at a glance, that the major premises of this syllogism is false as a proposition. There can be several true accounts given of an event, so that the conclusion necessarily follows. The grammarian, the historian, the mislaid historian, the modernist, in this case is altogether on the side of Ingersoll.

When music is regarded as worship, the importance of having the best that can be procured, is obvious. The sermon conspires, to some extent, the tastes of the people who are present in the pews. The songs of praise are for the ears of him who has angels for his celestial worshipers. The musical spirit of the present generation, while it has brought out many beautiful melodies, and given us the sweet music of Sunday, Blue, Lowry, Stobbin's and many others, has to a great extent marred the musical tone, and corrupted real musical taste. Hymns of little meaning and much repetition, as well as the songs of praise, set the stage to jigs that trip along like the pattering feet of children, as pretty and as meaningless. They are easily learned, very pretty when first sung, but are wanting in the character and dignity of church music. For occasional use they are well enough, but for the ordinary services of the sanctuary. Good musical performances are often thrust aside because it is difficult to learn them. They are discarded because the congregations require something new and different, and appreciate this and appreciate it. They would be as wise to dispense with the higher mathematical branches in school as with music, because they are hard to acquire, and keep the pupils on simple addition and multiplication. Their higher appreciation of music is one of the causes for the present state of music. The trips and jigs may do now and then, but the higher style of music should be pushed to the front. Congregations as well as
choir should be taught to sing. Readers of music should be as numerous as readers of the Bible. The idea that as soon as a revival begins, the regular hymnal of the church is to be put away, and the parlor song fitly sung by doughty men from their hearts, is absurd, if not positively wicked. The church should cultivate the musical taste, train the unaccompanied voices of sacred melody, and so educate the people up to the best forms of musical composition. The music-school should no more be suppressed than the Sunday school.

The difference between church music and concert music should not be overlooked. Concert crowds do not make music, but Christian congregations witness distinctively concert music. The church will always have a style of its own. The sacred associations of the sanctuary, and the influence of the Sabbath-day must give tone and character to church music. Church music in the concert-room is not pleasing because of the presence of eight female figures which characterly mark the bridge, nor is it pleasing because of the presence of objects which indicate the attributes which the groups represent. It will be in great measure an artificial thing, and sea-treasures. Not a little thought and study of mythology has brought to their present interesting state.

High upon that portion of the great pile where from the square pavilions of the main building rises the octagonal dome, 220 feet high, are placed eight female figures, each enthroned in her own chariot, bearing forth a wreath, and surrounded by objects indicating the attributes which the groups represent. Jove, Mars, Minerva, and Ceres, Commerce bales of goods, and so through the list. Silhouetted against the sky, breaking the severity of the union of straight and curving lines and square corners, they are especially effective.

These figures may be taken as examples of the others, and the Administration Building as exemplifying the figures upon the other structures. While the most graceful abundance of sculptural work, in the others there is evidence of like forethought, adaptation of means to ends, artistic worth and ingenuity. In the case of Transportation, and the Horticultural buildings, sculptors have added their work to that of architects to bring America's highest conception of architecture.

Aside from the sculpture on the buildings there are other moments within the grounds, at Jackson Park which will be admired and studied when the Exposition opens. Among these is the group of the Hymnals, 72 feet in diameter, and on that reason of its size and its worth, is the colossal statue of "Republic." This great figure stands upon a pedestal placed in the eastern end of the great basin of the lake, the air. So well proportioned are its lines, so admirably has the artist worked out his plans, that few persons can comprehend at a glance its immensity. It represents a female figure draped in classic garments standing with uplifted arms, holding a globe surmounted by an eagle in one hand, and a staff topped by a liberty cap in the other, the emblems of power and freedom. The dignity of form of the modern and the classical, the combination of sternness and beauty, render the "Republic" a signally successful accomplishment of a task hitherto unattempted in the United States.

The electric fountain in front of the Administration Building suggests the progress of the age of machinery and electricity. It is best described by eight female figures which stand for the arts and industries, while fame is at the same time and at the helm. Outiers on sea-horses plunge and splash in the waters ahead of the craft.

On the bridges there are representations of American animals done to life, and other groups and figures may be discovered in various eligible places. The buildings have been wrought by the sculptors is as the quadriga—a four-horse chariot—in which stands a typical discoverer. This splendid sculpture occupies the place of honor on the Persia side, of the structure, composed principally of forty-eight columns, each for each state, which has been built at the Lake Michigan Park.

With the possible objection that there is to be seen what many think is a too liberal display of undressed human figures, little hesitation is to be taken to the sculpture as a whole. The great bulk of it is good from the artistic point of view, and the artistic benefit to the aesthetic tendencies of the country. It is, and will continue to be, long after the buildings and sculptural adornments have ceased to be, a school of art.

The golden beam of truth and the silver cords of love, twisted together, will draw men on with a sweet violence whether they will or not.

THE PECULIAR PEOPLE OF THE SOUTHWESTERN ASSOCIATION.

The Record of the 323 of December gives the proceedings of the Association named above which was recently held at Hammond, La., and I feel like writing a few thoughts on the fifth resolution, as adopted by the Association, confirming what I may write especially to the thought that Seventy-four Baptist should be a peculiar people. God's people have always been "peculiar" from the time that there were inhabitants enough on the earth to manifest any differences in opinion and practice, until the present time. This is in harmony with the distinction of the people of God, and with those who believed in Christ in several localities in Asia Minor, to whom he writes as follows: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." The Apostle Paul also, in writing to Titus, makes this assertion in speaking of Jesus: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealously consecrated to him." The first example of this peculiarity that I shall mention is that of Enoch, respecting whom it is said, "And Enoch walked with God: and he was not for God took him." This means that he was a very good man, by being in harmony with God, therefore being like God in his moral nature and character so far as it was possible for a human being to be like God. For "how can two walk together except they be agreed?" He was peculiar in his life—he was peculiar in his death, or rather in his transcendency. He was a product of a world of brightness and glory; for only one other human being was ever removed from earth in that way.

His life must have been very different from that of those who lived in that age, for it was not long before the race of man became so wicked and corrupt that God saw fit to send the mighty flood of water upon them, and thus sweep them from the face of the earth with an overwhelming destruction. For one hundred and twenty years previous to this sad event there lived a man who was called a "preserver of righteousness" who had been a very godly man, or God would not have served him and all his household, while he destroyed every other human being. His course of conduct was so different from that of those around him that it gave him this characteristic of peculiarity, for which the people of God were distinguished.

Then there was Abraham, who was so peculiar as to believe every word that God said to him, and when God told him to leave his kindred and his native country,—to forsake his father's house, and go to a distant land and live among the nations as an obedient wayfarer, and became an inhabitant of a distant land, thus isolating himself from all his former friendships and associations, taking up his abode amidst those with whom he had no sympathy, for he was surrounded by an idolatrous people while he was obedient with the exercise of a highest conception of God. And then there was Jacob, for such a man as he, to make the attempt to slay his only son as a sacrifice to God. Such an obdient disposition is not very common,
but it is one of the “peculiar” traits which characterize the people of God. Such was his confiding faith in God, and his willingness to obey him, that he consented to him for right goodness, and he obtained the distinguished title of “the friend of God.”

The next example of peculiarity to which I refer, is that of Moses, who was so peculiar that he refused to be called the son of the daughter of a powerful ruler over a great kingdom, but he chose rather “to suffer affliction with the people of God” than to enjoy all the pleasure and honor which his position in a royal family would have conferred upon him; but he esteemed the reproach of Christ greater riches than all the treasures of Egypt.”

He remained in the king’s household he might have had the honor of sitting on the throne of one of the most powerful kingdoms of antiquity, and of wearing a crown on his royal brow. But he looked at things through the eye-glass of a faith which brought future and eternal realities to his view, and he very wisely preferred a heavenly desolate to an earthly one. This was a very different course from what multitudes would have pursued, and in this respect he was very “peculiar.”

KANSAS CITY, Mo.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., January 13, 1893.

Ex-Secretary Eiliane continues very low, notwithstanding the respite of a few weeks and his partial improvement. His physical breaking has been a gradual one extending over several years. This fact leaves but little hope that he can rally.

President Harrison is very quiet. Grief for nothing new. President Pierce is “ever so full praise” and his peculiarity, distinguished title of “peculiar.”

A brother in Kentucky who had been a member of the Baptist Church for about forty-five years, a little more than one year ago united with the Seventh-day Baptist Church at Shepherdsville, in that State. In a brief account of his experience, written to a Christian brother, he says: “I have read many tracts from Seventh-day Baptist and Seventh-day Adventist writers; but I had never given the subject serious thought until Bro. Johnson, of Illinois, came here two years ago and preached on the subject. I cannot tell why I was so impressed with his teaching. He produced nothing new from what I had read, unless it was that sometimes before I had resolved that I would live a better Christian than I had before, and had been praying that God would lead me into light and truth. It came to me in this way; ‘What can I say when I come to the judgment if I have been transgressing one of God’s commands?’ I felt that I could not answer. I resolved that I would keep the commandments of God though he slay me; and I said in my heart as did David, Depart from me, ye evil workers, for the blood of my God. I praise his holy name to-day and forever shall praise him, that he led me into the light and truth for I have never had any doubts as to my calling and election since I have embraced his holy Sabbath. And now the foretaste thought of my son’s barren soul is, What can I do for the Lord since he has done so much for me. Though perhaps he has committed to my care only one talent, I pray that he will guide me in the use of that.

THE SABBATH RECORDER.

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SABBATH REFORM.

CORRESPONDENCE FROM LONE SABBATH-KEEPERS.

The following, gleaned from the correspondence of Bro. J. O. Burckard, will show something of the way the work is going on, and will be read with interest:

“I have distributed two thousand pages of tracts and traveled thirty-five miles on foot. Have four preaching places. Three have embraced the Sabbath, and others are seriously studying the subject. I get no pay for my work but trust in the Lord to carry me through. The Lord be with you and all those that keep the commandments of God in the faith of Jesus Christ.”

A brother in Kentucky who had been a member of the Baptist Church for about forty-five years, a little more than one year ago united with the Seventh-day Baptist Church at Shepherdsville, in that State. In a brief account of his experience, written to a Christian brother, he says: “I have read many tracts from Seventh-day Baptist and Seventh-day Adventist writers; but I had never given the subject serious thought until Bro. Johnson, of Illinois, came here two years ago and preached on the subject. I cannot tell why I was so impressed with his teaching. He produced nothing new from what I had read, unless it was that sometimes before I had resolved that I would live a better Christian than I had before, and had been praying that God would lead me into light and truth. It came to me in this way; ‘What can I say when I come to the judgment if I have been transgressing one of God’s commands?’ I felt that I could not answer. I resolved that I would keep the commandments of God though he slay me; and I said in my heart as did David, Depart from me, ye evil workers, for the blood of my God. I praise his holy name to-day and forever shall praise him, that he led me into the light and truth for I have never had any doubts as to my calling and election since I have embraced his holy Sabbath. And now the foretaste thought of my son’s barren soul is, What can I do for the Lord since he has done so much for me. Though perhaps he has committed to my care only one talent, I pray that he will guide me in the use of that.

WORK FOR THE SABBATH.

The writer, with his wife and some three or four Sabbath-converts and keepers, having banded themselves together for Sabbath-school purposes, upon the true Sabbath day, with a little missionary work have enlisted several others to join them in the study of the regular Sabbath-school lesson upon the God-given Sabbath. This fact, with the missionary work of the Seventh-day Adventist missionaries, has been the means of arousing the indignation of several other church denominations. Consequently a ministerial association for the city (Ogden) was called for the purpose of discussing Sabbath question. The leaders in this movement invited those who had become interested upon the Bible Sabbath, to attend. One of our number seeing the notice in the daily papers, and thinking the same to be for the benefit of others, went to the meeting. Upon arrival she found it was not for the public, therefore she excused herself and was about to retire, when one of the four ministers present invited her to stay, which she did. The arguments produced were of the same old type, founded upon assumptions, traditions of men, and popularity. The usual confusion and contradiction in argument prevailed. One said the seventh part of time is all that is required, another the keeping of the Sabbath is spiritual; that, as one of the doctors said, “Wednesday is just as good as any day,” and there is no need of keeping the Sabbath spirit.” The same speaker said she was in favor of dropping the term “Sabbath,” and calling it the Lord’s-day exclusively. Another urged the keeping of Sunday in honor of the resurrection; another that the Sabbath was made for the Jews and, finally, that the Sabbath law was done away at the cross, with all others, and that we had no more to do with it than as though they had never been written. This last argument annuls all others, for if the law was done away where is the binding force of obeying it? There can be no force in any of the arguments save the one for keeping Sunday in honor of the resurrection, and that is purely assumption, for there is not one word in the Bible in support of such a theory.

There are thousands of people in the world who are puzzled by the discrepancy, or the harmonious practices of the church and the Word of God, and only for the zeal of the ecclesiastical heads to quiet the anxiety of such, there would be very many more Sabbath-keepers than there are to-day. The docth of the true power of God among the mob is only the outgrowth of the stand they take against God’s Word and truth—the very position they occupy places the lie over God’s Word. At the close of the meeting mentioned above the Sabbath-keeper in attendance arose to go, and one of the speakers came to her and asked her how she liked the arguments. She told him that she had heard nothing new. “Well,” said another, “didn’t we give you a good talk? Doesn’t it look reasonable?” She replied, “My Bible tells me that the Sabbath was made for man, that Christ and the apostles kept the Sabbath according to the commandment, and the Sabbath was the Sabbath of time is required, an-
WE'recently spent $31, at... and opportunity is Seventh-day Baptists had and continuing secretary and the evangelization of America. The Davis, in Hammond, La. trip is about peculiar work that Baptists Davis, in Brookfield, Mo.; and about in the steamship Pres. White, and as many. Hopkinton...and superintendents, and nineteen general missionaries who are a sort of State or district superintendents. Our Baptist brethren have done a grand work in the world on behalf of believer's baptism and a regenerate church membership, although the beginnings were small. We hold a little more of the truth, even, than they do, and the same divine Providence that has been leading and blessing them, now calls us to a great, pressing and peculiar work on behalf of the law and Sabbath of the Lord. May Seventh-day Baptists make haste to enlarge their plans for future growth, for our opportunity is as grand as our missions and our work.

The Missionary Secretary spent a recent Sabbath and Sunday at Plainfield, N. J., for the purpose of speaking to the people Sabbath-day, attending a monthly meeting of the Tract Board on First-day, and a final conference with Mr. and Mrs. D. H. Davis before their return to China. On First-day night an informal farewell reception was given to the missionaries, in the church, which proved to be a very interesting and inspiring meeting. Besides appropriate singing, including "God be with you till we meet again," the exercises were as follows: reading of Acts 1:1–14; prayer by Deacon J. D. Spicer; opening remarks by the Missionary Secretary; paper by Mrs. Davis; remarks by pastor A. H. Lewis, Mr. D. E. Tilsworth, superintendent of the Sabbath-school, Mr. Frank Clawson, president of the Endeavor Society, and by Mr. Davis; prayer by pastor Lewis, earnestly commending the missionaries and their work to the protection and guidance of heaven; all closing with hearty hand-shaking with Mr. and Mrs. Davis, and the fervent good-by and God-speed you. It was an occasion to be remembered, one whose spiritual and helpful influence will long abide. We deeply regret that arrangements for the meeting were not made in time to have invited the New Market friends to come and share in the evening's privilege and blessing.

ATTENTION, PLEASE.

The missionary Secretary desires again to call the attention of our missionaries to the request of the Missionary Board that you act, as opportunity comes, as a kind of agent for the Tract Board; and of another member of $1000 a month with which to send laborers on to the Southern Home Mission fields.

When, in the Tract Board Meeting, one of the members said, with emphasis, that the work of the two boards was one, his words were received with a hearty cheer. Mr. Davis, our missionary to China, was asked what the Tract Board could do, in its line, to aid him in his work, and help and co-operation was cordially promised. The missionary Secretary asked what he could do, when out on the field, for the Tract Board, and he said: (1) furnish brief items for the Recorder, showing instances of what Tract Society publications are accomplishing; (2) try to get the churches to adopt the "five-cent" plan of joint weekly offerings for the two boards; (3) preach in other churches the sermon you preached in Plainfield yesterday. 5. At the reception given to our foreign missionaries no warmer interest was shown, no tenderer sympathies were manifested, no kinder words spoken, than those of the prominent members of the Tract Board.

So, we can easily believe, we had a good time. The result of the Tract Board...life, not coldness and death. And now, brethren of the Missionary Board and special friends of missions, let us increase our sympathy, multiply our efforts, enlarge our contributions for the Tract Board, and so keep up the hitherto.}

AN OPEN LETTER.

Dear Pastors and Friends.—The account of our October Board Meeting, published in the SABBATH RECORDER for October 27th, helps to show the courage and hopefulness with which we planned for the work of 1898, feeling that opportunities and obligations joined in bidding us go forward.

1. Our people are rising toward an appreciation of the great duty and privilege of evangelism. While most large cities may, at present, be peculiarly hard fields for us, hundreds of neighborhoods scattered over all the land, and often neglected by others, would receive the gospel at our hands, if we will carry it to them. Calumus, Nebraska, is one instance.

2. The Sabbath question is one of the great living, leading questions of to-day; and there are signs of a coming reformation. One pressing duty of the hour is to send out to home mission fields the largest possible number of evangelistic preachers, ordained and lay, to proclaim the gospel, teach the whole law of God, and distribute denominational literature. They who experience the gospel's redeeming power, through our efforts, are best prepared to read and obey the truth we teach.

3. Dr. Philip Schaff, the eminent historian, states that the entrance of living people into the life and activities of the church, as seen in our day, marks a new era in the history of the Christian church and religion. The Board desires to make the most and wisest possible use of this new source of power for aggressive endeavor, for the honor of Christ and the growth of his church.

In China, by our four lines of work—preaching, teaching, medical, and printing—we are laying foundations for larger plans and greater growth in the years to come, through obedience to our Lord. Since the Mission was founded by Mr. H. W. White, they have received baptisms; others have found the Savior; hundreds have heard of Jesus; and we have an encouraging outlook for native workers—one great need. The influence of our former missionaries in securing a correct translation of the Chinese Scriptures of the term Sabbath, was, Mr. Davis thinks, worth all the mission has cost.

5. The grand work in Holland, springing from the seed of a single package of tracts, still maintains its rightful claim to our interested, prayerful, and generous support, that the gospel in its fruits—obedience, the believer's baptism, temperance, purity—may more and more abound in that little kingdom.

6. For the carrying forward of this work for our Master we ought to have, in 1898, at least $15,000. No one of persons can do so much as our pastors can toward securing an offering to the missionary treasury of this amount, by making the cause a frequent subject of discourse, talks, and prayers. The people will not have the fire of enthusiastic effort without the fuel of living facts.

7. If every church would adopt some form of pressing and proportionate giving; decide, at the beginning of each year, what part of the $15,000 it should have the privilege of raising; and then steadily and prayerfully seek to reach that sum in its offerings, there would be a great increase in the regularity and amount of our benevolent contributions.

8. This letter is intended for circulation among the officers of the church, Sabbath School, and Woman's and Endeavor Societies. All interested persons are cordially invited to correspond with the Secretary for purposes of inquiry, and the giving of information, suggestion, or friendly criticism.

Brethren, help us.

Yours in Christ,

ARTHUR E. MAIN, Cor. Sec.

JANUARY, 1893.

FROM O. U. WHITFORD.

Enclosed find report for the quarter ending Dec. 31, 1892 Have but little to say about my work for the quarter in this report, for I have written, in items for the RECORDER, quite fully on the places I have visited, and the religious interest therein, and the work done, been done, and needing to be done. The Yearly and Semi-yearly Meetings which I attended the last quarter were meetings of deep interest, and were in character prominently evangelistic.
tic. I can see that our people in the North-west are becoming more interested in these Annual and Semi-annual meetings. I attribute it to the fact that they are made more evangelistic, warm and spiritual, and that greater time is given for discussion of resolutions and pet hobbies. They serve now to encourage, unify, revivify, and strengthen the people.

My trips and visits the last quarter have impressed me very deeply in two respects:

1. The great need of evangelistic work in the rural districts of the great North-west. In farming communities and school districts there are so many people, young, middle aged, and even old, who are not Christians, so many who are irreligious, skeptical, never go to meeting, keep no Sabbath, go visiting, hunting, or fishing, so often, spend the day in the villages drinking and gambling. No meetings are held in the most of these rural places and school districts by the clergy in the neighboring villages. The churches are indifferent to the salvation and spiritual elevation of these masses, and but very few pastors of churches take any interest in them. Of course there is a crying need of evangelistic work in our cities, but my trips and visits have not been in the cities in the North-west.

2. The great need of following up evangelistic labors with permanent work. Where an evangelist has been at work, souls through his efforts, united to the kingdom, and a little church organized, there some good judicious minister should be put to stay, to organize, strengthen, increase, and build up, so that the little church shall grow and under the blessing of God become a strong self-supporting church. If there are converts and no church organized, a good minister should be put there to stay and make a church by the blessing of the Holy Spirit, and Christ, the Great Head of the church. Calamus should have a missionary pastor there to stay, and quite a number of other places in our land where our people are, forming as they do a nucleus for larger growth and more permanent results. It is not enough that we send out revivalists, student evangelists, and evangelical quartettes, and rejoice over their success, so many souls brought to Christ; we should send out clergymen, and make permanent the results. Not to take care of them and enlarge their borders, and establish them, is very much like a mother giving birth to a son and then forsaking him to die. How much we have lost here and there the last twenty years in not taking care as much as we ought of such beginnings and outposts.

_Whitcomb, Iowa, Jan. 3, 1893._

_Bro. Whitcomb reports 18 weeks of labor in Minnesota, South Dakota, Nebraska, Wisconsin and Iowa; 45 discourses; congregations from 60 to 500; 13 prayer-meetings; 74 visits; 500 pages of tracts distributed; and the Calamus, Neb., Sabbath-school organized._

A MONTH IN THE SOUTH.

That month of travel and labor among the feeble churches and scattered Sabbathkeepers of the Southern States was a great advantage to me, in several ways, and I often wished that every pastor in our denomination could and would make similar trips.

It would greatly enlarge his conceptions of the need of evangelistic work on these needy home fields, enlist his sympathies and make him a much more efficient laborer in his own church in promoting mission work. Several pastors have already had this experience and will doubtless bear the same testimony.

2. Such labor is of very great value to the churches which are destitute of pastoral care. One thing impressed me deeply, viz., to see the fidelity of these brethren and sisters. Their homes are fully theirs to pray day and night, not disheartened. They are firmly planted on the truth of the Word and cannot be moved. Their firmness, faith and evidence of the possession of the real martyr spirit is truly refreshing. But they warmly greet their brethren from the far off foreign fields, with joy and enthusiasm. They are young and strengthened by such visits. But each one of these churches in North Carolina, Alabama, Mississippi and Kentucky should have settled and efficient pastors.

3. Another great and good result coming from such labor. There are many-day laborers, who are not so strong, who after they have lost here and there the last twenty years have lost much at home and abroad. All this feeling gives us a great advantage on foreign fields, is the correction of wrong impressions, on the part of those outside of our people, respecting our real evangelical spirit, as well as the ground of our belief and work in the line of Sabbath Board. The people South are ready to hear the gospel preached by any of our ministers and they will also listen attentively and honestly to the judicious presentation of Sabbath truth. Public sentiment South seems to be changing with surprising rapidity toward a more favorable attitude respecting the Sabbath question.

If the churches generally cannot willingly spare their pastors occasionally for from one month to six months for such home mission work, then let them double their contributions on these fields and permanently maintain them.

Sincerely yours,

L. E. _Livermore_

WOMAN'S WORK.

LADY PHYSICIANS IN CHINA.

BY MISS MARY NILES, M. D.

We have at present twenty-two lady physicians in China. Dr. Osgood, of Foochow, said: "Whatever difference of opinion may exist as to the expediency of lady physicians engaging in medical practice in England or America, there is no question that a lady physician has a wide field of usefulness and much hard work to do in the China work; and round the stoves and sick wards she is found." The testimony of many physicians shows the wide field of usefulness that is open to this class of workers in China. Perhaps hospital work is the most satisfactory line of work, as it affords greater opportunity for the teaching of Christian truth. I think of one hospital that has a school connected with it. As each patient provides her own food and pays an entrance fee, no one can say it is a rice inducement that draws them. There should be a sufficient number of Bible women connected with each hospital so that all of the wards may be visited and the patients personally labored with. In some instances the medical students engage in daily teaching of the patients.

Visiting in the homes does not have the significance in China that it does in India, this kind of work consumes a great deal of time and many calls are not desirable. It is my rule, when practicable, to talk with the women. For one thing I try to teach them a prayer of a few words. If the patient is one who has been given up by the native doctors, or tried one or two times with worship with no relief, she often snatches at this prayer, as a charm yet untried, by which she may hope to recover. It is a common idea with the Chinese that disease and sickness is the result of sin, as it was with Christ's disciples when they asked, "Who did sin, this man or his parents that he was born blind?" So that the prayer, "God be merciful to me a sinner," seems to be only a prayer for healing. How can such an one turn to the unknown God? Yet I must turn to pray to our one God, who has begotten Son, our Saviour. Can I say that the Spirit may not enlighten her heart? Some who have come to see after their recovery remember something of what I had told them. A few seemed to be affected by the truth a more by the assurance of the power of God. This has made me say that they did not give thanks to the idols for their recovery and wished to know how to render a thank-offering to the true God.

Our opportunities in this needy field of China are great and ever increasing. God grant that the church may do what she can to help her toward the salvation of the Masses. We are doing much, but very few pastors of churches to our knowledge and work with the laborers. It is not for us to see the fruit, it is for us to do our part. "The kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose eyes are open to see all things; and all dominions shall serve him and obey him. "God be merciful to us and bless us, and cause his face to shine upon us. That thy way may be known upon the earth, thy saving health among all nations."

A SCHOOL BOY'S TREASURE.

The contents of a schoolboy's desk are sometimes very amusing. I lately read an account, says the author of "How to be happy, though married," that was given by a master at a boarding school, of what he saw on one occasion when he had caused his young ward to experience the opening and searching of some forty or fifty desks, in connection with a supposed theft of the football funds. A pipe, a pistol, and other contraband articles were found in some desks. In one, a tooth-powder box, full of nuts; in another, silk-worms and letter leaves. A leaf of laughter arose when, from another, was produced a small leather purse, containing, not the stolen money, but a young lady's glove. When I came to kingdom, of an evangelizing kingdom, and all dominions shall serve him and obey him.

"God be merciful to us and bless us, and cause his face to shine upon us. That thy way may be known upon the earth, thy saving health among all nations."
The great event of the past week in the Sunday agitation was the hearing before a Committee of Congress, on the question of rescinding the action of that body conditioning its appropriation to the Columbian Exposition on the closing of the Fair on Sunday. The hearing lasted four days, from Jan. 10th to 13th inclusive. Dr. Lewis, of Plainfield, was in attendance, and spoke on the question. In another column of this paper we publish, from his pen, an account of the first two days of the hearing. The remainder will be given next week.

We are requested to say that the next Covenant Meeting of the church in New York will be held at the house of Prof. Stephen Bacheok, 345 West 33d St., on Friday evening, Jan. 20th, and the Communion Service of the church will be held on the Sabbath following. Those concerned will please take notice.

Is one of his lectures on preaching, Dr. R S. Storrs relates that a certain Indian student was sent for an examination for a license to preach. Among other questions propounded was, "What is original sin?"

The student replied, "I do not know what it is with other people, but with me I think it is laziness." A case in which the theory of the student was clearly better than his practice.

On the morning of January 6th, at the Holy Trinity Protestant Episcopal Church in Philadelphia, five young women were ordained as deaconesses. The order of deaconesses in the Episcopal Church was created in 1889, but this is the second instance in which women have been ordained to the order under that establishment. By whatever name called, or by whatever method chosen and set apart to it, there can be no doubt that such an order of servants, especially in the city churches, may be very useful. We are not surprised that the Episcopal Church, with all its traditional conservatism, should be foremost in recognizing this fact and providing accordingly. We wish that, in the matter of looking after strangers, caring for the sick and neglected, and otherwise utilizing the social power of the church, our own people were as well organized and as efficient as are those of the Episcopal Church whom it has been our good fortune to know.

As exchange tells a little story which is worth repeating for the lesson which our contemporaries get out of it. "A minister pleaded so earnestly for foreign missions that, when he asked for those who would volunteer to enter upon the work, his own daughter came forward and offered herself. When the father said, 'O daughter, I did not mean you.' This only illustrates the fact that in the fervor of exhortation, we may say more than we mean. At such a time, we do not say too much, but mean too little."

Our readers will be interested in the following note just received from Eld. Nathan Wardner, of Milton Junction, which is its own explanation:

A year ago last fall, the Rev. H. H. Hinman came to our place as a representative of the National Christian Association to lecture against secret societies, and made his home at my house. The Sabbath question came up for consideration, and he offered me his card and asked me by letter to send him some literature on the subject; and he said he would examine the question. Mr. Wardner also gave him her experience in regard to the Sabbath. He left and we heard no more of him until this evening, when I received a card saying: "I write to say that, at last, I have come to accept the Bible doctrine on the Sabbath, and to keep it.

"A year ago last fall, the Rev. H. H. Hinman came to my house and asked me to send him some literature on the subject of secret societies, and he said he would examine the question. Mr. Hinman also gave me his experience in regard to the Sabbath. He left and we heard no more of him until this evening, when I received a card saying: "I write to say that, at last, I have come to accept the Bible doctrine on the Sabbath, and to keep it."

A little story comes to us to the effect that some reporters of the Chicago Tribune have been making some experiments in that city, to test, in a small way, the character, and perhaps the honesty, of the average passer-by on her streets. They dropped five pocket-books in the street and waited for developments. Each pocket-book contained a card with the name and address of the supposed loser and also enough money and other matters to give a natural appearance to the story. The books were picked up successively by a barber, a printer, a duffer, and two well-dressed women, one of whom stopped her carriage to get the prize. The barber was the only one of the five who returned the pocket-book to its owner, and he did that the same evening. The story may be a fake, and gotten up in the interest of the barbers, but it suggests a question or two. For instance, who among the readers of this paragraph would take pains to find the proper owner of such a little bit of property, and go much out of his way to do it? And if there is a lack of exact conscience in a small matter like this, is not this very thing at the very bottom of all that loose and easy-going state of conscience in matters of greater concern in business, or politics, or church? He that is faithful in that which is least, is faithful also in that which is more. When shall we ever learn that, in God's sight, faithfulness is of vastly more value than the distinctions we draw with so much care between things great and small.

Repeaking of the improvements of one sort and another which are going on in the world, an exchange says: "The past half century has witnessed a great tendency to make the world over. It was found to be not exactly convenient, and, like any other old habituation, had to be overhauled and made to suit the needs of the new occupants. These thoughts are suggested by the opening, recently, of the great ship canal which connects Amsterdam directly with the classic old Rhine. The canal has been eleven years in building, and has cost millions of money, but it is better equipped for commerce, redeeming fertile plains from overflowing seas and otherwise making the native elements tributary to a man's comfort and prosperity, but men have even laid their hands upon God's ordinances for moral training and spiritual well-being, because, forsooth, they seemed to interfere with man's ambition for worldly dominion, gain, or honor. God's Sabbath law is waived and made to suit the time for another reason than that it does not seem convenient to obey it; and then to justify disobedience, men assume to "make over" God's law into something more in keeping with the necessities of these modern times. And so we make over to suit our convenience or inclinations, by one device or another, the whole moral code. In all this, done consciously or unconsciously, we fail signally to recognize the fact that while God has put the earth and all its material resources into our hands to use, the abundant resources of the spirit are to be had free, good, his moral laws are in his own hands, to be implicitly obeyed by us. Therefore, and not in their making over, is their highest good to us.

There is no more important question before the church to-day than the question of how to interest the masses in her work. The other side of this same question is this: and to what extent, may the church interest herself in those things in which the masses are interested. The problem is one, and is, How to bring the church, with its saving and sanctifying power, into sympathetic and vital contact with men who need salvation and sanctification. Doctor Rainsford proposed sometime ago, it will be remembered, to abate the saloon evil by putting the saloon into the church; and here and there, good, honest, earnest Christian men rise up and propose to bridge the chasm between the church and the world; the men who are interested in making over those things into the patronage of the church. One of the latest of these which has come to our notice is a sermon by the Rev. Dr. Martin, of Chicago, late of New York, preached on a recent Sunday, in which he said: "If you have horse-racing, cards, billiards, baseball, and every other recreation put under the patronage of the church, making the church the center of innocent amusement, a social centre, as well as the repository of religious teachings," There are still some people who cling to the notion that if we put the church up to high places, we make it hard for the world up to her divinely appointed, high level, and not let herself down to the low plane of worldly amusements. The emphasis of the problem is not on the question of bringing the church and the world together, but on the question of lifting men up and saving them; and the divine ideal of saving men is that of saving from sin, not in sin. It sounds very well for Dr. Martin to say: "What we need is applied theology. Bring religion down from the clouds, where we do not live, to the earth where we do live." It seems to be that the course proposed by men of his class, we are a little in danger of leaving our religion up in the clouds and going ourselves down into the low levels of those who know little of religion and care less about it. It is important, we repeat, that the church and the unsaved masses..."
come into sympathetic and vital touch with each other; but it must be on the high plane of a pure, spiritual, joyful church, not on the level of the world. There must be a grading up, not down. Commenting upon the proposition of Dr. Martin which we have quoted above, a daily newspaper before us very pertinently says:

"The trouble, however, about this arrangement, is that religion is supposed to belong originally to an upper atmosphere, and if it ever becomes entirely despiritualized it will have to be called by some other name. It is entirely differently treated by its members from the school and even cards or billiards, and dissociate them gradually from the implied flavor of dissipation which they are supposed to have. It is true that they are all means condemning the amusement, we are hardly prepared to say. How would our good dominions, for instance, have been seen in the judgment of the people on the grand stand, hurrahing at the top of their lungs for the age at which pupils should begin these studies, the amount of attention they should receive during each week, how they can be divided into courses of study, how rapidly each course can be disposed of, in what form and to what extent they should enter into examinations for colleges, whether any differences in their treatment should be made for pupils intending to go to colleges from that given to pupils who intend to pursue the same education, while at other institutions, it may be made capable of supplying to pupils before they have

IMPORTANT EDUCATIONAL CONFERENCES.

We took up our pen to say something about certain educational conferences which have been planned for different parts of the country this winter. The grand stand, hurrahing at the top of their lungs for the age at which pupils should begin these studies, the amount of attention they should receive during each week, how they can be divided into courses of study, how rapidly each course can be disposed of, in what form and to what extent they should enter into examinations for colleges, whether any differences in their treatment should be made for pupils intending to go to colleges from that given to pupils who intend to pursue the same education, while at other institutions, it may be made capable of supplying to pupils before they have

FROM L. C. RANDOLPH.

"The year 1893 is with us and most of us have already become sufficiently wonted to the fact to be able to write our dates without revision. What unforeseen experiences this year may bring to us! Its end may find us still pursuing the same paths with the same observations as we were following six months ago. It may bring fresh and delightful discoveries to our daily papers, as it is marching as it draws near its end. Man's interest in his surroundings and plans utterly changed. We have been accustomed to live in a world of which we knew nothing, and when we look back we see the God of the new world."

Steam and electricity are rendering all the inhabitants of the earth our neighbors, while the gospel is making them our brothers. The news of one has immediate and effectual influence upon the other. This evening paper brings the world to our doors and China and Egypt tell their secrets to our interested eyes. God is marching on and the events of the day are big with eternal issues. Note the mighty movements which are stirring, the onrush of the Atlantic civilization have wounded the heart and the blood has flowed out of the body. The seer of new revelations are germanizing; the distant and neglected portions of the earth are awakening to life. All these matters are of deep concern to you and me. It is our great privilege to live in the midst of the absorbing questions of which we must press for the solution and to take a part in these questions and to have a voice in their solution. It is ours to see more and more distinctly foreshadowed the coming of the great day when "the kingdom of this world" shall become "the kingdom of our Lord and of His Christ."

"One of the institutions peculiar to our own times, and a potent factor in widening our human interests, is the daily newspaper. The ideal newspaper, perhaps, has not yet been founded, and the average daily fails far short of being an ideal. But there is much that the average daily can do to fill up the gap between the world of communication with the outside world is one of the necessities of life to the man whose heart throbs with the interests of humanity. The daily paper abounds in trash, and the reader should become practiced in sifting out the wheat. Sometimes fifteen minutes is too much time to spend in scanning the columns of a morning's issue, while at other times there is ample material for several hours' thoughtful consideration. We would say to all our young men and women: Be awake; know your own time; cultivate an interest in a few things; be interested in a few currents that are shaping civilization; learn how to handle the daily paper. Run it through the fanning mill before you grind it between the stones. If it contains nothing but ghost stories and local nothinges, it will take you but five minutes to find it out. If you can gather for it nuggets of information on topics of vital interest, you cannot afford to neglect the opportunity.

"The man, however, whose reading is confined to his daily paper is likely to be biased and inaccurate. His knowledge needs to be corrected, systematized and put in proper proportion. To broaden his mind and put it in tune he needs the books and magazines which present thoroughly digested discussions over the names of well-known men. The contents of the daily paper are prepared hastily, largely by men unknown to the public. It should be read critically. To the practical reader, made familiar with the daily paper,--the unusual, though not always, have their untrustworthy character stamped on their face."

"One of the most notable exceptions to the above rule,--a case in which gross injustice seems to have been done to a man so conspicuous in public life--is to be found in the Associated Press dispatches which have been sent out from San Francisco regarding Mexico and President Diaz. Henry Ware Allen, in the January Review of Reviews, has undertaken the task of placing President Diaz and the Republic in their true light before the American people. Briefly, the purport of the dispatches generally printed in American journals was that President Diaz had become the wretched representative of a foreign government; that the price of a monopoly in Mexico was a block of stock in the enterprises, made out either in Diaz's name, or that of a trusty lieutenant; that his administration of government was so corrupt that the country was becoming poorer and poorer, and so short and so thick and so black that the so-called Garza revolution was a scheme for depressing certain bonds which a syndicate wished to buy at its own price, and that Diaz held a large interest in the syndicate and secretly directed the movements of Garza."

Mr. Allen brands these reports as false. He represents that the high and noble purposes of the Mexican people, and the Mexican character, have been attacked as they have never been attacked before. He regards the Garza movement as the expression of a longing for freedom and progress on the part of a country which desires to belong to the American nation, and not to be held in subjection by a foreign power. He points out that the运动 is a movement of the people, and not of a few individuals, and that the movement is not only a political one, but a social and economic one. He argues that the demand for freedom and independence is a demand for social and economic justice, and that the Garza movement is a movement for the establishment of a government that will give to all the people of Mexico an equal share in the government of their country. He concludes that the Garza movement is a movement for the establishment of a government that will give to all the people of Mexico an equal share in the government of their country.

(Continued on page 40.)
Young People's Work.

Her sections, letters mentioned. Are you not surprised to get into think you are compelled to write about Y. article this week on the in mind added impetus will aid you to welcome by the editor of this reason why so few send contributions to this columns of this an essay as teaching school, or clerking in a store, or come under the head of Young People's Work? How shall we classify the labor young people. What is meant by the loyally by our committee the young people in one nearly two thousand dollars? Yet such case.

That have shattered creation, and shaped it, His own mother,—fierce. Nature herself, is his =resist,

Put our standard as high as we may, we must at the same time feel a certain amount of necessity in order to stimulate us to the most vigorous action. The business world calls this competition; and it is the life of the commercial and professional world. Claim whatever motive we may for not entering into a good, healthy competition, the results are the same; a "going to seed."

In church work and among church workers

a lack of competition, or an indifference to what others are doing, is called "getting into ruts." It is very hard to get out of deep ruts, and it is often far more difficult to see that we are in them, than to be once released out of church and endeavor work we must expect to meet competition, and we must take things as they are, and not as we would like to have them. There is no need of lowering the standard of our cause, or the quality of the goods we handle.

A young man arriving at a place of worship just as the work is being 

with the appointment "Is it all done?" He was 

that it was all said, that nothing was done, that all remains to be done. So with us for the year 1893. It has already been stated that we have raised and invested 

dollars for our work in connection with the Missionary Board. In addition to this the expenses of the Permanent Committee will be about fifty dollars for postage, printing, etc. The work of gathering news for the Mirror is another item of expense. We do not want the Missionary Board, or anyone, personally, to pay these little bills.

The Corresponding Secretary will send to each society a package of blank pledge cards. These can be filled out, making them payable weekly, monthly, quarterly, or at any one time, and for whatever amount desired. These cards will be accompanied with a letter suggesting the amount each society pay, if it be able and willing. Of course a larger sum will be very acceptable, for perhaps some societies may not be able to pay the full amount, and for the purposes suggested, so others must of necessity pay more in order to raise the amount asked for. The apportionment we have made covers only the seven hundred dollars actually pledged to the Missionary Board, and the incidental expenses mentioned above. Our Committee are very anxious that an equal sum be raised, if possible, for the Tract Board. Two cents a week from each of our members would amount to over eighteen hundred dollars. Let us see how nearly we can come to raising this amount. We suggest that each society appoint a committee to circulate these pledge cards, and place them when filled out in the hands of your own treasurer for safe keeping and collection.

Please forward all money to Ira L. Maxson, Treasurer, Nortonville, Kan. Also please report to Miss Eda L. Crandall, Milton, Wis., at your earliest convenience what which your society is willing to pledge for 1893. With reference to our work and the use of this money, I hope to have something to say next week.

E. B. Saunders.

The Deserted Village.

Of all Goldsmith's poems, "The Deserted Village" is unquestionably the favorite. It may be called the companion to the "Traveler." Askin says: "The 'Traveler' is formed upon a more regular plan, has a higher purpose in view, more abounds in thought, and in the expression of moral and philosophical ideas; the 'Deserted Village' has more imagery, more variety, comparison, and contrast, more of the peculiar character of poetry."

The locality of the poem is Lismay, near Ballymashin, where the poet's brother Henry lived. The characters are drawn from life. The poem begins with a delightful picture of "Sweet Auburn in the days of its prosperity; a description of the village itself; of the pastimes and sports of the simple, yet happy inhabitants.

A no less vivid and bold sketch is then given of Auburn when deserted and desolate.

The poet then pictures an imaginary state of England in the "golden age of equality," when "Labor spread her wholesome store, Just gave what she required, but gave no more." This is contrasted with the days of luxury, "When trade's unselling train, In life and land, like the swain."

He then addresses "Sweet Auburn," saying that amidst all his walks through life, in all his griefs and sorrows, he still had hopes:

"Here to return and die at home at last.

He returns to Auburn, and gives another masterly sketch of its two states, mostly drawn from facts. An interior history of the village is then given.

There is first presented to our view the parish priest, a beautiful character, probably intended for that of his brother Henry. It has been said that Goldsmith's description of the parish priest would likewise have done credit to a poet of any other age.

In this poem appear those similes of the bird teaching its young to fly, and of the mountain that rises above the storm, which have been universally admired and quoted. The first is original; and although the second is not, it has never been more beautifully expressed. The whole poem is a delightful one.

Shoulder'd his crutch and show'd how fields were won," was often entertained in his father's home. The poet portrays in an inimitable manner, the village school-master, who was his early teacher, and describes the village ale-house. The lament of the destruction of this house, that it would,—

"No more import

An hour's importance to the poor man's heart," is very expressive. The rest of the poem is given mostly to a reasoning against so much luxury and unneeded wealth, the necessities of those who, for lack of employment at home, are obliged to seek work elsewhere, and an address to poetry. The poem throughout has a great moral in view, to which all the beautiful descriptions and charming pictures are made to tend. It abounds in pathetic sentiment, and is so finely written that it is no wonder the reader is charmed.

The story is told of a young lady who was in habit of calling Dr. Goldsmith the homeliest of men; after reading the "Deserted Village," she exclaimed: "I will never more think Dr. Goldsmith homely. This poem becomes at once more popular in England, and passed through five editions in the same number of months. A good illustration of its popularity is the fact, that the "pilgrims to the supposed scene of the "Deserted Village" have long since carried away every vestige of the house, that it was,"

MAMIE WHITFORD.

OUR MIRROR.

On Sabbath-day, Dec. 31st, the Y. P. S. C. E. of the First Hopkinton Church held an interesting meeting at the usual hour. It was called a hymn-meeting, and each one spoke of his favorite hymn, giving the reason for his preference. To an observer it was evident that the words of the grand old hymns had taken hold of the lives of the singers and meant far more to them than seems to be the usual idea. This Society has been highly honored by the reception to its membership of the Rev. and Mrs. D. H. Day, who left for St. Paul in the early part of the days. The Society has sent to Mr. and Mrs.
Davis each a Christian Endeavor badge as a partaking token of love and well-wishing.

The young people of the Nortonville Church gave an oyster supper at the residence of Mr. S. H. Stillman, on the closing night of 1892. A very pleasant time was had by all who were in attendance.

Let us not forget the celebration of Endeavor Day, which in our societies will fall on the 22d of Feb. If we are busy, let us be diligent. If we are not, let us be ambitious. There are seven hundred and ninety-four visits. As the field in West Virginia was not opened until the 23d of February, the twenty-three revival meetings, with the attendance of the church, or fountain (John 1:12), have been repaired. Nothing will be overlooked or forgotten.

The gates of hell shall not prevail against us. Will we be among the fortunate few, who favor obedience? Or will we, like the king, or because of our position take an attitude of opposition? If the Lord has made a beginning and seems unsuccessful to his impatient bretheren, he shall be successful and find the church a Christian character.

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that all great things come from humble begin­nings? That man will not have part in great results with humble things. "Small things are the seeds of great results." An obscure man, rich in faith, can remove mountains of difficulty. It only needs the power of God's Spirit in even an illiterate person to surround the wisdom of the mighty.

Small beginnings. First, a thought in one man's brain; a conception, seeing a serious matter. If they are left, should we leave them?

James 4:10, "Two are better than one, and much better than one alone, for if they fall, the one will help the other up. But woe to the one who falls and has no one to help him up!"

So when you find fault somewhere, it is not one and one that is despicable.

By miraculous conversion—Saul, "What? Sir, is not one and one better?"

When one leaves the home church.

Four. The message and its results.

Eleven thousand and thirteen writer societies in 1890, and 21,274 societies on July 1, 1892. The two in hundred fifty-six in Sanbaltes below zero. It was a beautiful sight.

Two are better than one, according to the lesson.

T. R. B.:—Meetings were held in our church every evening except one during the week of prayer, under the auspices of the Endeavor Society, and that one was with a special speaker, who began the evening by a sort of exchange of ideas, for our mutual benefit.

The church was beautifully decorated, and the decorations were made especially beautiful for the occasion. The pastor and family had a generous share. There was a nice quilt for the pastor's wife, an envelope containing on order on the treasurer of the Endeavor Society for money to pay for paper for the walls and ceiling of the pastor's study in the new house, a pair of baby stockings for the pastor, a pair of honey, etc. Various sacks and parcels were found on the parsonage porch after the entertainment. The stockings above mentioned were mysteriously heavy, a fact which was explained on finding them in silver coins.

We learned that the money was contributed by individuals of various classes; and the quilt came from the Aid Society. For these and the other presents the donors have the hearty thanks of the pastor and his wife. The pastor wishes also to acknowledge here the many generous acts of those who were toward him during his pastorate here, such as the gift of a valuable chair, the payment of his expenses to associations, subscription for the Golden Rule, etc., etc. A number of brethren and sisters have our warmest thanks for voluntarily papering the walls of our new house.

A. V. D.—The review was held on Jan. 5th that one Seventeenth-Baptist Endeavor Society of Illinois was represented in the recent State Convention at Decatur. Our Farina Society was represented in the person of Miss Ina Burdick, who gave us a full and interesting report of that Convention. She says that there was a delegate from West Hallock also.

South Dakota.

SMITH.—Christmas was duly observed at the Pleasant Grove Sabbath-school. Hans, the Dutch minister, went among the children and sang a song to the little folk of our new house. A grand entertainment was held in the Recorder of Jan. 5th that one Seventeenth-Baptist Endeavor Society of Illinois was represented in the recent State Convention at Decatur. Our Farina Society was represented in the person of Miss Ina Burdick, who gave us a full and interesting report of that Convention. She says that there was a delegate from West Hallock also.

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FROM L. C. RANDOLPH.

(Continued from page 41.)

riotism, which go to make a great national executive. In the sixteen years during which he has been president he has brought the country from the wilderness to the development of absolute tranquility, established its foreign credit upon a sound basis, provided vast internal improvements, and proved himself so able and patriotic an executive as to compel alikes the admiration of friends and opponents. In his references to his democratic simplicity of life and his habits of hard work. Although his family are the recipients of many costly gifts, he is said never to allow them to be used by himself or the members of his family, thus avoiding all obligations. Devoted to his country, he often neglects his own private interests and comfort in seeking the good of his fellow citizens.

The reasonableness of Mr. Allen's article, the authority of his own name, the high standing of the Review of Reviews, and the quotations from leading journals, together with the anonymous character of the dispatches which the article discards, combine strongly to prove that these dispatches were written by "a skulking enemy of Mexico and her government. It was our pleasure to connect our brother with the display of the publications of the Society at the Columbian Exhibition.

By vote of the Board A. H. Lewis was requested to represent the Society at Washington House, and H. A. Potter was appointed to hear arguments for and against the opening of the Columbian Exhibition on Sunday. The Treasurer reported cash on hand $1912.75, being the $410.35.

Resolutions.

Passed by the Young People's Society of Christian Endeavor, in Farina, Del., February 1893.

WHEREAS, Our all-wise benevolent Father, having called from earth our companion and Endeavor friend, George M. Peters, therefore Resolved, That in her death we lose from our midst a constant, earnest Christian, a faithful and competent worker, whose influence on the character of our members we freely submit to the Master's will, and put money into beneficent institutions.

CHAS. F. MAXSON, HATTIE WELZ, MARY RANKIN, IRVING BURDICK, MYRTIE CHESLEY.

WHAT A FARMER DID.

He was Samuel Laird and he lived five miles from Lexington, Kentucky. He said to his pastor, Dr. Robert J. Beeckenridge, "Tell me what to do with my money; I have more than I need." The wise minister advised him to put money into institutions that should share and bear fruit forever. He gave $10,000 for the foundation of Danville Theological Seminary and $12,000 for Oberlin College at Danville. Now a hundred men in that country, largely farmers, are graduates of the college, making a society of remarkable intelligence, themselves more or less of the work of the Kingdom than often happens; while the Seminary has given multitudes of young men to the ministry and still is sending them out into the harvest fields. Toward the close of his life Mr. Laird said: "I came into this country with nothing but a little richer than any of my neighbors, while I have given away more than any of them is worth."" We are not the only men who have wisely put money into beneficent institutions.

Church of Home and Abroad.

THE SABBATH RECORDER.
### Popular Science

**ORDINARY grizzly horse raising water at frequent intervals in the daytime and across the connection with food at the table, if food is eaten at all, has been found remarkably efficacious in banishing the distressing cough that usually accompanies all the other symptoms of the grip have gone. It can do no harm to try it, at all events.**

**THE LONGEST RAILROAD.**—The construction of the world's longest railroad is progressing rapidly along the river, and we congratulate the operators on the success of this enterprise. The western extremity of the road is the mining town of Misak, on the eastern side of the Ural range, and its eastern end will be in the Sea of Japan, making a total length of 4,785 miles.

**To Purify Water.**—For household use on a small scale water can be easily clarified and purified by placing a layer of cotton cotton, two or three inches deep, and a small box enclosing a sensitive ebonite vibrator with carbon to force the water into the cotton, and allowing it to drip through into a clean vessel placed ready to receive the water. The alum solution is conveniently made by dissolving half an ounce of alum in a quart of water, and of this solution a small teaspoonful should be added to each gallon of water to be filtered. Alum is now used in a number of filtering and purifying systems, which have been brought to perfection by the public by their inventors or the companies controlling them.

**The Convertibility of Speed and Power.**—Starting from the most sonorous means of locomotion, the power from motor to machine—common leather belt—Sir R. Ball remarks that a light, fast running cotton rope running over a wheel of the same diameter and speed as the belt, forms a very serviceable substitute for the traction engine. A belt of this kind, and of similar materials, furnishes the necessary traction power for the large and heavy engines used in the mines and factories of the world.

**How to Choose Oranges.**—The expert orange buyer does not select the smooth, clean-skinned fruit invariably, but can be had by a very minute examination. The black, or 'cancer' skin, is not an objectionable feature, as it is the dust of the fruit, and it is a simple matter to wash it away.

**The New Coast Signal.**—The hydrophone of Capt. MacEvoy consists of two parts. One is a kind of miniature diving-bell of iron, in the top of which is a copper box enclosing a sensitive ebonite vibrator with carbon attachments. The instrument is used by the experts in the capture of sharks at a depth of five to fifteen fathoms. Electrical connections are made by wires with a land station from two to five miles away. At the station, a so-called time-motion, which is a small galvanometer, indicates every movement of the submerged vibrator, and may be so arranged that when the vibrations are strong enough, the great bells ring, or a gun fired. The propeller-pulsations of a torpedo boat give both visible and audible signals when the vessel is a mile from the shore, on the beach, or a few feet below the water at a distance of a hundred feet from it. It is proposed to establish hydrophones at suitable places along coasts, not only for warning against hostile vessels in time of war, but as a means for transmitting automatic signals to be given vessels approaching too near dangerous headlands in a fog. In the recent satisfaction tests of the hydrophone by the Signal Service, the department, the vibrating apparatus, weighing about 340 pounds, was sunk in seven fathoms of water 300 yards from shore.

### Education

**NARLY all the capable lawyers, physicians, teachers, and ministers, among the Negroes of the South, were educated in the Christian schools.**

**The United States has 210,000 public schools, taught by 354,000 teachers, and attended by 12,500,000 pupils, and costing annually $119,000,000.**

**It is announced that President Harrison has been secured as lecturer of the Stanford University at Palo Alto, Cal. President Davis has accepted the University at B. W. MacGibbon died at his home in Bavaria. By the conditions of his will his wife had the use of the estate during her life, and at her death one-half of the property went to the heirs and the other half to the semi-party.**

**By the death of Mrs. Jane C. Gammon, the Methodist seminary at Atlanta, Georgia, becomes the possessor of nearly $700,000. Mrs. Gammon left a large estate worth, it is said, over $1,500,000. In July, 1861, Mrs. Gammon died at his home in Bavaria. By the conditions of his will his wife had the use of the estate during her life, and at her death one-half of the property went to the heirs and the other half to the semi-party.**

**Miss Mary E. Garrett, daughter of the late John W. Garrett, President of the Baltimore & Ohio Road, has given $25,000 to found a new building at the University in the city.**

**SPECIAL ANNOUNCEMENT.**—We have made arrangements with a number of high grade publishers whereby we can offer them in conjunction with our theologies at a very low price. Any new subscribers, or any who are already on our list who will pay all arrears on their subscriptions, and one year in advance, can avail themselves of this arrangement.

**THE NEW YORK Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-room, on the 4th floor, near the elevator, T. M. C. A. From 3 to 4 P.M. On 23rd St.; entrance on 23rd St. Meeting for Bible study at 10:30 A.M., followed by the regular preaching service. Stranger 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.**

**THE AMERICAN SABBATH TRACT SOCIETY, Tract Depot, Book Exchange, and Editorial Rooms of Sabbath books a specialty. We can furnish single books at retail prices, post paid. Write for further information. Address, Room 100, Bible House, New York City.**

**THE SEVENTH-DAY Baptists in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 State-street, Baptist House, New York City, 8 P.M., followed by preaching or praise service at 9 o'clock. All strangers are welcome and (should be invited to come and attend the service. Pastor's address, Rev. T. B. Whitworth, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment must be desired. Address, 8th St. Envelope.**

**THE SEVENTH-DAY Baptists of Horaceville, N. Y., hold regular services in the lecture room of the Methodist Church Building, corner of Clark and Washington Streets at 10.00 P. M. Sabbath-school following the service. The Missionary Baptist Committee at 144 P. M. at Col. Clark's Pacific Garden Mission. Stranger are always welcomed, and brethren from a distance are cordially invited to meet with us. Pastor's addresses on Sabbath: 394 So. Wood St., and F. E. Peterson, 465 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. Stranger are always welcomed, and especially to Sabbath keepers remaining in the city over the Sabbath.**

J. T. Davis, Pastor.

**ALFRED CERWY, N. Y.**

**COUNCIL REPORTS.—Copies of the minutes and reports of the Council of the Seventh-day Baptist Bookroom, Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postpaid free, by sending 75 cts. to this office. They are for sale at 50 cts. by others. See the July number of Young People, $2. Our library is complete without it. A copy should be in every home. Address John F. Mosher, A.G., Alfred Centre, New York.**

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New York City, 1868.

T. BOEHM.

Notary Public, and Conveyancer.

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