The Sabbath Reader.

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GEMS IN SONG.
The portal shut, invisible on earth.
As by model, or by shading pencil drawn.
The steps were such as whereto Jacob saw
Angels ascending and descending, bands.
Of guardian bright, when from the flax cried
To Ya-a-a-a-nd, and the angel spoke.
Dreaming by night under the open sky,
And waking, cried, 'I am the Prince of peace.'
Each star mysteriously was meant, nor stood
There always to be sometimes Visable.
And underneath a bright sea flowed
Of Jasper, or of liquid pearl, whereon
Whose eye came from earth, sailing arrived,
Wafted by angels, or flew o'er the lake
Kept in a chariot drawn by fiery steeds.
The stairs were then let down, whether to dare
The field by easy ascent, or aggravate
His said exclusion from the doors of bliss.

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

Yet in this perfect land all things obey
the best of God.
Before him power divine his way prepared;
At his command the uprooted hills retired
His bright, his light, bent down his eye,
His own works and their works at once to view;
Milton's Universe has a fundamental division
into Chaos and the Empyrean, the latter being the
heaven of heavens, formed of that elemental
substance which the Greeks called the first
principle. Milton's "world" includes
including the earth as a fixed center and about
the earth the ten spheres of the Ptolemaic
system is suspended from the Empyrean. Thus
the last-named element forms the most
substantial part of the Universe.

Milton's Heaven, then, is in the Empyrean,
though not comprehending this region.
Furthermore, Heaven is so situated as to command
a view of Chaos and of the World (including earth).
It is conceived as surrounding a vast
citadel, and surrounded by a mighty rampart.
We get the idea of an impregnable fortress.
We are also reminded that Milton pictures Hell
as completely barred against the escape of evil
beings, as Heaven is absolutely shut against
them. The place of anguish is nine times
imured around and made secure by lock and bar
and labyrinthine ways, the places of concern-
ning the abode of the blest. Glimpses of its
thought about heaven steal in and out of its eye,
not defining but hinting at the celestial
beauty, the celestial joy.

No sooner had the Almighty ceased, but all
The multitude of angels, with a shout
Towards either throne they bow, and to the ground
Their arms away they threw, and to the hills
Now had the Almighty Father from above,
With frontispiece of diamond and
to command a heaven
with frontispiece of diamond and gold;
its celestial
and the Empyrean, the latter being
and the Ptolemaic, its Variety.

No voice exempt, no voice but well could join
With these, that make Heaven's harmonies carried
Heaven itself is the prototype
of heaven.

To Heaven removed, where

The weakest of them all.
And long he wandered, till a show
Of bright light turned his way toward him;
As he held his way till
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into Chaos and the Empyrean, the latter being the
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The special position taken by the Eduth, to which reference is made in the foregoing, is the conviction that Jesus is the Messiah of Israel: hence the need to seek an understanding of the whole history of its people, their past, present, and future. By means of this conviction it seems to impress and form sound all their religious and national intuitions. This is the Truth, to which, as is hereinafter seen, the Witness Eden contributes.

"Accordingly, it is the aim of the Eduth to preach the gospel. I follow the command of my King and Messiah: Go and teach, Go and preach! There is not a number of the paper in which the Eduth found the preaching of the gospel, now in a direct and open way, and again indirectly. And now arises the question how this is to be reconciled with the Jewish national position spoken of in the foregoing. Is it not a contradiction in admixto to be enrolled as a member of the people, and yet to stand up for Jesus? Are not the Jewish and Christian convictions contradictory one to the other? On the Jewish side is the deeply rooted opinion, begotten of prejudice, that every one who believes on Jesus is thereby at once a Messianic nation, that the Christian side views Judaism is too corrupt a vessel to receive within itself the content of Christianity. When the Eduth turns toward the Jews, it has to deal first of all and chiefly with the former prejudice. It affirms again and again: We Jews and Christians are a united body, a vessel to receive within itself the content of Christianity. When the Eduth turns toward the Jews, it has to deal first of all and chiefly with the former prejudice. It affirms again and again: We Jews and Christians are a united body, a vessel to receive within itself the content of Christianity.

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

Vol. I., p. 84, we read that 'there are many who say to their people, "You are not my people," and the Eduth, with the heart, to a Jew whom the people had been to the pit, and in which they were digging, glorifying in the name of Israel, they strike hands rather with strangers. These are the little foxes, the spoilers of our vineyards, who bring the faith of Jesus to shame.' Through the conduct and bearing of these proselytes the name of Jewish Christian has become loathsome everywhere, especially in Israel, and there is arisen a perverse prejudice against them all.

On this occasion, if the writer is asked himself: Why has this Jewess come out to mock us? A Jewess she surely is, that one can well see. She speaks the Hebrew language; and yet her creed is the creed of the enemies of Shem and Eber. So thought I to myself, and threw the Eduth to one side as a needless, useless thing. But gradually my anger abated; I began to read, and I read all the numbers to my hand, from the beginning to the end. My murmuring is now over, but I am filled with curiosity. Why do you waste your time on trifling things? Why do you travel in vain and bring forth wind? Who will hear you? I have seen here one person who has united with you, but how much besides will understand you. Regard it with prejudice, and the Jewish Christians, in whose name it speaks, have not yet reached its position. Hence it makes upon the unbiased Jewish reader the impression of occupying a double position, as, for example, we see from the foregoing. Vol. III. He is the same friend to you, editors, that at first I was very ill-disposed towards you. For I asked myself: Why has this Jewess come out to mock us? A Jewess she surely is, that one can well see. She speaks the Hebrew language; and yet her creed is the creed of the enemies of Shem and Eber. So thought I to myself, and threw the Eduth to one side as a needless, useless thing. But gradually my anger abated; I began to read, and I read all the numbers to my hand, from the beginning to the end. My murmuring is now over, but I am filled with curiosity. Why do you waste your time on trifling things? Why do you travel in vain and bring forth wind? Who will hear you? I have seen here one person who has united with you, but how much besides will understand you.

The answer of the Eduth we conclude from the discussion with a rabbi, who, among other things, asks the question, 'Whom are you expecting to teach?' 'I am a son of Israel,' replies the writer in the Eduth, 'and my adherents are sons of Israel, of the seed of Abraham, Isaac, and Jacob. As thought and opinion, as point of view, and as point of view of love for the Saviour and love for the Jewish nation, we do not despise; for God has not yet cast off his people—far from it—and there are yet 7,000 who have not bowed the knee to falsehood for truth, but who seek the truth according to the Torah. Toward these our eyes look, in these hopes we end, in these hopes we may become one flock, and one Shepherd will lead us. Therefore our work is not in vain.'

The less we are able to estimate the value of the Eduth by the results which it has reached in the Jewish camp, the more sure we are that there is an examination of its views. We shall try to treat this in what follows in three regards; first, the thought of the Eduth about the Law and the Messiah; then, its Jewish-Christian position; and lastly, its conception of the preaching of the gospel to the nations, are the main subjects of our work. (To be continued.)

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

Charles Reid's last audible words were: "I have no hope but in God. God only can create, and God only can re-create."
The event to which the Chicago Church has for several weeks been looking forward, viz., the ordination of Bro. L. C. Randolph to the work of the gospel ministry, was conducted under the auspices of the Christian and Missionary Alliance, of which Bro. Randolph is a member. The delegates in attendance were as follows: Mrs. Fitch, the Rev. C. A. Burdick; South­ampton, the Rev. Stephen Burdick; Milton, the Rev. E. M. Dunn, Prof. Albert Whitford, the Rev. O. U. Whitford, Prof. Edwin Shaw, W. D. Burdick; Milton Junction, the Rev. Geo. W.Boyd; Chicago, E. B. Bumstead, Dr. Ingra, the Rev. Nathen Wardner; Chicago, F. E. Peterson, Prof. C. E. Crandall, Geo. Shaw, Ira. J. Ordway, D. B. Coon, T. J. VanHorn. Dr. Hubert, Dean of the Divinity School of the University of Chicago, with a number of. Bro. Randolph’s classmates, were also present, by a unani­mous vote of the council were invited to sit as honorary members of the body during the ex­amination.

At 10 o’clock, Bro. F. E. Peterson called the meeting to order, and on motion of the Rev. E. M. Dunn, the Rev. C. A. Burdick, and Dr. Hubert was elected to preside over the council and conduct the ex­amination.

Bro. Randolph was then called forward and asked to relate his Christian experience and call to the gospel ministry, which he did in a way satisfactory to us all. Then followed the state­ment of his doctrinal views of (1) the being and attributes of God, (2) the person and work of Christ, (3) the doctrine of man, (4) the doc­trine of baptism, (5) the doctrine of the com­munion, (6) the Sabbath, (7) the inspiration of the Scriptures, (8) the name and the absence of a dogmatic spirit were noticeable characteristics in the statement of these views.

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

1. Praise God from whom all blessings flow.
2. Invitation, O. U. Whitford.
4. Reading of Scripture, E. M. Dunn.
5. Prayer, N. Wachner.
7. Sermon, E. M. Dunn.
8. Singing, Student Evangelists.
10. Consecrating prayer for the deacons, O. W. Hillis.
11. Singing, Student Evangelists.
12. Hand of welcome and charge to the candidates, C. A. Burdick.
13. Charge to the church, N. Wardner.

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

T. J. VanHorn, Sec. of Council.
SABBATH REFORM.

SYNOPSIS


Mr. Chairman and Honorable Members of the Committee:

I appear in behalf of the Seventh-day Baptists of the State of Pennsylvania, and in behalf of religious liberty, for all men. I am free to repudiate the repudiation of the Sunday law of 1794. In doing this, I do not ask for the removal of any restriction against anything that is of itself vicious or immoral, or which endangers the Commonwealth of Pennsylvania. On the contrary, I plead for more strict and efficient laws against liquor-selling, intemperance, gambling, social immorality in both men and women, and all similar evils on Sundays and all other days. I appeal to more than two hundred years of history to show that Seventh-day Baptists in Pennsylvania and elsewhere have been among the foremost in all such reforms, and in all that is best in patriotism, and the support of every high interest in the State and the Nation. Whoever charges us with having been, or now being, in sympathy or collusion with evil or disorder, be convinced that the law which led to the repeal of the Sunday legislation in Pennsylvania, was enacted of the Commonwealth, they therefore pray that so much of the "act for the suppression of vice and immorality," etc., as imposes a penalty on them for working on the first day of the week, may be repealed.

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

All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship, or to support any clergyman, minister, or teacher, in such services, nor shall any penalty whatever be imposed for, or on account of, such worship, or for the non-use thereof. To those who seek to evade this fact say: "The law does not compel men to attend church, nor be religious." This is an evasion. The law forbids "worldly employment or business on the Lord's day." "Worldly" has no meaning; here excepted as opposed to "sacred," this word, as used here, has no meaning except it be a day sacred to the Lord, a day specially set apart for his service, and in the interest of religion, and as contrasted with other days not so devoted. The term "Sabbath," so commonly used in this connection, but with which legislators dare not use in legal enactment lest the law apply to Saturday and not to Sunday—has no meaning except as a day which men should hold sacred to God. The law of 1794 assumes that it is wrong, is irreligious, sinful, to pursue "worldly" affairs on Sunday; the cruel point in the law is that it forbids certain things on Sunday which may be done on any other day without hindrance, because it is not wrong or irreligious to do them on other days. The things prohibited are not wrong per se, but only wrong at a certain speci fied time, the "Lord's day". To say that such a law does not enforce a religious duty, is to deny the plainest facts of history and the clearest meaning of words. And more! no Sunday law has been enacted from the pagan law of Constantine in 321 A. D. to touch the opening of the Commonwealth Expo- sition on Sunday, which did not spring from religious sentiments, and aim at preventing; irreligious actions.

When the friends of Sunday wish to evade this claim of Sabbath, the Sabbath, accordingly is defined as the "Lord's" day. To say that such a law does not enforce a religious duty, is to deny the plainest facts of history and the clearest meaning of words. And more! no Sunday law has been enacted from the pagan law of Constantine in 321 A. D. to touch the opening of the Commonwealth Exposition on Sunday, which did not spring from religious sentiments, and aim at preventing; irreligious actions.

The origin of the present law is connected directly with the Seventh-day Baptists. Before the Revolutionary War there were many Seventh-day Baptists in Philadelphia and the eastern part of Pennsylvania; they were among the most industrious, upright, and patriotic citizens. At the close of that war there was much general immorality and irreligion, arising from the disorders incident to such times, and from the influence of the moral and religious revolution going on in France in 1790. Philadelphia was the national capital. The yellow fever swept over the city that year, leaving a trail of desolation, sorrow and fear. Acquainted, as the men of that time were, to look upon such epidemics as a direct punishment for sin, the public mind was aroused and learned what such things had come to pass. During the war many laws against vice and immorality had fallen into disuse, or had expired by limita tion. The legislature of Pennsylvania convened early in December, 1790, and a committee was appointed to report laws looking toward a better state of things. Religious men of all classes joined in urging this movement, the Seventh-day Baptists, both English and Ger-
ligions became truly scientific only when those of 1794, and that men sin against God who "de­
eesct" his holy day." Whatever the men of 1794 may have thought, every man who has looked into this matter knows that this is not the "sacred day" to be observed by the faithful, but the "seventh day" as the Sabbath. That this means the seventh day of the week is shown by the fact that the Jews who received the law so understood it, and have kept it in unbroken success­
sion to this day; and also the fact that Sunday, "the first day of the week," can be located by its reference to Saturday, the seventh day of the week. There is not a word or hint in the Bible about the transferring of the Sabbath law to Sunday or the "change" of the Sabbath. The modern theory of such change and transfer did not appear in history until the English Reformation, when it was invented as a com­
promise between the English Seventh-day Baptists and that of the Roman Catholics. The "first day of the week" is mentioned but few times in the New Testament. It is never spoken of as sacred, as the Sabbath, or as being in any way worthy of religious regard. Its observance is never connected with Christ's resurrection. The term "Lord's-day" occurs but once in the New Testament, and there is no biblical reference that Sunday was then referred to. There is no definite proof that the term was applied to Sunday until 1700 years after Christ. In the face of such facts it is difficult to understand how men of this day can continue to assume what we can forgive in the men of our hundred years since.

Similar facts appear in the history of Sunday legislation. The earliest law, that of Constan­
tine, 321 A. D., is wholly pagan in form and fact. It mentions the day only as the " vener­
able day of the sun." There is not a trace of Christianity in the law. Sunday legislation did not begin as a part of Christianity. Gradually it combined Christian with pagan elements. The term "Lord's-day" does not appear until 386 A. D., in a law of Galian, Valentinian, and Theodosius; and the term "Sabbath," as applied to Sunday, does not appear in civil law until several hundred years after the death of Constantine. The law of Gratian, Valentian, and the Parian Reconcilia­tion in England, three hundred years ago. The assumption which underlies the law of 1794 ignores these facts. History honestly demands its repeal.

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

(a) It contravenes the fundamental prin­
ciple of religious liberty.

(b) It has always wrought injustice to those who observe the Sabbath—Saturday.

(c) It is unjust toward those who do not be­
lieve in it, for they ought to cease from legisla­tive work on any particular day for religious reasons.

(d) It rests on the false assumption that Sunday is the Sabbath, and that it is sinful to do on that day that may be done on Mon­
day without thought of wrong.

(e) It hinders the cause of genuine Sabbath Reform by teaching men to rely on the civil law in matters which belong only to the Word of God and the decisions of religious con­
science.

(f) It weakens and destroys conscience to­
ward God by putting human authority, resting on false claims, before the divine law.

Permit me also to repeat that, in asking for repeal, I would remove no restriction against the evils which come with Sunday as a day of leisure; evils which Sunday laws help to create by enforcing leisure upon the irreligious. I would inaugurate new and more rigid legisla­tion against saloons, gambling, impurity, riots, and everything of this kind. I plead for a higher conception of Christianity and of Sab­
both than that which they represent, or can be represented into the ideas of the Reformed party; to give ... I ask for a just and helpful application of Christian principles to all; regardless of creed. This is not a question of majorities, but of God-given rights. It is a question of truth and facts, not creeds and traditions. It is a question of the great values of the law of God, held for the purpose of inducing your Honorable body to preserve the law of 1794. These men are not more wicked than men of a century ago. They have learned more of the facts concerning Sun­
day and have come to believe that it is not a Day of Rest, but a Day of Work. The Sunday laws do not declare Sunday work to be a sin. They do not fear that God will forgive lightning to suite them if they do advertise in Sunday papers. This is the deeper meaning of the growing disregard for Sunday among Christian believers. It is the new light of Christianity, not Christ-like to denounce them as "hypocrites" and "greedy sinners," for rejecting the false claims of Sunday.

NEW DEVELOPMENTS IN THE HISTORY OF REL­
IGION, AND OF THE SABBATH QUESTION.

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

"In the first part of the century, under the influence of speculative philosophy, the "Phil­osophy of Religions" literally stifled the "His­
try of Religions." Men constructed religious history by successive logical deductions; they described its evolution before they had made the experiment. The history that they had made demonstrated what it ought to be, they believed they themselves free from the labor of discover­ing what it was in reality. The history of re­
two factors had changed places; when the his­
toric method triumphed over a priori specula­tions even the most profound, and put to the front this principle which is so evident to us, we must first of all discover and see serious manner the facts, the reality, of religious history, and then only should we attempt to dis­
cover new causes for it."

For more than a decade of years the Sabbath Outlook has been trying to induce men to form their opinions, and guide their actions relative to the Sabbath by the facts, biblical and histori­
ical, concerning the Sabbath and the Sunday. To many men now say: "Sunday is here; how it is I do not care; but I do have a good foundation, but if I do not know that I can be content." But facts will not die though men seek to bury them. The element of ever­
lasting resurrection is in every fact, every truth. They cannot be forever pushed aside and ignored.
MISSIONS.

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

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

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

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

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

From 1851 to 1891 the Protestant communicants in India increased from 14,661 to 182,722. During nine years—1881 to 1889—the gain was 69,397. The number of pupils in mission schools in 1890 was 279,730; a gain in nine years of 92,061.

It is said that the cost of firing one of the large canons at the experimental station would support a missionary family in some foreign land two years. Let there be speedy effort to make fresh against the waste of money in sending out heralds of the gospel of peace.

The London Missionary Society has been instrumental in the conversion of more than 30,000 of the less than 50,000 inhabitants of the Samoan Islands. This is of much greater importance than the opposition of England and the United States to the efforts of Germany to establish a colonial jurisdiction over them.

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

There are 385 medical missionaries in the world—285 men, 74 women. They represent 56 societies, and 342 are from the United States and Great Britain, 173 from the former, 169 from the latter. Of these valuable workers, 195 are in China, 76 in India, 46 in Africa, 18 in Syria, 16 in Japan, 12 in Turkey, while in smaller numbers they are laboring in many other countries.

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

Four years ago the Church Missionary Society, representing the evangelical part of the Church of England, decided to send out all who asked for such work who believed they were qualified, trusting that if God gave the workers he would also supply the necessary means. The Lord has justified their confidence in him. Last year the number of missionaries increased forty-nine, and the treasury reported a balance on hand of £75. This year fifty-four more were added, and the whole number is 736, while the income is about $1,300,000.

An organized effort is being made in India for the revival and world-wide propagation of Buddhism. In Mad-Gya, about 300 miles north-west of Calcutta, where 588 B. C., Gandanu "attained supreme enlightenment," is the seat of the movement. Colonel Oclott is director and chief advisor, and Sir Edwin Arnold an active sympathizer. The zeal of Christians in their missionary work is commended; and the Buddhists of China, Japan, Siam, Cambodian, Burma, Ceylon, and all others, are exorted not to remain supine in this age of religious activity. Does this mean a life and death struggle with Christianity? May the Church prove worthy of its high calling as the defender of the faith of the gospel.

DIFFICULTIES IN HOME MISSIONARY WORK.

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

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

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

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

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

A large number of them come West to make money, and, therefore, are not interested in church matters. There is a prominent member of a church in Ohio, when approached by a missionary on the subject of organizing a church, said: "I didn't come West to build churches. I came to make some money, and go back to my church at home. I can't do anything." And he didn't. This is but one of a large class.

Money is the word. By work, by speculation, too often by gambling; sometimes by fraud and trickery, but money makes it. Those who have strong confidence in human character would be humiliated to see those who stood well in the estimation of their countrymen, losing all their principles of religion, and often of honesty, to gain money.

By many of these people a preacher is looked upon as a parasite, feeding upon the production of others, and himself not a producer, a useless member of the community. They cannot conceive of any value that makes it needful to be careful about exposure. The object of the law is to get Church at home, to be "faithful and true." The object of the law is to get Church at home, to be "faithful and true." They are bound to keep home. They are bound to get Church at home. They are bound to get Church at home. They are bound to get Church at home. They are bound to get Church at home. They are bound to get Church at home.

Another great difficulty lies in the transient nature of the population. A large number of persons go habitually from place to place. They are not settled. Some are disappointed, and expect to find church; others are interested, but there is no church. Others are disgusted with the West, and soon return home. Some others, not finding comfortable churches and good singing, and the best talent in the pulpits, declare "it is not like church" to them, so they go but once or twice, and then stay at home and meditate upon the wrongs of Western Missionaries. All this is not without its own discomforts in particular, and magnify the privileges they had "back East." Or, more good, the transient nature of the population limits the membership, and gives up all thoughts of church, their souls and heaven. Many have lived isolated, and have not even heard of the churches. Some have got above the need of churches. The preacher approaches one of these and speaks kindly to him, with all sympathy; but he is not interested. He is most likely met with the question, "Say, pard, what do you take me for? I don't want none of your soft talk. You better take a pick and go home, and go about your business." The preacher, in Western parlance, is a "p profesional," or "the chap who makes the collection and funerals." With these people it is slow work. It is true the gospel winds after awhile, but not until the missionary has won the heart, with the spirit of trade and heartless jokes, and almost feeling that he is the "superficial man," has worn out the best part of his life. Sometimes the missionary dies on his field, and then the hearts are softened toward him, but his memory quickly fades from minds that are wild with some new ferment every day.

Another hindrance is the "roughs." Those who fled from justice and came to this new land to escape punishment for crimes committed in other places. Such often become leaders, on account of their supererogation of spirit in the country, but they never lead toward religion. Many people are afraid to abandon the leadership of these men, and accept a second place, with which they would be exposed from the surroundings and the men themselves. It is thought best to "keep in" with these men, if possible.

Perhaps there is not in the West? Yes, many of them, but these are not often in condition to aid in religious work. People are always poor who are people here, from the very nature of things. They cannot help financially. They are bound to "keep the lid on," so they cannot help very much in the endurance of sedentary at home. Supplies are often short, prices high, money scarce, houses small, conditions uncertain. Every member of the family must do all possible for self-support and to help the others. Not much room or time for religious matters. "A man must live," is the excuse for the formation of religious parties, and is considered a sufficient reason for many doubtful expedients, not to put it stronger. "Necessity becomes the mother of all its little children." Many come here sick. Their object is to get well. They must not do anything to frustrate themselves of their health. A man must live, so makes it needful to be careful about exposure. They can not attend church when the weather is warm, nor the thin air, nor the wind blows. They must not expose themselves to the chilly evening air. The preacher can not ask them to do so; it would be unreasonable.

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

There is more to be said, but not now. Are there no encouraging features of the case, but this? The case is not so gloomy as it might appear, and is many things to encourage, many things to brighten the life of the missionary, but they are not equal to the unfavorable influences. The missionary's life is harder, but the glory "doth not yet appear." It is in the future. But it will come. "Moment is the name of the sage, who is the child, we know, of the new' world."

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

Receipts in January, 1900.

First Church, Washington, D. C. 8 20
Mrs. Phillip, Greenfield, Mass. 3 4
A. S. H. Johnson, Denver, Colo. 2 15
The Rev. T. H. W. Spofford, New York 3 10
Young People of Milton Junction, W. Va., First quarter 3 10
China Woman, New York 3
Ottisville Church 3
Rev. J. T. Corbin, New York 2 10
Mrs. C. U. Lawrence 2
R. Y. Year 1 9
Mrs. J. A. Milliken, Daugherty, I. T. 1
Plainfield Church 1
Delaware Church (for Tract Society). 1
A. L. W. Hillman, Yorke, N. Y. 1
E. P. O. Dallapug, N. Y. (includes J. L. I.) 1
First Church, Angola, Ind. 1
Interest on Real Estate mortgages 1
J. T. L. 1
J. W. B. 1
J. A. Milliken, Daugherty, I. T. 1
Washington Church 1
New York First Genesee Church 1
Mrs. A. P. R. Deane, Canton, A. 1
Western Church 1
Sicklerville Church 1
B. H. C. 1
For Tract Society 1
Balance cash on hand Dec. 31st 1

Receipts per week.

H. B. K. 4 00
Delivered National Standard Bank, Permanent bond 4 00
Morton's, 3rd Ave., N. Y. 4 00
Received by Treasurer of Woman's Board 4 00
Betts, New York, N. Y. 4 00
Delivered National Standard Bank, Permanent bond 4 00
Received by Treasurer of Woman's Board 4 00
K. W. 4 00
Received by Treasurer of Woman's Board 4 00
Mrs. N. Smith 3 60
Collection at Bay, R. D. 3 60
Collection at Big Spring, R. D. 3 60
E. C. P. 3 60
W. W. Chester, Boston, Ill. 3 60
Mrs. L. F. P. 3 60
Collection at Jackson City, Ohio 3 12
Collection at Williamston, R. D. 3 12
Collection at Eganville, Ont., for Bible 3 12
Mrs. W. L. Segar, Toronto 3 12
Z. S. R. 3 12
Received by Treasurer of Woman's Board 3 12
Minoah Mission, China 3 10
China Mission 3 10
G. A. T. 3 10
China Mission, New York 3 10
Holland Mission 3 10
Lamphier, Missouri 3 10
Mrs. John Brown, Westfield, N. Y. 1 50
Methodist Female College, Columbus, Ohio 1 50
Mrs. E. F. Huffman, Ellicotville, N. Y. 1 50
Rutte F. F. C. B. 1 50
A friend, Westfield, N. Y. 1
J. A. Holland, Davenport, I. T. 1
B. H. C. 1
S. A. P. 1
Received by loan 1 50
Balance cash on hand Dec. 31st 1 49

Parishes in January.

R. R. R. & A. L. C. E. Press, Toronto, Ont. 5 00
Whitney, B. L., Jan. 21, 1890.
Balance, cash, Jan. 31st 1 02

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

WOMAN'S WORK.

FIRST ALFRED LADIES' EVANGELICAL SOCIETY.

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

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

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

RELATION OF CHRISTIAN MISSIONS TO THE CHINESE GOVERNMENT.

BY THE REV. TIMOTHY RICHARD.

(Coiled from last week.)

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

1. Independence. All missionaries are chosen in their own countries and have none to answer to but the able and good men and have taken a solemn vow to do their best for China. But when they come to China the officials and leading men throughout the Empire treat them as bad men to be carefully avoided, therefore there is no authority or that seems to them to neglect care of the people, or that seems to them to neglect educational interests. If we could secure the hearty co-operation of influential men in the nation, our services in China would be multiplied many times in educational lines and in missional reforms which we cannot now attempt.

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

5. Inclined Denial of the Outrageous Chinese Circumcision. We say nothing in this point excepting that we do not fear the strictest inquiry into the matter.

III. Suggestions for Practical Measures.

1. That while sacrificing no truth of Christianity, our attitude must be less foreign and now address ourselves to the Chinese government to adapt Chinese teaching to Chinese needs.

2. That the Conference should again prepare text-books for Christian instruction, on history, Christian philosophy, on the benefits of Christianity to the state, and to all classes of society, and proving their superiority to the ancient heathenism. Our task is to adapt Christian teaching to Chinese needs.

3. That the Conference should appoint a committee to lay the missionary question before the like authorities in China; to thank the Chinese government for its protection in the past, and to ask for a full inquiry into the grave charges made in the public documents now; if true we ask for due punishment; if false, we ask that the Chinese government will attend to justice and give us better facilities for doing China work and than is possible for us now. In this way we hope not only the futility of future troubles, but also, by the blessing of God, to help China to see the dangers which beset her, of which she is now actually unconscious, and also to help her reap the full benefits of Christianity and Chinese civilization enjoyed by other countries.
posing the Executive Board of the Tract Society, and encouraged by many opinions volunteered by friends outside of the Board, we have hopefully accepted the situation.

While this appointment comes to us entirely unexpected, it is a good work, this opportunity to pass without recording our appreciation of the honor conferred, and the confidence expressed, by our brethren upon whom the duty of filling this vacancy devolved.

Twelve years of intimate acquaintance with the brethren, from whom the people have chosen to manage these sacred interests, give great hope for the future success of these special lines of God's work committed to our care.

Trusting in the faithful, patient, and loyal cooperation of all our people, we shall hope that the Recorder, and other allied interests, will continue to be worthy of confidence and support.

The former Editor, our personal friend and co-laborer for more than a quarter of a century, has given ten of the best years of his life to this work, in the interest of devoting his entire energies to the best interests of our causes; and while he steps into another field to continue the work of educating and training our young men for useful Christian labor, we desire to emulate the same sweet spirit of patience, Christian courtesy, and conscientious devotion to denominational and general evangelical work.

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

The Recorder is not a newspaper, in the sense of our daily and weekly seculars; still, since many families depend upon it for general news, there will continue to be condensed statements of current events. In short, we would have it as true of this journal as Alcott, speaking of some fancied error, as the surgeon probes the wound, or uses his scalpel in the tender, quivering flesh. This is the investigation of the sceptic, the man who seeks to find what his inclination, his prejudice pictures. Such is not the genuine searching of the Scriptures which is to be commended, and which is defined by devout Christian writers as true biblical criticism, or honest, critical Bible study.

Those who enter upon the study of the Bible in this spirit and devoutly pray for divine light and guidance, will not catch up in the unsafe current of unbelieving reports, but the student, when he is defined by devout Christians as true biblical criticism, or honest, critical Bible study.

The Bible, tested in the crucible of honest inquiry and heart experience, is the sure bridge that spans every chasm in human life. The testimony of this kind of study is uniform, that all who have fully trusted in its light have not walked in darkness, but have walked in the Light of life. And this inner consciousness, this glorious experience, is of more value in settling the question of the claims of the Bible to be the true word of God, than all other forms of critical study. Where the Bible is thus known, death loses its sting, and the grave its victory. This experience is better evidence, to the great majority of believers, than can be found in any merely critical study of the Word. This evidence is withheld from many, and the two classes are graphically pictured in the brief prayer of our Saviour as given in Matthew: "I thank thee, O Father, Lord of heaven and earth, that thou hiddest these things from the wise and prudent, and revealed them unto babes."

As we go to press with this issue, the sad news reaches us that our brother, Rev. James Summerbell, has passed away in death, after an illness of nearly two months.
positions. Judge Howel E. Jackson, of Tennessee, is admitted by all parties to be one of the ablest jurists in the United States; and his appointment to the Supreme Court receives general recognition, though from some sources the President's course is severely criticized, from a partisan stand-point, Judge Jackson being a life-long Democrat, and, in the Rebellion, a supporter of the Confederacy.

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

As quoted in our columns last week, under the Temperance Department, the "National Temperance Society seems inclined not to enter the grounds to exhibit its publications at the Fair. It seems inclined not to enter the Fair. A snatch from their grasp and start the movement which brought it about was a religious movement. Congress has stepped in to settle a religious dispute.

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

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

A LETTER OF THANKS.

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

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

J. H. H. 

Fayetteville, N. C., Jan. 5, 1893.

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

[Vol. XLIX. No. 8.

THE INSPIRATION OF NOBLE LIVES.

A. C. WHITFORD.

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

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

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

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

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

What a glorious example, an ever-present living teacher is, a truly noble life! What a rock of defense against the continued warning of the material upon our faith in immortality! Let us study the lives and characters of the truly noble and good, and let the inspiration to strive to attain our ideal standard of excellence.

Character is of slow and steady growth, but the revelations of truth that inspire character are sudden.—Moody.
COSTLY BUILDINGS.

Mr. Vanderbuilt is erecting a residence at Baltimore, North Carolina, to cost, when finished, $2,000,000. The foundation was completed this fall, which alone cost $1,000,000 and three years of labor.

Here is a lesson for Endeavorers. We are each erecting a building which will take our whole life to erect. The foundation is laid for us, and far more costly than is Vanderbuilt’s foundation. Our foundation is the Lord Jesus, the richest gift of heaven, the only begotten Son. The superstructure is to be infinitely more valuable than Mr. Vanderbuilt’s palace, according to the three wishes he expressed in that meeting. While a renewed spirit is preserved the house is made bright and happy, keeping them busy about something. When the older ones compose the entire number present, the programme is changed, and texts are composed, and sometimes some Bible character is described, withholding the name, letting the children guess it, the one guessing it first being permitted to go on with the story. There is always a short time given for sentence prayer, and some of the timid ones only know to say, “I have nothing to say.” But in the Divine school the Lord teaches by his Holy Spirit, and the different children, and sometimes even in the same family, may all be guilty of Sabbath-breaking.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FIRST QUARTER.

LESSON X.—KEEPING THE SABBATH.

For Sabbath-day, March 4, 1893.


GOLDEN TEXT.—“Remember the Sabbath day to keep it holy.”

The seventh day is the Sabbath of the Lord thy God.—Ex. 20: 11.

INTRODUCTION.—Nehemiah continued governor of Jerusalem for 78 years. For some reason not known he returned to the Persian court. While absent, and Ezra no doubt had passed away, the “stiff-necked” people again fell into sin and neglect, married heathen wives, and forgot the Sabbath, the holy day of the seventh day. One cause, no doubt, of the laxity of life and public profanity of the Sabbath was a cessation of the temple service. The people turned their backs upon the Lord and the Sabbath, allowing it to pass unobserved and unmerged as the Lord had commanded. In this state of affairs in Jerusalem let in a flood of evil, increased laylessness, and thus crime increased.

EXPLANATORY NOTES.—v. 15, “In those days.” Upon his return, and while correcting other evils. “In Judah.” The country where there were vineyards and wine presses. “Feasting wine presses.” Men standing in large vats pressed the juice out of grapes with their feet. “On the Sabbath.” Of the fourth commandment, the Sabbath which Jesus said was made for man. God-made, not pope, priest or church-made. Ex. 20: 8-11. “Bringing in ore.” “Bring in their harvest home into the city, to thresh it.” To separate in the latter place. “A feast.” The commandment forbids the working of the cattle on the Sabbath. “Wine.” If intoxicating, would be no example for us, but sweet wine was used as a common diet with the fruits. “All manner of burdens.” No excuse for it, though some people think Sabbath work is so much clear gain, it is truly a loss physically, and morally and financially, in the end. But very few Sabbath breakers really prosper in the things of this world. “The Sabbath day.” It was never a slacking-code, a mere servitude. “The Sabbath was made for man.” The Lord Lord and the Sabbath the sign of God’s love and mercy. “Restoration of the Sabbath.”

LESSON XIX.—SABBATH-SCHOOL DEBATE.

The Sabbath School in all of its branches, is the school of the future. If the Sabbath is observed, there is no Sabbath-breaking in the family. The Thursday or Friday school is one of the best religious life exists, the willingness to bear the burdens in building the Sabbath structure of character, of a never dying soul, to stand forever. After he has crumbled away, character will still stand.

The Lord, the Master-builder, has laid down a plan for us to follow, in a book on architecture; we call it the Bible. He sends us materials every day; we call them opportunities. Power to choose is one of our helpers. Conscience is another. With such an expensive foundation already laid; with so kind and wise a Master-builder; with such an explicit book of plans; with the sure other angels, how can we be so able helpers; are we building? Will our life work, and life structure, be accepted of him at last, or will there be written on it, failure? There is so much at stake, let us “Endeavor” to build wisely “for Christ and the church.” We hold our destiny in our own hands. What will it be?

OUR MIRROR.

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

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

A LETTER from the Shiloh Society gives as their reason for not yet deciding upon their pledges for ’89, that they are in the midst of a real revival, and claim that organized efforts would have been held lately. We can afford to wait if there is a spiritual awakening among the young people, for we find that in those societies where the best religious life exists, the willingness to bear the financial burdens is the strongest.

Is a recent letter from the Rev. J. L. Huff­man, that states what vigor encouraging work has been done with the Middle Island Church, eleven young men and women joining the church, Feb. 5th. Others, it is hoped, will follow soon. They are expecting to organize a Y. P. S. C. E. after a little time. Mr. Hoffman is planning to open revival meetings at Salem the 15th of this month, and asks that the young people make this effort the subject of especial prayer, hoping that blessed results will follow.

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

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

made so absorbing that they are encouraged to express themselves on religious themes, and to dwell upon the importance of Sabbath-keeping.

At the meetings, it is always evident that the great interest of the meeting is preserved the house is made bright and happy, keeping them busy about something. When the older ones compose the entire number present, the programme is changed, and texts are composed, and sometimes some Bible character is described, withholding the name, letting the children guess it, the one guessing it first being permitted to go on with the story. There is always a short time given for sentence prayer, and some of the timid ones only know to say, “I have nothing to say.” But in the Divine school the Lord teaches by his Holy Spirit, and the different children, and sometimes even in the same family, may all be guilty of Sabbath-breaking.

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G. W. E.
This day the Son of God observed and he died to magnify and make honorable the law that contains this precious provision. If the apostles observed it, and God has had a people true to it in all ages. Jesus said it was "made for man," i.e., for his spiritual good. How, then, shall we holy it? Why, just as its Author commanded. Surely if we love him and delight ourselves in his ordinances; if we can say with David, "O how love I thy law?" or with Paul, "I delight in the law, even after the inward man," we will have no wish to "think our own thoughts," "find our own pleasure," "speak our own ways," but the rather call it a delight, the best day of all the week, a day for holy communion and fellowship with God. We shall "keep it holy." But can we keep it holy if we are habitually unholy? Can unholy men be more forcibly taught than in the Sabbath to keep it holy if we are habitually unholy? -pic disappointed and out of favor with God and the king. In these days of looseness of opinion and practice, the law is continued in the kingdom times been, yea! more than ever before. The day of promise given, and hence apostles observed it and the recipients of the prayers, and be helped to and Publishing Interests.

TRACT SOCIETY—BOARD MEETING.

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

Twenty members and three visitors were in attendance.

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

The Committee on Editorial of the Sabbath Recorder and Publishing Interests reported progress, and stated that they were not yet ready to make further recommendations. On motion, and after remarks by Geo. H. Babcock, A. H. Lewis, H. V. Dunham, D. E. Titworth, J. D. Spicer, I. D. Titworth, J. A. Hubbard, Stephen Babcock, and L. E. Livermore, and by unanimous vote of the Board, Rev. J. E. Livermore was requested to assume the Editorialship of the Sabbath Recorder.

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

The question of expense in connection with the Editor's probable removal from New Mart has been referred to the Committee on Recorder and Publishing Interests.

In view of the acceptance of the Editorialship of the Sabbath Recorder by Rev. L. E. Livermore, his resignation as Corresponding Secretary of the Tract Board was presented.

Mrs. Bates was found at the church, and the Corresponding Secretary was requested to continue in that office for the present.

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

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

On motion the Corresponding Secretary was requested to notify Secretaries Main that the Society would publish the paper by Mrs. D. 

Humboldt. The winter in this part of the country has been very changeable. It began Dec. 7, 1892, with a blizzard, and there has been little weather that the snow has melted since then. Of course, the cold is of course, the cold is better for the snow will have winter than usual. It seems as if we might have winter and fall up to this date and now quite a gentle fall is coming. The health is very good considering how changeable the weather has been. The thermometer has been only to 15 degrees below zero, and yet we had more winter than usual. It seems as if we might have winter and fall up to this date.

Hogs have been unusually high for a time, ranging to $7.50 per hundred. Corn is very low and almost everything else. Everything seems to be prospering notwithstanding this condition of things.

By general order of revival meetings pervails in Humboldt at present.

U. B. M.

FEBRUARY 12, 1893.

New York.

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

J. CLARK.

FEBRUARY 13, 1893.

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

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

A. L.

WEST VIRGINIA.

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

J. L. H.

FEBRUARY 13, 1893.

Nebaska.
eight peculiar and very grievous plagues, upon those who held them in bondage, so that in the end they were almost driven by their oppressors from the homes they had so long occupied; and such was the haste with which they were urged to depart that they were obliged to take the dough mingled with ashes, because they were not allowed time to bake it into bread. And then what a peculiar deliverance was wrought for them from the pursuing hosts of the Egyptian king, when they came to the shore of that gulf of the Red Sea directly in front of the burned sand and ashes, so that they were engulfed by the waters returning and overwhelming—inevitable. But they had an Omnipotent Deliverer to work for their salvation, and an Omnipotent Power to plan for the overflow of their pursuing foes. And when the people began to be "sore afraid" in view of the complicated circumstances in which they found themselves, the Psalmist said, "I see the salvation of the Lord," which he would show to them that very day. And while they stood trembling on the brink of the impassable depths before them, beheld the waters began to roll up in the form of liquid walls on either hand, and an open, unobstructed path was made through which the people passed to the other side, dry shod, and the pursuing hosts of their pursuers, in their mad attempt to follow, were overwhelmingly engulfed by the waters returning to their former level. This was a peculiar destruction accomplished for the preservation of a peculiar people, and the great event was celebrated by one of the most triumphant and beautiful songs that was ever caroled from human lips. This peculiar people was guided in all their wanderings in a very peculiar manner. What a sublime and glorious sight it must have been to all the people,—that pillar of a cloud by day and of fire by night, the first to lead them the way, the second to give them light; "to go by day and night." "He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." Then the meaning of that subsistence, too, was as peculiar as any other circumstance connected with the history of this peculiar people. But I will let the Psalmist tell it, in the beautiful language of inspiration, "He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers,"—"And rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angel's food: He sent the constitutionality of the act. It also that a the wilderness."—The Chronicle (London).

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

THE SABBATH RECORDER.

February 20, 1893.

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

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

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

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

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

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

The Treasurer presented his second quarterly report, which by vote of the Board was adopted, and reported cash on hand, $318.11. Bills due, $346.92. Bills were ordered paid.

Minutes read and approved.

Arthur L. Titcomb, Rec. Sec.

THE "PECULIAR PEOPLE."

The former number on this subject related to individuals who were completely isolated from each other, because they lived at different periods of time, with long intervals between them. I shall now write of God's "peculiar people," as a nation whom he chose for the purpose of proving himself to himself in the world, with whom he made a covenant to be their God, as long as they would be his willingly obedient people, to whose care and keeping he committed his holy law, as contained in the ten commandments in which he told them in the most explicit language just what they must do, and also just what they must not do. The Lord preserved this people in the land of Egypt for a period of 430 years, keeping them entirely separate from the nation who regarded them as its slaves and from whom they required the most laborsious tasks, and upon whom they laid the most intolerable burdens. They were so peculiar that the king of Egypt assigned them the land among them to be God's holy land, and found them correct. Bills due, $346.92. Bills were ordered paid.

J. T. Hubbard, Treasurer,

in behalf of the American Sabbath Union, in connection with the Peculiar People, in connection with the Preservation of the Land of Egypt, in connection with the Preservation of the Land of Egypt,

December 31, 1893.

Balance from last report, December 31, 1892, $1,052.80.

Cash received since last follows:

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J. G. Velthyns, Editor, and stenographer, $12, $17;

E. J. F. Hubbard, Editor, $15, $17;...]

J. G. Velthyns, Editor, and stenographer, $12, $17;

Cash balance on hand, $377.75.

INCOME.

By items

- $2,920.00

NEW YORK OFFICE.

Dr.

C. G. Cottrell, Westerly, R. I., $40.00.

January's fee for January, $40.

Elaboration, four weeks, $20.

From Jan. 1 to April 1, 1893.

Balance, cash on hand, $377.75.

INVESTMENT.

A. H. Lewis, Editor, and stenographer, $12, $17;

Balance, cash on hand, $377.75.


E. O. E. J. F. Hubbard, Tyron;

Plainsfield, N. J., Feb. 1, 1893.

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


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

Two Japanese girls students have entered the University of Michigan.

From the Christian colleges of the South 1,075 Negroes entered last year, and two hundred and eighty-six this year.

In 1861 there were 28,000 Negroes in attendance at the schools established and maintained by Christian philanthropy in the South.

A new inspiration is given to the work among the colored people by the recent opening of the Bible Training School in connection with the Normal and Industrial Institute at Tuskegee, Ala. The annual conference of this institution is to be held at the school in June.

Eighty-one per cent of the 1,300 students at Oberlin are professing Christians. One outcome of the unaccustomed care bestowed on the duties of the colleges, is the formation of a band embracing already from twenty to thirty young men who purpose to enter the ministry.

John Brown's Bible, which he used while in jail at Charlestown, is now on exhibition in the Boy's Prayer-meeting Room, and the trustees, with a consecration meeting, led the young people over the books a specialty. We can furnish single books at retail price, post paid. Write for further information.

**SPECIAL NOTICES.**

**THE MINISTERIAL CONFERENCE of the Seventh-day Baptist churches of Southern Wisconsin, will convene at Milton, commencing on Feb. 24, 1883, at 10 A. M.

The following is the programme for the occasion:

1. What is the best mode of conducting a revival?

E. B. Saunders.


3. What is the proper attitude for our churches to assume toward their young people? A. E. Witter.

4. What should be the Society of lyres exactly neutralized by 33 cubic centimeters of a normal solution of pure oxalic acid. Frequently in Naples and at many Italian hotels in the Marseilles district, it is bleached with a mixture which requires 50 cubic centimeters of a normal oxalic acid solution to neutralize it. The destruction of bacilli is equally assured by the use of this liquid, especially prepared for domestic use. Gerloczy, of Buda-Pesth, has published a paper some years ago recommending lyres as a microbic destructive. Schimmel and Behring have confirmed his results in experiments made with various micro-organisms.

**POPULAR SCIENCE.**

Our Drinking Water—Every individual who puts his digestive organs and his health in perfect condition for the digestion of a large daily dinner of early hours, and by drinking pure water, will find himself in the best possible shape to meet the cholera scourges if it comes. It is those who are in a poor physical state, and more especially those below par from poor digestion that may become the first victims. We are greatly dependent on our water supply for continued good health. The Evening Sun, of November 7, states that there is filth in the Croton, and that there are 2,000 cubic feet of dirty water in every 100 cubic feet of the water flowing through the canals to the city of New York. For the benefit of the public health, that organization should be inaugurated immediately to furnish a pure water supply to the citizens of the metropolis.

**EDWIN SHAW, Sec.**

**THE CHRISTIAN ENDORSEMENT Union of the Seventh-day Baptist Churches of Southern Wisconsin will meet at Milton, commencing on Feb. 24, 1883, and will continue two days.**

The main part of the programme will be an address to the students on several theological subjects at Chicago. Close with a consecration meeting.

W. H. Greenman, Pte. W. H. MILL, Sec.

**THE next Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin will be held with the church at Milton, and will begin on Sixth-day, Feb. 24, 1883, with a programme of services as follows:**

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


2.30 P.M. Sermon by N. Wardam.

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

**W. H. GREENMAN, Pte.**

**EDWIN SHAW, Sec.**

**THEOLOGY.**

Western Office of the American Sabbath School Tract Society. All the publications of this society are for sale; Sabbath Reforin, Bible and tracts, literature supplied; books and musical instruments furnished at wholesale rates. Visitors welcomed and correspondence invited. Room 3, 512 South Wabash Ave., Chicago. E. L. Randolph, Room 5, M. E. Church Building, Chicago.

Eleventh writer of the General Secretary invites attention to page sixty of the Minutes just published.

Address, William G. Whitford, Berlin, N. Y.

**EMISSION MUNICIPAL.—The Seventh-day Baptist General Conference at Nortonville elected to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people available. The bureau will be free to the buyer and the seller, the employer and the employed. Chas. F. Maxwell, of Farina, Ill., is the manager of this new institution. All communications pertaining to it should be addressed to the bureau.**

**THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, 675 Fifth Ave., New York City.**

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

**FRIENDS and patroats of the American Sabbath Tract Society visiting New York City, are invited to visit the Society's hall, 466} Varick Street, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.**

**SEVENTH-DAY BAPTISTS in Providence, R. I., hold their regular meeting every Saturday, at the 1824 Way Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers are welcome. The building is a large, Bible church, and rooms a specialty. The occasion to remain in the city over the Sabbath are cordially invited to attend.**

**THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 1:30 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1:45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are cordially invited to attend this service.**

**THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Stevenson streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the J. T. Davis, Pastor.**

**ALFRED CENTRE, N. Y.**

**COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1880, bound in fine cloth, can be had, post free, by sending $1.00 to S. H. Babcock. They are ten sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John F. Mosher, Agent, Alfred Centre, N. Y.**

**THE SABBATH RECORDER.** (Vol. XLII, No. 9)

P. M. Meeting of the Societies of the Y. P. C. E. of the different churches. 7:30 P. M. Sermon by Pte. Whitford.

**W. H. GREENMAN, Pte.**

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W.

M. STILLMAN.

ATTORNEY AT LAW.

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C. E. M сообщил.

MILCON COLLEGE, Milan, N. J.

Spring Term opens Mar. 15, 1893.


W.

GRATEFUL COMFORTING.

EPP'S COCOA.

Breakfast.

Baker.

EPP'S COCOA.

EPP'S COCOA.

EPP'S COCOA.

A SABBATH SCHOOL BOARD OF GENERAL CONFERENCE.

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EPP'S COCOA.
Eight persons died of the cholera disease at Marseillees, Feb. 15th, and several fresh cases were taken to the hospital. The sufferers were discharged as cured from the hospital. The Swedish Consul has refused to issue clean bills to vessels from the Swedish ports. A five days quarantine has been established by the Greek government for all arrivals from that port.

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DIED


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