

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLIX. No. 46. }
Whole Number 2543. }

FIFTH-DAY, NOV. 16, 1893

Terms: }
\$2 00 in Advance. }

THE SABBATH RECORDER.

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THE many friends of Geo. H. Babcock will be glad to learn through the RECORDER that his physicians regard his symptoms, of late, much more favorable. He is able to be about the house and has been out riding twice. He was taken to the polls on election day and added his vote to the sweeping condemnation of the race-track gambling, and kindred legislative misrule in New Jersey.

MANY unaccountable things are continually happening within the range of human experiences and observations. Indeed, paradoxical as it may sound, people have learned to expect the unexpected almost daily in fields of invention and discovery, and, perhaps with no less reason, in religious and political movements as well. The masses of American citizens have scarcely recovered from the great "avalanche" of surprise with which their eyes and ears were greeted the morning after election in November, 1892. That the whole country should go so suddenly and by such an overwhelmingly decisive vote from the peaceful and apparently prosperous administration of one great political party to the control of another of nearly opposite faith was truly surprising to the great majority of people, no matter to which particular party they were attached. There were a few, however, who said, "I told you so," and who professed not to be surprised at the result. But this class was exceedingly small (in numbers) while most people seemed rather to prefer to admit that they were surprised at the result. And now, before people have ceased to talk about that strange and unexpected "avalanche," another shock occurs in the political realms more extensive and significant than the Charleston earthquake. New York is delivered from the merciless grasp of the Tammany vice; New Jersey is rescued from the disgrace of race-track gambling, and some unhallowed liquor legislation is pronounced unconstitutional and void; and, so far as the voting could index the decision of the country, the "avalanche" has been turned back, and people of all political faiths again vie with each other in expressing their unconditional surprise. One political exchange says: "It can be accounted for only in one way, and that is 'the people want a party in power having a policy to carry out;'" another, "American voters are just like sheep jumping over a wall, when one goes all the rest are sure to follow." Another, "There is no earth-

ly way of accounting for the strange freaks of voters; they are utterly unreliable." But one thing must be admitted, the unexpected vote of this year's election was not a strictly party movement. Democrats and Republicans united in one grand effort to suppress dishonesty and disgraceful dealing on the part of those in control of legislation. It is not so much a party victory (at least in the two States mentioned) as it is the triumph of right over wrong. It is a good omen. It should encourage the friends of temperance also to hope that the time will come, and perhaps much more speedily than the most sanguine dare to hope, when all good men, and possibly women, will unite in one grand and sweeping vote to banish the rum curse from our land. Truly, "the world does move." Take courage, Christian men and women. The gospel has not lost its power; the leaven of Christianity has not ceased to work; the fifth kingdom which the prophet Daniel saw established nearly nineteen hundred years ago, and which was to subdue all other kingdoms, has not yet surrendered its sceptre; the church of Christ is founded on the rock and "the gates of hell shall not prevail against it."

[From L. C. Randolph.]

—WHILE hammer and chisel are doing their work of destruction at Jackson Park, one is prone to retrospective reveries. One naturally looks back over the history of the matchless Exposition upon whose last page the world has written the word *finis*. Strangely, perhaps, we find ourselves thinking not so much of the Exposition as of the city which built it, and which has given to the world an exhibit of pluck, dauntless courage and brilliant success wrung from the hands of a frowning fate which is full of significance and inspiration.

Who ever thought that this overgrown windy inland town could win the control of the great Columbian Exposition to begin with? But while other cities were quarreling about the site on which the Exposition should be placed when it came, every energy of Chicago was bent towards *getting* the Exposition. Not one word about site until the prize is gained. And with that patriotism, public spirit, and civic unity which has become the admiration of the world, she swept forward resistlessly and won.

But when she had got it, what could she do with it? It was, so the world said, a white elephant on her hands. But the world forgot the spirit of which Charles Dudley Warner says, "Chicago is a city which has no yesterday. It does not brood upon the past. More than any other community in this country it is a civic entity, not a mere aggregation of a million or two of men, but conscious of a personality in which is merged the personality of its citizens, as was the case in Rome and in Florence, and occasionally in passionate Paris. In the minds of all its inhabitants is an image of something great, distinct, full of splendor, which is called Chicago—a name which invokes enthusiasm,

and almost subordinates personal ambition. With such a spirit nothing is impossible, nothing too exaggerated to be expected and worked for." Chicago conceived the plan of the greatest Exposition the world had ever seen, and then, with unswerving courage, built it.

But after it was built, would the people come? Damaging reports were spread broadcast. Envy and ignorance lent their aid in inculcating them. The Fair was simply big, there was nothing choice about it, so said the critics. It was unfinished and chaotic. The managers were in a constant quarrel. Visitors were charged extortionate prices. Cholera might come, etc. The crowds came not, but the panic did, and ruin stared the splendid scheme in the face. But the faith of the citizens did not falter. Chicago had built the Fair and Chicago could not be defeated. The wonderful Exposition would soon tell its own story. The truth would become known. The enthusiastic thousands would come, and the Fair would go out in a blaze of glory. And it did. When the flags hung at half-mast at Jackson Park on the closing day, it was symbolic of something more than respect for the dead mayor—it was a fitting expression of the sorrow of a nation over the death of the Exposition which had enlisted its loftiest pride and its deepest affection.

—O, THAT unifying power of faith and loyalty! It is what makes a city or a nation great. It is what makes a denomination great. We need consecration; but consecration has its roots in faith and loyalty.

—IN the American section of the Exposition Art Gallery there were many inquiries for the picture, "Breaking Home Ties." "Good name," thought I, "having heard so much about it, I will go to see it myself." On the way I stopped to look at the book containing photogravures of two hundred of the choicest pictures at the Fair. "Breaking Home Ties," said the classical young lady in charge, was not in the collection. It was not in the first or even in the second rank of merit. It was not a great picture. Nevertheless I went along with the rest of the "hoi polloi" to see it; and I didn't know any better than to like it.

And, by the way, let me tell you how we look at this matter out in the "wild, woolly West." A great picture is one which profoundly stirs the emotions of men. A great speech is one which brings conviction and stirs to action. A great song is one which sings itself in the fire-side of the heart. Not all the art critics and elocutionists and masters of "thorough bass" can rob me of my conviction. They cannot browbeat me. Art is too great and grand, subtle and mysterious, to be penned up by their rules. The test of a college orator is not the elocution teacher with his text-book, but the audience which responds to and reflects his power. The best speaker is the one who—perhaps indirectly—brings things to pass. They may say that the Gospel Hymns are rubbish. But never mind! we know better. These

hymns have brought many and many a soul to God. They have ripened millions of people. Their simple airs and gospel language have sunk easily into mind and heart and borne fruitage. I don't know whether or not the critics allow "Tell me the old, old story" any musical merit. I don't care. I look out over my audience and I see faces which had been listless during the singing of some hymn from the masters now brighten and glow with inspiration as the voice joins the swelling volume of song. The Gospel Hymns are among the grandest ever written, simply because God has used them to touch so many hearts.

But we were speaking of that picture, "Breaking Home Ties." The boy is evidently just leaving home to go out into the world and make his way for himself. The father stands with the old fashioned carpet-bag in his hand making a show of bustle and brusqueness as tender-hearted fathers sometimes do to keep from showing their feelings. The older brother stands at the doorway waiting with the driving whip in his hand. Grandmother, who has become accustomed to losses and changes and partings, looks placidly on. The hopefulness of youth in the faces of the two sisters is touched with wistful yearning. Even the Newfoundland dog is sad and subdued. At the centre of the picture stands the boy—tall and angular and ungainly—we have all *seen* him, some of us have *been* him. His feet have in the past year so increased upon his hands, as it were, that he doesn't know what to do with them. His limbs are growing clear away from the suit of store-clothes which were bought only a year ago. The trousers just fail of meeting the shoe tops. The coat hardly buttons and the sleeves are short. He stands there awkwardly holding his hat—a great ungainly country boy—but he looks beautiful to the tired woman who rests her hands on his shoulders. I don't know what there was about the face that started the tears, but as you looked into those deep sad eyes you seemed to see a life history. The boy before her was her own flesh and blood. She had gone down into the valley and shadow of death to give him birth, and all the busy growing years had been interwoven with labor and anxiety and care. His life and character were cemented with her own heart's blood. And now her boy was going away, out into the world where a thousand bad influences would assail him; where a thousand temptations would confront him; where a thousand perils might befall him. *Would God keep him safe and pure and noble?*

I turned up my overcoat collar and pulled down my hat brim, and walked away. No doubt, plenty of young men saw that picture this summer whose mothers were by their side; and they chatted gaily as they admired the skillful grouping, and laughed at the awkwardness which genius had pictured. But sometimes there would pass along some man whose heart had been touched with grief; some man whose mother had been gone perhaps for many years. Tenderly he had folded her tired hands over her breast, and laid her away to rest in the country graveyard. She had been the best mother in the world, and as he stood riveted before this simple picture, he lived it all over again and the tears streamed down his cheeks.

A sermon on canvas! Would that it might be placed along some public highway where the motley throng should pass; and upon the worldly man of affairs, the butterfly of fashion, the sport, the hardened criminal there would fall a sudden hush. Some pure and sacred influence would gently steal into their barren lives, and perchance the tear upon their cheek would melt the chains which bound their manhood—the manhood which lies latent in the breast of every man.

THE JEWS AND THE MESSIAH.

BY REV. H. H. HINMAN.

In the providence of God the Jews have been preserved as a separate people. Though diffused among almost all nations, suffering bitter persecutions, for centuries denied the right to acquire real estate, often systematically robbed, nevertheless they have acquired great wealth and have become the money-lenders of the world. That they should have preserved their customs, largely their Hebrew language and acquired a general reputation for intelligence, learning, industry and morality; and above all that they should have, in the main, preserved their hopes and aspirations, marks them as a peculiar people towards whom God has purposes of grace, and through whom he will yet be manifested to the nations of the earth. "As touching the election they are beloved for the father's sake." Rom. 11: 28.

That their past history and present condition should be a fulfillment of the prophecies is a strong reason for believing that those prophecies are true, and that the future, no less than the past, will prove the perfect faithfulness of God's Word.

I notice some of these predictions:

1. God gave to Abraham and his family the land of Palestine for an *everlasting inheritance*. Gen. 15: 6-18; 17: 2-8.

2. That in them should all nations of the earth be blessed. Gen. 22: 16-18; 28: 12-14.

3. That the kingdom should be divided into two nations. 1 Kings 12: 29-33.

4. That both kingdoms should be overthrown and the people go into captivity. 1 Kings 14: 15, 16, Jer. 15: 1-4.

5. That the children of Judah should return (in part) from Babylon. Jeremiah 25: 11-12, 2 Chron. 36: 21-25.

6. That there should be a *second and complete* gathering of *both* the house of Judah and the house of Israel to the land of Palestine. Isa. 11: 11-13; 14: 1-3, Jer. 3: 14-18; 23: 3-8; 33: 4-10, 19-26; 50: 4, 5, Ezek. 37: 21, 22, Hos. 3: 4, 5, Amos 9: 11-15, Zeck. 10: 6-12.

7. They will have a new covenant and the law of God shall be in their hearts. Jer. 31: 31-37, Heb. 8: 8-13, Ezek. 36: 24-38.

8. They will accept their Messiah as David their King. Ezek. 30; 7: 24; 34: 23, 24

9. They will together with all other servants of God, keep the Sabbath. Isa. 66: 20-23.

10. God will use them for the conversion of the nations, and so fulfill the promise to Abraham that in him should all the nations of the earth be blessed. Isa. 62: 1, 2; 60: 1-5, Rom. 11: 11-15.

11. The entire church shall be accounted as the children of Abraham. Gal. 4: 7, 29, Isaiah 55: 4, 5.

These are only a portion of the many prophecies concerning the children of Israel. They are full of encouragement both to Israel and to us. Truly "blindness in part has happened to Israel," but has not the time come when we may reasonably hope that the veil will be taken away and that both their gathering together and their conversion are at hand.

In order that they may be led to see that Jesus is the true Messiah and that they can look for no other, it seems to me that we must make the following concessions:

1. We are not to insist merely on the fact that their Messiah came in humiliation as the "Man of sorrows," but also that he will come in power and great glory as "King of the Jews."

2. We are not to ask or desire that in accept-

ing Christ Jews shall separate themselves from their nationality and become merged in the sects of Christendom, but rather that they shall regard all Christians as adopted into the family of Abraham and included in the covenant with him and them.

3. That we are to recognize our indebtedness to the Jews for the Scriptures of truth, and for the preservation of the Decalogue; and that we ask of them not to give up anything Jewish except so far as it can be shown to be opposed to the teachings and example of Christ.

CHICAGO, Nov. 3, 1893.

THE SABBATH OF THE FUTURE.

Substance of a paper read before the Congress of Religions, Chicago, Ill., Sept. 16, 1893, by Prof. L. C. Rogers, of Alfred University, Alfred Centre, N. Y.

The history of Jehovah's rest-day from its origin to the present time is a subject of profound interest. It could not well be otherwise. For if in this sin-cursed and wrath-smitten world there is one day purer and sweeter than another, one penciled with light more subdued and celestial, one that wears a calm and hush like that of the evening twilight, one that has in it the fond recollections of the Eden home, now lost it may be, but with the promise of restoration, it is the God-given, time-honored, weekly Sabbath, richly freighted with blessings for weary travelers on life's great Sahara. We cannot wonder then that men are asking to know what the Sabbath of *the future* is to be. Now there are several ways of determining this matter. The present drift and trend of Sabbath-observance will constitute one of these factors. Another will be found in the forecastings of Bible prophecies. Not less convincing will be a reference to some of the leading designs of the Sabbatic institutions.

Notice, first, that the Sabbath is *the sign manual* of the one only and true God, the creator of the heavens and the earth. And is not such a "sign" greatly needed? There are "gods many" who severally claim to be the creators of these world systems; how now shall we distinguish the true God from false claimants? The God who actually created the heavens and the earth could have given, and, we say it reverently, ought to have given, some sign by which he could always and everywhere be identified, a sign which no one of the so-called gods could claim. This he has done, to the reasonable satisfaction of all parties interested. The Jehovah God of Israel claims not only to have made the heavens and the earth, but to have made them in six days and to have *rested on the seventh*, and that this rest-day is the memorial of his divine creatorship. He commands its universal observance. We ask now if ever it has been claimed for the so-called gods in the pantheon of the nations, that they or any of these made the world in six days and rested on the seventh and commanded its observance? There is but one answer to this question. For the best of reasons such a claim was never preferred in the behalf of the gods of Egypt, or of Assyria, or of Babylon, or of India, or yet of Greece or of Rome, or of any other pagan nation. Nor has any other identifying sign been claimed for them; and for this reason among others, these idolatrous religious systems have drifted helplessly into *pantheism*. Now the God who sets up this rest-day as his memorial, and calls upon all parties to recognize him thereby, has, in proof of this claim, engraved indelibly upon the social compact the *septenary* period. The hebdomadal reckoning is undeniably imbedded in the heart of history,

and related traditions. The divine sanctification of the seventh day is here the underlying fact. The Sabbath of the seventh-day is God's sign manual. "Remember the Sabbath-day to keep it holy. The seventh day is the Sabbath of the Lord thy God."

It is true that God may be known by all that he does; but the Sabbath is his chosen and designated sign, but not to the exclusion of other tokens of his divinity.

If now in the Parliament of Religions or elsewhere it is asked of any who the God is they worship, and on what grounds their God claims to be the true God, if such can reply that they worship the God who made the world in six days and rested on the seventh and that they accept this as his memorial sign and religiously observe it, they will have reached an answer which cannot be gainsaid; they will have reached the end of all controversy as to the basal facts of religion. Thus we see that the rest-day of Jehovah is a defence, a very "munition of rocks" against pantheism, deism, atheism and idolatry; it preserves the knowledge of the true God. "Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Exodus 31: 13. "And it shall be to the Lord for a name and for an everlasting sign that shall not be cut off." Isaiah 55: 13; 56: 1-8. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezekiel 12: 20. With such a design, the Sabbath must in the future, as in the past, be full of blessing; it can but survive all perils, and come grandly to the front in the final issues of the conflict, bringing together around its royal standard the now divided hosts of Christendom. God cannot afford, and we would speak it reverently, God cannot afford to suffer his chosen memorial to fall into perpetual disuse. The time must come when his dear people, Jew and Gentile, will return to him from all their wanderings; they will then observe his holy commandments to do them and remember the Sabbath-day to keep it holy.

The Sabbath however is not only the sign manual of the Jehovah God, it is also his seal manual by which the observer of his Sabbath receives the stamp of true discipleship. As there are gods many among which the true God is to be distinguished, so there are religions many among which the true religion is to be designated. The inquirer after truth is often disconcerted by the number and variety of religions and of religious sects, each claiming to have the truth. How now can the true religion be distinguished from false and corrupt religions? It will be admitted by all parties that true holiness is a badge of true religion as says the book. Without holiness no man shall see the Lord. Blessed are the pure in heart, for they shall see God. Turn now to God's holy law of ten commandments, and see where he has placed the injunction to be "holy." "Remember the Sabbath-day to keep it holy." The fourth precept of the Decalogue offers the severest test of moral character. It is the deepest and broadest of the ten. "Thy commandment is exceeding broad." This one is central in the code; it hinges the two tables together. Whosoever keeps "holy" the Sabbath-day must be a holy person; for none other can perform a holy act; and such an one will keep the remaining precepts holy; for holiness is a universal habit. "Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know

that I am the Lord that doth sanctify you." Exodus 31: 13. Ezekiel 20: 12. As God has not left himself without a "sign" of his divinity, so neither has he left his people without a seal of their true discipleship. "Blessed is the man that keepeth the Sabbath from polluting it."

Like holiness, love also is a mark of true discipleship. Love is the foundation of all obedience acceptable to God. "If ye love me keep my commandments;" and love also induces a universal habit. "I esteem all the precepts concerning all things to be right." From this requirement of a loving obedience the Sabbath precept cannot be excluded; for "whosoever shall offend in one point, he is guilty of all." Those who take hold of God's covenant, are said to "join themselves to the Lord, to serve him and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it." Isaiah 56: 6. True Sabbath-keeping belongs then to true discipleship. Now since God promises to restore and build up his people in the latter days (Isa. 58: 12,) this necessarily implies the restoration of the Bible Sabbath to their faith and practice; and this is expressly included. v. 13. This gives an encouraging look therefore to the Sabbath of the future; both as to the day and the manner of its observance.

Again, the advantages which men reap from the good uses of the Sabbath, gives promise of its restoration and proper observance. "The Sabbath was made for man." It was made by man's Creator and Redeemer. It was made when man was made; and made for his good. It brings man not only physical rest, surcease from the common secular cares of life, but it brings the devout observer of it into communion with God. The Sabbath is a day of spiritual joy.

Again we seem to see the future triumph of the Sabbath in Christ's lordship respecting it. "The Son of man is Lord also of the Sabbath." This lordship has long preserved the Sabbath amid the perils of rival institutions, such as the papal Sunday and the Mohammedan Friday, between which two festivals it had been all but crucified, save for the divine interposition.

For like reason the Sabbath has not been lost amid the crash of chronologies; nor can it be. The pendulum in the clock of time keeps swinging, and hands inspired and uninspired have taken note of the revolving cycles. "Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant." Jer. 33: 20, 21.

If the Sabbath of Jehovah was in the divine economy to be allowed to die out, or to lose its identity, Christ would not have taken the pains he did to clear it of all rabbinical rubbish, nor have placed it so firmly on the pedestal of the gospel, nor have thrown along its pathway the bright head-light of prophecy.

Since the middle ages, Sabbath Reform has been scarcely known in Continental Europe; the theatre of its greatest agitation has been the British Islands and the United States. Several tendencies have here been successively manifest. In England and Scotland the conflict began in the seventeenth century between those who on the one hand wanted a festival Sabbath, based on custom and suited to the patrons of mirth and lax morals. On the other hand were those who desired a puritan Sabbath claiming a Bible basis and suited to people of strict morals. The Puritan Sunday was brought to the colonies of America, especially to New

England, and with the spread of populations and influence it has had a large following; but in the event, it has failed to sustain its pretensions. Its claim to be the Bible Sabbath is almost universally rejected. Strict Sunday-keeping is now almost unknown. Since it was impossible to uphold the Puritan Sunday on the ground of custom, and on its claim to be the Bible Sabbath, a new movement began in this country a little more than a generation ago to throw around this venerable institution the sanctions and supports of State and National Legislation. We are now in the midst of this experiment. It has culminated in attempts both to open and close the gates of the World's Fair on Sunday. But beneath the surface of this violent agitation affecting both Church and State, there is manifest a deep under-current of thought, involving the merits of the Sabbath question. The agitation promises to go on. God is evidently in the movement. Pulpits are, though reluctantly, taking part in the discussion. The press is awake to the grand opportunity. The present drift and trend of Sabbath Reform is to a close, candid, and thorough consideration of the whole subject. It will take time to complete the reform, but nothing can stop its onward progress now it is fairly begun. What the outcome will be is not left to vain conjecture.

Let us look at a most wonderful prophecy in the writings of Isaiah, giving in outline the events of the Christian dispensation. The references to the Sabbath are in the fifty-sixth, the fifty-eighth and sixty-sixth chapters; the last is suited to our purpose: "It shall come to pass that from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." So God's Sabbath is to be at last triumphant. And it is, let it be noted, the Sabbath and not the Sunday; for in Old and New Testaments the term "Sabbath," when referring to the weekly rest-day, is always spoken of the seventh day. Sunday is the first day of the week. The future universal observance of the Sabbath is divinely promised: "It shall come to pass." "The mouth of the Lord hath spoken it." We read in Hebrews, the fourth chapter, that "there remaineth a rest for the people of God." It is a Sabbath rest, (*Sabbatismos*); the rest of God with his people in his coming kingdom seems to be, in this connection, foreshadowed by the weekly rest of the seventh day; and since a type is in force until the coming of the anti-type, by this view the seventh day must continue in force as Jehovah's Sabbath until the end of time.

Thus earth's militant Sabbaths, starting from the gates of Paradise Lost, a small battalion at first, but now recruited to hundreds of thousands, seem like soldiers to be marching across the fields of time, on to the gates of Paradise Regained. By-and-by, battle-scared and way-worn, these veteran Sabbaths of God will cross the threshold of glory, treading as with martial step, the golden pave that leads to the throne of the King Eternal, to be mustered out from the service of the militant into that of the triumphant church,

"Where congregations ne'er break up,
And Sabbaths have no end."

He who is false to a present duty breaks a thread in the loom, and will find a flaw when he may have forgotten its cause.

LET this be thy purpose, O friend: To observe the law of right and do it. Then the sunshine and the storm, the night and the day, the heat and the cold of life's discipline will foster and mature the grain for the garner in the sky.

SABBATH REFORM.

"SUNDAY" AT THE MEETING OF THE BAPTIST MINISTERS OF NEW YORK CITY.

Editor Recorder:—The Editors of the *Evangel and Sabbath Outlook* have just enjoyed listening to a paper read before the "Baptist Ministers' Association" of this city, upon the theme, "An Examination of the Arguments for the Transfer of the Sabbath." It was presented by Rev. E. T. Hiscox, D. D., of Mt. Vernon, New York, a man of ripe experience and scholarship, and an author of repute among the Baptists. This paper was prepared some months ago and published—at least the essence of it—in a Baptist paper of Richmond, Va., in reply to a paper by Dr. Dobbs. Dr. Hiscox also read the same paper before a meeting of clergymen at Saratoga, N. Y., last summer. The meeting this morning was largely attended, so the views presented by Dr. Hiscox have found a somewhat wide circulation already.

Without going into details it is sufficient to say to the readers of the RECORDER, that, Dr. Hiscox made a careful and searching analysis of the passages quoted from the New Testament, and of the claims which men seek to base upon them in favor of the transfer of the Sabbath to the Sunday. His treatment of the case was absolutely in accord with the position of the Seventh-day Baptists, so far as the New Testament and its relation to Sunday are concerned. His conclusions, stated in general and in detail, are that there is no ground whatever in the New Testament for the change of the Sabbath.

He did not give any theory in place of the one which he so ably and ruthlessly shattered. He left that phase of the case as follows: "Whatever ground there may be for observing Sunday, there is no ground in the New Testament for the change of the Sabbath or for the sacredness of Sunday."

The paper was listened to with deep interest and marked attention, and the chairman of the meeting pertinently asked, at the close, "In view of this from Dr. Hiscox, where are we at." The time for adjournment having arrived it was decided that the discussion of the paper be made a "special order" for Monday, Nov. 13, 1893.

Thoughtful men have seen for a long time that Baptists must cease to be Baptists, or become Seventh-day Baptists. The present indications are—it is yet too early for a prophecy—that they will divide along the line of no-Sabbathism and of Sabbath-keeping. My mail this morning brought a letter from a Baptist clergyman in Massachusetts, which declares most unequivocally in favor of no-Sabbath. These things are significant and the end is not yet.

A. H. LEWIS.

PROTESTANTISM FAILING.

One of our exchanges says:

Just before leaving for his summer vacation, Dr. R. F. Horton preached to his London congregation a sermon on the question "Is Protestantism Decaying?" "The answer," he said, "if we are candid, if we are determined to face the simple facts in our country, is this: In England, for a time, it certainly is; not by the accession of large numbers at present to the Papal Church, but by the progress of the Catholic principle involving the Catholic claim in the Church of England itself. In many hundreds of parish churches in England to-day, almost all the practices which occasioned the Reformation are restored. Prayers are addressed, at any rate in private, to the saints. The Mass is a sacrifice again. Solemn strains of the *Agnus Dei* fill the atmosphere as the Lamb is offered on the altar by

the sacrifice of the priest. The claims of the priesthood are identical with the claims of the Catholic priests of the sixteenth century. What is more painful to some of us is this, that when brave and strong men like the Archdeacon of London and the Archdeacon of Westminster, who cherish the principles of the Reformation, attempt to arouse their church to a sense of its condition, they are denounced, not by Rome, but by England, by the papers of the English Church, as if they were traitors to religion."

Protestantism must meet the fact that in so far as it yet holds to "tradition" as a source of authority in religion, it is unprotestant and must, by an unfailing law, go back to Rome, from which it revolted on the theory of "the Bible alone," etc. Nothing can save it from being re-Romanized except compliance with its fundamental theory. That it does not yet do this on several points, especially in the matter of the Sabbath, is too well known and too generally acknowledged to admit of question. Until it does accept the Bible wholly, without manipulating texts, and repeating the fourth commandment with "mental reservation," saying in effect, "Oh, Lord, incline our hearts to keep this thy law according to the traditions of the Catholic Church," it cannot escape the backward undertow which sweeps into the heart of historic Romanism.

LONGING FOR GOD.

"I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

Too late I loved thee, O thou beauty of ancient days, yet ever new; too late I loved thee. For thou wert within and I abroad; there I searched for thee, I in my deformity plunging among the fair forms which thou hast made. Thou wert with me, but I was not with thee. Things held me far from thee, which unless they were in thee were not at all. Thou didst call and shout, and didst burst through my deafness. Thou didst flash and shine and scatter my blindness. Thou didst breathe forth odors, and with every breath I draw I pant for thee. I tasted, and I hunger and thirst. Thou didst touch me and I yearn for thy peace. Where hast thou not walked with me, O Truth, teaching me what to beware and what to desire, when I referred to thee whatever I could discover in this earthly state? Nor in all these things can I find a safe place for my soul but only in thyself; there may my scattered members be gathered, so that nothing shall be separated from thee.

And sometimes thou admittist me to an unusual affection, felt in my inmost soul, and rising to a strange sweetness, which if it were perfected in me, I know not what in it would not belong to the life to come.

O Truth who art Eternity, and Love who art Truth, and Eternity who art Love, thou art my God; to thee do I cry night and day.—*St. Augustine.*

THE BLESSINGS OF OBEDIENCE.

The case is this. When we yield ourselves entirely to the spirit of life which is in Christ Jesus, and which passes freely through us, as the blood through artery and vein, he makes us very sensitive to the least commandment or desire of him whom he has taught us to love; we dread to see the shadow of suffering pass over his face more than to feel the pang of remorse rend our hearts; we find our heaven in his smile of approval, and the "well done!" that glistens in his eyes when we have done aught to the least of his; we are conscious of the pulse of a love which he has instilled, and which supplies us with the highest code for life—and so insensibly whilst we yield ourselves to him we find ourselves keeping the law after a fashion which was foreign to us when it was a mere outward observance, and we cry with the Psalmist: "Oh, how love I thy law! it is my meditation all the day."

Love lives for others.

Virtue is always paying dividends.

To be fit to lead, you must be content to follow.

A thoughtful ruler is a means of grace.

MISSIONS.

FIFTY-FIRST ANNUAL REPORT

Of the Board of Managers of the Seventh-day Baptist Missionary Society.

(Continued.)

THE SOUTHERN FIELD.

Under voluntary missionary work by pastors, Pastor S. H. Babcock, of Walworth, Wis., and Pastor Geo. W. Hills, Milton Junction, Wis., under the direction of the Board, performed missionary labor together in North Carolina for the month of November.

They report 30 days from home; 23 on the field; 30 meetings; attendance from 8 to 180; average attendance, 56; 2 prayer-meetings; 27 visits; large number of tracts distributed, and 14 expressed desire to become Christians.

They held meetings with the Cumberland Seventh-day Baptist Church, N. C., at Gillisville, Howard school-house, and Williams' Plantation House. They write:

"Here we are. We began meetings Sabbath morning with about twenty in the congregation. They failed to get our letters so we took them by surprise, and only a few were notified for our first meeting, but last night the house was packed full. We got to Manchester Wednesday night. We are on track of enough work now to last us three months. Surely the harvest is great and ripe, but laborers so few. Pray for your "team" in North Carolina. We find the people here hospitable, good-hearted and possessed of many commendable traits."

In another communication they write:

"We find the few Sabbath-keepers who are here are faithful in holding up the banner of our Lord and living out his Sabbath truth. They are opposed on every hand, and in not a few instances have some of them met real persecution, yet the fidelity they manifest in their Christian lives and deportment might well be a lesson to many who are more favorably situated. Our coming here has been a source of great encouragement to these struggling few, and if no more should be secured than this we think it would be sufficient to repay us and the Board for the time, labor and outlay. And if the Walworth and Milton Junction Churches, who have given their pastors leave of absence to make this trip for the good of souls, could see all that is involved in the work here, they would see that their sacrifices, God-speeds, good wishes and prayers are all worthily bestowed on this people. This is only our fifth day here and we are on the track of work enough to keep us busy for three months at least. There is need of a strong man in this State all the time to represent and care for our interests. There is a great deal here that is favorable to our work. We are having full houses and some nights more than can get in. The people, both white and black, appear hungry for the gospel. We are unable to estimate results as yet. God will care for results. We hope we may be remembered in your prayers."

In their final report of labor on this field they write:

"Two of the meetings at the Cumberland Church were discourses on the Sabbath and were the most largely attended. They were in response to a very hearty and large vote of our congregation. At Gillisville we gave the same discourse by urgent request. During our meeting fourteen expressed a desire to become Christians, and a large number acknowledged the Sabbath of the Lord as the only Sabbath, and we believe that if the work at Gillisville

could be judiciously followed up, in a short time a fair sized Seventh-day Baptist Church might be the result. There is the most honest sentiment expressed in this State in favor of God's Sabbath of any place we ever knew aside from Sabbath-keeping communities. We confidently believe that North Carolina is the richest field for the Seventh-day Baptist effort within our reach, and we wish the proper man or men could be secured to reap in the golden and already ripe harvest.

"We earnestly urge that every possible effort should be made to secure a judicious man for the work in North Carolina. We hope and pray that God may bring the right man, and sufficient means within the reach of the Board to enable it to enter this open door of opportunity, that the hungry may be fed and the Sabbath promulgated."

Trip of Secretaries A. E. Main and L. E. Livermore.

Mr. Main and Mr. Livermore, on their way to attend the South-Western Association in November, visited the brethren in North Carolina, arriving there Thursday evening, Nov. 24, 1892. Sabbath evening Mr. Livermore preached in the Cumberland Seventh-day Baptist church. Sabbath morning preaching by Mr. Main. Sabbath afternoon examination of Brother D. N. Newton, with reference to the ordination to the gospel ministry, by a council consisting of Rev. L. E. Livermore, Elder Reuben Newton, of the Cumberland Church, and Rev. A. E. Main, Corresponding Secretary, who had been requested by the church the January before to look after the matter. Mr. Livermore was appointed leader of the examination and Elder Newton clerk of the council. The examination was declared satisfactory. Preaching Sabbath night by Brother Livermore. At the ordination services Sunday morning there was a large attendance of both white and colored people. The ordination sermon, was preached by A. E. Main. Ordination prayer by L. E. Livermore, with the laying on of hands by the council. Charge to the candidate by Brother Livermore, with the right hand of welcome by the council. Remarks by Elder Newton, handshaking, prayer and benediction by D. N. Newton. It was an occasion of tender interest and spiritual blessing, a time to be long remembered. Sunday afternoon Mr. Livermore led a prayer-meeting in Mr. Howard's neighborhood, in the evening Mr. Main preached in Mr. Howard's house, followed by a conference meeting. On the morrow they proceeded on their way. Says Secretary Main: "North Carolina is a needy home mission field open to us. We greatly wish that a good Northern minister could be kept on the field an entire year."

On their return from the South-Western Association held at Hammond, La., Secretaries A. E. Main and L. E. Livermore went to Attalla, Ala., where they found a few Seventh-day Baptist families with thirty or thirty-five children and young people. On Sabbath evening, Dec. 9th, Bro. Main preached in the house of one of the brethren, and on Sabbath morning in the Baptist church, which was courteously opened for their use during their stay there. Sabbath afternoon the Flatswood Church was re-organized as the Seventh-day Baptist Church of Attalla, Etowah Co., Ala., by adopting the Conference Expose of Faith and the election of officers. By the request of the church, at the same meeting, Mr. R. S. Wilson was examined for ordination to the ministry; and it was decided to arrange for his ordination as elder and pastor of the church. Sabbath night there was preaching by Mr. Livermore. Sunday Mr. Main

rode twenty-eight or thirty miles and preached in a Cumberland Presbyterian church, and Sunday afternoon Mr. Livermore preached again in Attalla. The ordination services were held on Monday. Sermon and ordination prayer by Mr. Main, accompanied by laying on of hands. Address, embracing charge to the candidate and church, and words of welcome, Mr. Livermore. Hand of welcome by the presbytery and congregation. Benediction by R. S. Wilson.

The brethren in Attalla have a lot and some lumber on the ground for a meeting-house. There are people enough, old and young, for a fine Bible-school. Regular preaching and prayer-meetings can be held. The town is a growing one, with several railroads, iron and coal mines, and some manufacturing industries. Our little church there holds one of the most central, important and promising points in all the South. There is a great and spreading interest in the doctrine of the Sabbath, although prejudice still exists. It was the conviction of the two Secretaries, that one of our best ministers should be located at Attalla, at the earliest practicable day, as general missionary for this part of the great South land, if the man could be found and the means furnished.

These brethren also visited our little church of Shepherdsville, Ky. On their way they had a pleasant visit with Prof. A. R. Orndall and family at Lexington, Ky., and called on an interesting family of recent converts to the Sabbath. At Nashville, Tenn., they were hospitably entertained by the Rev. W. T. Helms and wife, who are loyal Sabbath-keeping Baptists. Mr. Helms is the editor and publisher of the *Cottage Pulpit*.

Bro. Main reports that the church at Shepherdsville had lost some by death and exclusion, and had received a few valuable additions since his visit three years ago. Sabbath night and Sunday Mr. Livermore preached in the school-house, and Mr. Main preached at the home of Deacon James Sabbath morning, and in the school-house Sunday morning. Says Mr. Main, "Our visit seemed to be very helpful and encouraging to the band of the faithful few. Here is a genuine mission field. We ought to locate here one of our strongest and wisest ministers, with the idea of his working Kentucky and Southern Illinois. Where is the man and the money?"

The summary of this trip in North Carolina, Alabama, and Kentucky by the two Secretaries is: Sermons and addresses 18; prayer-meetings 2; ordination of 2 candidates to the gospel ministry, the re-organization of a church, and unmeasured encouragement and inspiration to the people.

Bro. Charles Potter, of Plainfield, N. J., taking a deep interest in the needs and prospects of our cause in this Southern Field, made an offer to the Board to support two missionaries on said field, if such should be appointed by the Board. The Board accepted the offer and secured as General Missionary on the Alabama and North Carolina Field the Rev. Geo. W. Hills, of Milton Junction, Wis., who is to commence his labors Oct. 1, 1893, to be located at Attalla, Ala.; and the Rev. J. T. VanHorn, late graduate of the Theological Department of the Chicago University, as General Missionary of the Southern Illinois and Kentucky Field, who commenced his labors June 1, 1893, making Stone Fort, Ill., his headquarters.

As there was need of immediate work on the Southern Field, especially in North Carolina, Alabama and Kentucky, the committee having the field in charge invited the Rev. Joshua

Clarke to perform missionary labor in these and other Southern States from three to five months, to begin at the earliest practicable day. Mr. Clarke accepted the invitation and began his labors March 27, 1893. He reports about two months of work in North Carolina, Georgia, Alabama and Tennessee; sermons preached 54; attended 4 others meetings; 12 adults, 8 of whom were converts to the Sabbath, were added to the churches; 25 professed to find Jesus in regeneration; made about 30 visits. The work was embarrassed because of the difficulty of obtaining conveyances at a time of the year when everybody was using horses. Traveled 2,500 miles. Of his work with the Cumberland Church he writes:

"Although it has been an unfavorable time to hold meetings, in view of the pressure of spring work, yet the attendance has been good, and a good interest, which has grown from the beginning. Several have found Jesus, and there are those who see the Sabbath truth and frankly confess it. Indeed, the Sabbath question is being studied and talked about generally. I have preached two sermons upon the subject of the Sabbath to large and appreciative audiences. Last Sabbath seven persons, all heads of families, and four of whom kept their first Sabbath that day, united with the church, and one of them was a deacon of the Baptist Church. This was a grand day for this little church. One of these was a candidate for baptism, and there are a dozen more who should soon be baptized, and most of whom keep the Sabbath. Sorry I cannot stay here another month; leave to-day for Attalla, Ala. Have preached thirty sermons upon this field. I reached Attalla April 28th. Have preached every night and Sabbaths and Sundays since I reached the place. Our people not having a meeting-house, our service has been held in a private house, until one week since the brethren fitted up an unfinished house, which we have occupied. Our meetings have been characterized by a good and growing interest. This church was small, numbering seven members when we reached here; we leave it, having added five members, and numbering twelve. Two of these came from the Baptist Church and one from the M. E. Church, in baptism. I preached in town, by request, upon the Sabbath question to an attentive but small audience. The smallness of this audience was owing to the holding of revival meetings in the place and prejudice against the Sabbath truth. I have spent about three weeks upon this field and preached twenty-four sermons. The meetings have been a success. I regret very much the occasion of my being suddenly called home, but such are the ways of Providence. [Bro. Clarke was called home by the dangerous illness of his son-in-law, Mr. P. A. Burdick, who subsequently died.] My work was outlined for another month, and was most hopeful for results. Do not forget to pray for this little church made up of good people, who are struggling to maintain the cause of God under embarrassments."

The brethren in North Carolina and Alabama expressed through the RECORDER, as well as to the Board, their appreciation of, and heart-felt thanks for, the labors of brethren S. H. Babcock and Geo. W. Hills, the Secretaries, A. E. Main and L. E. Livermore, and Bro. Joshua Clarke, among them, and that a missionary is soon to be settled on the field.

In the January meeting of the Board an appropriation of \$50 was voted to aid Bro. D. N. Newton in his labors with the Cumberland Church and vicinity. Bro. Newton reports faithful labor performed and that the outlook for them is both hopeful and encouraging.

WOMAN'S WORK.

WOMAN'S DEBT TO CHRIST.

What owest thou thy Lord? Thou, who, serene,
Enthroned in heart and home, dost reign a queen,
Joy in thy face?
Sorrow and shame thy portion, once and long;
Thine only right, the right to suffer wrong,
In lowly place.

Not of thyself didst thou thy kingdom gain,
Not thine the hand that broke thy heavy chain;
Thy Lord came down,
For thine uplifting, stooped to pain and loss;
With pierced hand, he gave thee from the cross
Thy blood-bought crown.

Some loyal tribute wouldst thou pay, as she
Who broke the precious box at Bethany,
For his dear feet?
The circling years through all their courses bear,
Like breath of withered roses on the air,
That perfume sweet.

What can'st thou render, since he now no more
Judean highway walks, nor rest by shore
Of Galilee?
Thy heart's desire he knows; he gives reply;
"In want and woe my weary children cry
Ever to me.

"If but a cup of water, in my name,
Thou givest them, I count it all the same
As mine own good."
Thou, serving these in high or lowly ways,
Shalt win, like Mary, from his lips the praise
"She hath done what she could."

—Mrs. S. A. Ellis.

I WANT to thank my sisters for their kind helpfulness, and I am eager for more. One sister writes: "I think you can depend on three or four letters from this church, perhaps more." I am sure there are many other churches who would come up promptly to the work, if they fully realized the blessing that comes from service. Why should not our page in the RECORDER be as good and as helpful as any other page in our paper? Let us awake to our opportunities.

"WHOSOEVER doeth not righteousness is not of God, neither he that loveth not his brother." Are we not confessing by our lack of interest in those who know not God, whether at home or in foreign lands, that we do not love our brother? Christ says, "Love one another," and "all ye are brethren." John says, "We know that we have passed from death unto life, because we love our brethren."

DO WE not need to search our hearts in the light of God's truths, to "examine ourselves, whether we be in the faith," and to reconsecrate ourselves, our powers, and all that we have and are to this noble work of saving souls? Come, sisters, "Let us not love in word, neither in tongue; but in deed and in truth."

"IF our heart condemn us, God is greater than our heart, and knoweth all thing." "Let us love one another; for love is of God; and every one that loveth is born of God." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "If God so loved us, we ought also to love one another."

WE owe other people service. Service goes with loving. We cannot love truly and not serve. Love without serving is but an empty sentiment, a poor mockery. God so loved the world that he gave. Love always gives—Miller.

THE world is very full of sorrow and trial, and we cannot live among our fellow-men and be true without sharing their loads. If we are happy we must hold the lamp of our happiness so that its beams will fall upon the shadowed

heart. - If we have no burden, it is our duty to put our shoulders under the load of others. Selfishness must die or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians; that the blessings that are given to us are really for other people, and that we are only God's ministers, to carry them in Christ's name to those for whom they are intended.—J. R. Miller, D. D., in "Making the Most of Life."

"SHE RUNNETH."

You know who "she" was—the one whose name the risen Saviour spoke in accents which have never ceased to echo with sweetness and blessing to womankind. She had run quickly to tell others of his empty tomb—not slowly or languidly could she go to bear such tidings as this, or to seek the help which she wanted to find him whom her soul loved. Can we doubt that when she found him, when she heard from his own lips that he had indeed "risen, as he said" she ran yet more quickly to tell the glad news?

Oh, that "running!" Would that we all did more of it! We walk so slowly, nay, we creep, and even lie down on our way, to make our Saviour known to those who are yet ignorant of him. Why do we not run with the blessed message? Are there not some that may wander away out of our reach before they hear it, if we lag so sadly in the telling?

How little Mary knew of the deep, high meaning of the news she carried, beyond its glad significance to herself! We know something—a little—of the glorious hopes it unfolds, of the light it sheds on the darkness of the tomb, of the life from the dead that it brings to all who receive it. Yet with all this knowledge, so blessed to us, how rarely we "run" to carry it to those to whom it has not come!

The angel told the woman to "go quickly" to bear the glad Easter tidings. Was there more reason for haste then than now? They hastened to tell a few waiting disciples of the risen Redeemer. We tarry in carrying the knowledge of him to a world lying in sin.

Oh, let it be said of each of our Christian women, "she runneth" to bring the glad message of redeeming love to all who have not heard it!—M. P. H., in *Woman's Work for Woman*.

THERE'S no use in asking God to bless the world unless we are willing to bear some part of the expense ourselves.—*Ram's Horn*.

IF we ever bring the world to Christ, it must be through the living Christ in the living soul.—Mrs. Huntley.

A FEW years ago while visiting from house to house, in the interest of foreign missions, I entered a wealthy home. After earnestly asking the mother what she could, or would do, toward helping our foreign missionaries who had given their lives as a sacrifice to carry the gospel light to poor benighted China, she said (as near as I can remember), "If you had asked me to give or do something for home missions, I would do so, but I have no patience nor sympathy for foreign missions; there are heathen enough at home, yes, at our very doors, and why waste money, time, and lives away over in China? No, I will not help."

Dear sisters, would not her belief been shaken, had she listened to Dr. Swinney's gentle but earnest words at Conference, telling of her work and of the much needed workers in that greatly populated country? Would not her heart have melted, as well as those who hold her opinion, when she pictured the "awful condition" of China's mothers and daughters, and none to help them but Christ, the Saviour of all nations? What true mother or sister can read Karhobia's appeal, "For the love of Jesus

pity the oppressed and ignorant women of India," and not with burning zeal say, "Send me, send me; anything I can do or say, let me do it."

Sisters, there is no way of "taking ourselves into God's presence and leaving our fellow men outside," but because I love God I love my sisters also.

Is not the indifference and unwillingness to help in our missionary cause because we do not avail ourselves of the many opportunities of knowing the real situation of women in other lands, of knowing the world's great need, and the meaning of Christ's commission to all those who name the name of Christ?

The spreading of this knowledge lies at the door of each of our women, some of these opportunities come to us in our homes, some abroad; but perhaps none more favorable to the majority of our women than the local societies. Will you not then, dear sisters, tell us through this "Woman's Column" what you are doing, and thus enthuse each one of us in this great and glorious work for Christ? If, as has so often been told us, women are the chosen and only ones who can reach the homes and thus the hearts of the heathen mothers of China, and realizing the fact that "woman is the corner-stone of heathenism," and that "even the degaded mothers hold in their hands the destiny of their children," shall we sit in idleness because we can do so little? It has been said, "This is the age of women's activity," and this being true, we must, as true women, move forward and accomplish great things for our Master. China's mothers, burning, drowning, selling their daughters, taught they have no souls, yet made in the image of God, and for him. In his love and strength let us take them to him.

E. L.

HAMMOND, La.

THE WORK OF OUR HANDS.

"And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Psa. 40: 17.

"The work of our hands establish Thou it."
So often with thoughtless lips we pray;
But He who sits in the heavens shall say,
"Is the work of your hand so fair and fit
That you dare so pray?"

The work of your hands, is it fairly writ,
In luminous lines, that all may see?
Is its shelter as strength, like the spreading tree,
In whose green shadows men may sit?
Dare you answer me?

"Is it strong as the wonderful bonds that knit
All truth in one? Is it pure as snow?
As gracious and sweet as the winds that blow?
As true as the stars that are nightly lit
For the world below?"

"Will the work of your hands for aye transmit
Truth and beauty, and love and praise?
Will it lead and light the heavenly way?
Answer me, soul; Shall I 'establish it
'Gainst the day of days?"

Softly answer; "Lord, make it fit,
The work of our hands, that so we may
Lift our voices and dare to pray,
'The work of our hands, establish Thou it'
For ever and aye."

—Charlotta Perry.

THE ORIGINAL WOMAN'S CIRCLE.

The first society that ever existed to provide means for the spread of the gospel was a society of women.

Passages to be read:—Matt. 27: 55-56, Mark 15: 40-41, Luke 8: 1-3, Luke 23: 49-55.

I.—Who composed the society.

There was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children, and Salome, and Joanna the wife of Chuza—Herod's steward, and Susanna. These were the leaders and the prominent members of the society, but they were not all by any means. There were "many others" who attended and helped to do the work, for so says the record.

II.—Who were the missionaries they helped.

MY NEIGHBOR'S OPINION.

It is not what my neighbor thinks,
But what I am,
Will weld or break hope's golden links,
And save or damn.

The action to the world outwrought
Is but a part;
Men do not often see the thought,
Or read the heart.

My neighbor's gauge of low or high
Is often gold,
And his esteem and courtesy
Are bought and sold.

The man who lubricates his ways
With flattering lies
Will often win and wear the bays
Though honor dies.

There are who think there cannot be
Patrician blood,
But where the gloating glances see
The diamond stud.

The man who thinks the thought of God
He knoweth well
The value of the gilded clod,
And empty shell.

The man who nobly loves himself,
Though lowly born,
May view the sordid slave of pelf
With lofty scorn.

The man whose heart is warm and kind
For every race,
Will some time, somewhere surely find
A worthy place.

And if my lordly neighbor shrinks
From charity,
It is no matter what he thinks
Of you or me.

—John R. Morrison, in *Central Time*.

THE PARLIAMENT AND FOREIGN MISSIONS.

Editor Recorder.—Permit me to answer a question, through your columns, which has been put in various ways: "Will not the facts brought out at the late Parliament of Religions check interest in foreign mission work?" No, emphatically No! "Why were the representatives of Eastern religions, Buddhism, etc., applauded so frequently and sometimes vehemently?" Mainly because of the surprise and satisfaction which the majority of the people felt when they discovered that these representatives were men of high social and literary culture, speaking English eloquently, and showing themselves masters in metaphysics, etc. The people of the West, especially of the United States, have been very ignorant concerning Oriental people and their religions; and much which has been known, hitherto, has pertained to their errors and vices, rather than their virtues and accomplishments.

Again, the atmosphere of the Parliament was far more tolerant, in the better sense of that word, than that which has prevailed, or does yet prevail, in ordinary circles; but that toleration and brotherhood was based on knowledge rather than ignorance, and on the sense of security which intelligent faith feels, as over against the fears which ignorance and narrow views engender.

But I know that I speak the convictions of the most thoughtful and devout and loyal Christians when I say that the measureless superiority of Christianity over the Oriental faiths was demonstrated and emphasized with every succeeding day of the Parliament. For example: I heard from the lips of a Japanese Buddhist the most finished and powerful argument in favor of agnosticism to which I have ever listened. It illustrates, as did similar productions from Indians and Ceylonese, the truth which is well known to missionaries and to students of Oriental faiths, that the matter-of-fact Western mind, however devout, is no match for the Oriental in metaphysical conflicts. This Japanese proved the impossibility of knowing God intellectually, in such a way as to demonstrate the absolute need of Christian

faith which goes boldly forward where the intellect stops, and declares triumphantly, "I know in whom I have believed." I applauded the Buddhist because he deepened my faith in Christianity.

This illustration will apply to every important item in that category of comparative religion, as seen in the Parliament. Christianity has all that is good in common with the non-Christian faiths, and much more. That much more touches the deepest wants of human life and experience along the line of forgiveness and acceptance in Christ. It brings forgiveness, cleansing and assurance, which glow like noontide over against midnight when compared with the Christless creeds.

I cannot doubt but that the knowledge, now more fully revealed, that there is much of good in these pagan faiths on the human side of life, will arouse the Christian world to new endeavor, that the greater light may be added to the dim glimmering which now show that they are feeling after God, if perchance they may find him.

It is childish to ask: "Why carry them the gospel if they will be saved without it." Such a conception of salvation as makes it the bare escape from final condemnation is unworthy of a Christian of any grade, much less such as are the readers of the RECORDER. Orthodoxy agrees that a man may reject light, live in sin, go down into lowness and evil for seventy-nine years, and in his last and eightieth year may repent and "find salvation," though he gives God nothing but the fag ends of a worn and wasted life. But would it be well to let the "slums" of city and country—for there are slums outside of great cities—go on heaping ruin and breeding crime because it is possible for souls to be "saved." At last, even from such depth, must we descend to the plane of of Sandy's question in "Robert Falconer," "If the devil were to repent, do you think the Laird would forgie him?" The Christian that will refuse to aid foreign missions because it is possible, theoretically, for the heathen "to be saved," has need of being forgiven and reconverted lest he be lost in his own narrow selfishness. He has need of more Christ.

One word more. The Parliament and the Congress of Missions which followed it, both emphasized the fact that more prominence must be given to the physical and social regeneration of non-Christian countries. If we could place one thousand women like Dr. Ella F. Swinney in China the cause of missions would be accelerated an hundred fold. Confucianism is not a religion, in any deep true sense, and what we need to do is to show that Christianity is a religion,—not a system of speculative theories about life and destiny. Let Christianity evince its divinity by bringing a personal, loving, helping, forgiving, redeeming God into the lives and miseries of poor burdened China, and the victory is won for Christ. Such a religion, with such a Father, and his Son, Christ, is what China and India are waiting for, as the poor sick women, secluded and suffering, wait with eager ears to hear the quiet foot-fall of the Christ-loving woman whom we send to heal their diseases and comfort their hearts. They hunger to know that the Shang Ti, whom the Emperor worships for the whole nation, is their loving friend, brother, Redeemer, the Christ. Let them know indeed that "the All-powerful is the All-loving too."

Let Parliaments of Religion increase until Christians learn the depth and length and breadth of their own faith, and its mission, as

they have never done. When Christ has been well compared with all the other masters, when all their excellencies have been exhibited, he will still be "the One altogether lovely, and the Chief among ten thousand."

A. H. LEWIS.

PLAINFIELD, N. J., Nov. 7, 1893.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Nov. 10, 1893.

The new type of burglar is now giving specimens of its mischievous ugliness in this District. Their method of operation is to enter the lower story by cutting a hole in the door near the lock and turning the key. Few articles are stolen by them that can be identified. Their peculiarity of operation is the wanton destruction of valuable articles. Recently a family upon descending in the morning from their sleeping apartments found everything in confused ruin. The piano was daubed with butter and lard smeared over the keys and inserted between them and thrust in upon the wires. Valuable books in the library were treated in the same way. Apparently the supply of grease failed and leaves were pulled from the center of other books and torn in bits. Valuable clothing was slit in pieces. Meat stolen elsewhere was left suspended from picture hooks and other like things done. There is much ignorant ugliness resident here, and this burglar quite probably one who has been heretofore punished and in his blind and malicious way seeks to revenge himself on the community.

Cranks and beggars are very abundant, and a daily procession marches through our police court. This city, not holy, has many resident demoralized, drunken unfortunates constantly vibrating between liquor saloons and jail or work-house, but is apparently a favorite half-way house for the migrating hosts of tramps who drift south in the fall to return in the spring. Every house is besieged by able bodied men asking for a few pennies to get a night's lodging, or for a gift of clothes or food. These tramps and "drunks" ought to be put to work breaking stone for the roads they use so much.

A pleasant contrast to the above is afforded by the account recently given here by Mr. Washington, the President of the Normal and Industrial Institute, at Tuskegee, Alabama, where over 600 colored boys and girls are taught useful arts, sciences and economies. Here are trained carpenters, bricklayers, plasterers, tinsmiths, blacksmiths, painters, cooks, nurses, seamstresses, etc. Over 60,000 brick were made by the learners last year. The 21 buildings of the institution, except 2, were made by them. This is a great improvement on the mistaken policy of teaching classics and theology to a people ignorant of the simplest principles of economy and independence, who mortgage their wages and spend them in advance for cheap jewelry, fancy clocks, guns, buggies, whiskey, and tobacco.

Economy is enforced in foreign nations by hard necessity. The maintenance of huge armies is one great burden from which we escape, though the war debt and pension expenditures make a load nearly as heavy. The liquor waste however overtops all other losses and expenditures and is the chief source of poverty and suffering in all so-called Christian lands.

The Navy Department has ordered for trial here an improved gun of the Gantling type. It is said to be very simple, strong, and deadly, and works like a fanning mill, that is, by a

crank and it blows at the rate of 1,800 shots a minute. One man can feed in the cartridges, sight the gun and turn out 600 shots a minute. What would not Leonidas have done if he had had two or three of these death distributors at Thermopylae? The Washington Navy Yard is making the very biggest guns adapted to heave huge balls of iron by the ton. It seems a great waste of money except as an indirect warning to other nations. CAPITAL.

CLOSE OF LABOR AT GARWIN.

After five and a fourth pleasant years of toil with the church at Garwin, Iowa, we have seen best to close our labor there and to accept the pastorate at Welton, where we are now located. While trials and anxieties were connected with the work at Garwin, as is true of every church, yet we look back upon the days spent in labor there as days of pleasure and profit. Particularly were our closing days with that people made pleasant in many ways, and we became more and more attached to them as the time of our removal drew near.

About a month before our removal several of the friends joined in presenting the pastor with a \$24 suit of clothes, while later Mrs. M. E. Morrow presented the pastor's wife with a costly dress, and upon the last Sabbath we were with them the friends presented our daughter, May, with beautiful photograph and autograph albums, as tokens of their appreciation of her services as church and Sabbath-school organist for the past four years.

On the last Sunday evening we were at Garwin the pastor, by request, preached a farewell sermon to the public in the hall. The hall was crowded as it had never before been, and the best of attention was given. At the close of service R. P. Fitzgerald, attorney, in behalf of the First-day friends, presented the pastor with a beautiful gold watch and chain, as a token of their respect and love. Altogether our closing days at Garwin witnessed so many evidences of esteem and love from all sources that we shall never forget them.

During our work at Garwin I preached 614 sermons, attended 173 prayer-meetings, distributed 18,383 pages of Sabbath tracts, solemnized 17 marriages, baptized 19 candidates into the fellowship of the Garwin and Grand Junction Churches, and received 33 into these churches by letter, preached 14 funeral sermons and organized one church. As I review the work done I am impressed with the thought that more should have been accomplished, but I rejoice that it is as well as it is.

With the kindest of feeling toward all, we closed our work at Garwin and shall ever be interested in their highest welfare and ever wish them abundant success in every good work. We shall never forget their many kind deeds and their varied expressions of love and sympathy. May God bless them and lead them all the way, is the wish of their former pastor.

E. H. SOCWELL.

WELTON, IOWA, Nov. 6, 1893.

OBITUARY.

Silas Greenman Burdick was the youngest son of Ethan and Amy Allen Burdick, who were among the pioneers of the town of Milton. He was born in Alfred, N. Y., Aug. 16, 1836, and removed, with his parents, from his native State when five years old. On October 13, 1866, he was united in marriage with Hannah E., daughter of Rev. O. P. Hull. Their union was blessed with three children, one son and two daughters; all of whom remain to mourn

with and comfort their stricken mother. While from his youth he lived a moral and exemplary life, he neglected to enter the Christian race, till over thirty years of age, a fact which he mourned the remainder of his life. He was baptized and united with the Milton Seventh-day Baptist Church in the spring of 1868, and, subsequently, upon the organization of the Milton Junction Church, he became one of its constituent members, and has ever since shared heavily in its burdens and responsibilities. For years he has stood at the head of the Sabbath-school here, and his punctuality and faithfulness, although he then lived six miles away, exemplified the energy, devotion and self-sacrifice, characteristic of him. In early life he became imbued with temperance principles, and in his later years developed power as a zealous and fearless advocate of total abstinence from both alcohol and narcotics, and the legal prohibition of the liquor traffic. All his acts, in every relation in life, being governed by strict honesty and true Christian integrity, he came to be uniformly respected, honored and beloved. He passed quietly away at six o'clock on the morning of the 29th of October, 1893. During his long sickness he maintained a cheerful, hopeful, patient spirit, and frequently expressed the joy he experienced in silent communion with his Saviour. Even to his last power of utterance, he assured those who asked him that death had no terror for him, and that the future looked bright and blissful. One of the main pillars of the Milton Junction Church has fallen, and with the bereaved family, we can all pour out tears of grief in view of our loss. His funeral, at the Seventh-day Baptist church, was largely attended on the afternoon of Oct. 31st, when a sermon was preached by the writer, from John 14:1, assisted by the Rev. George Burdick.

N. WARDNER.

CORRESPONDENCE.

Editor SABBATH RECORDER:

In a religious paper of recent date I noticed an advertisement of a book of "The Parliament of Religions" that did not have the name of Dr. John Henry Barrows connected with it, which is "The only official, reliable, full, and authentic report." I am greatly surprised that that paper should "take great pleasure in announcing to our readers the early publication of a work interesting and valuable to all." Dr. Barrow's book is the only one "authorized by a vote of the Board of Directors of the Columbian Exposition," and our people should not subscribe for or encourage any other book. The agency of Dr. Barrow's book has been secured so that our people could receive the greatest possible benefit, our services being gratis, and persons who want it or would like to have the agency of it to sell in our churches should, without delay, confer with me. The book will contain 10 pages in regard to our denominational doctrine, history and work, and will contain the address in full of Dr. Lewis before the "Parliament." It will contain over two hundred portraits (half-tone engravings,) and it will be a book in two volumes of over 700 pages each. Price for the two volumes at retail, bound in cloth, stamped with gold, \$5; bound in leather, stamped, with gold, \$7 50; bound in full morocco stamped with gold, \$10. The readers of the RECORDER will save money, get the right book and do the just thing by themselves and Dr. Barrows, by subscribing directly with me, or to some one authorized by me. Fifty have already subscribed. This matter will be closed the

15th of December, therefore responses should come at once.

IRA J. ORDWAY, Ch. of Com. of S. D. Baptists.
205 WEST MADISON St., Chicago, Ill.

TWO PATHS.

Two paths lie open for each life;
One leads through danger, toil, and strife,
But upward goes
To shining heights whose rising sun
When once the lofty steep is won
No setting knows.

The other path, vine-clad and green,
Scarce lets its gentle slope be seen,
But downward goes
To depths unknown, whose setting sun
In baleful shadows dark and dun
No rising knows.

—Egbert L. Bangs.

ORDINATION.

A council was called for the purpose of considering the advisability of ordaining to the gospel ministry our pastor, James H. Hurley, and to the office of deacon, Brother Henry Thorngate. Council convened Oct. 29th, at 10 A. M., at this place, composed of the Rev. E. M. Dunn, of Milton, Wis.; the Rev. S. R. Wheeler, of Boulder, Colo.; Deacon Lewis Pierce, of Hewitt Springs, Miss., and the elders, deacons and officers of this church. The Rev. S. R. Wheeler was elected President, and the Rev. E. M. Dunn was chosen to conduct the examination. The council being satisfied with the answers and statements of the candidates, ordination services were arranged and carried out as follows:

To preach ordination sermon, Eld. Dunn; consecrating prayer, Eld. B. Clement; charge to the candidates, Eld. Wheeler; charge to the church, Eld. O. Babcock; Deacon Pierce made the consecrating prayer for the deacon, after which Eld. Wheeler extended the right hand of fellowship to Pastor Hurley in behalf of the ministers of the denomination and to Deacon Thorngate in behalf of the deacons.

WM. A. PRENTICE, Sec. of Council.

NORTH LOUP, Neb., Nov. 5, 1893.

TEMPERANCE NOTES.

Some suppose we are not doing much. I propose to convince you that we are doing a great deal. I am now about to read to you an extract from the record of the expenditures of the Council of Congregational Ministers, called for the installation of the Rev. Mr. Austin, in Worcester, Mass., in 1790.

TUESDAY NIGHT.

	L	S	D
1 quart brandy and sugar	0	3	0
1 mug sling	0	2	0
7 bowls punch at 1	0	7	0
26 suppers at 9	0	19	6
1 gallon wine	0	10	0
3 horse baitings at 6	0	1	6
15 horse keepings, 9 to hay and 6 to grass, at 7 and 10	0	11	0

At the present time most of the denominations would not install a man, or admit him to the ministry, if it were understood that he was a drinker of ardent spirits as a beverage; and a rumor that any minister had become a drunkard would put an end to his position in a very short space of time. It is to be feared, however, that the strings upon the ministry for total abstinence by custom are a little more tightly drawn than upon the laity. Discipline in the churches, with regard to the matter, is comparatively lax, and unless a man make himself a public nuisance, so long as he continues to be liberal, to support the cause, he will be allowed to remain. I fear that is the case in some of the most strict denominations—Rev. Dr. James M. Buckley.

A loving spirit will bear down the spirit of hatred, sooner or later.

Humility is the silken cord that binds all other graces.

YOUNG PEOPLE'S WORK.

Do NOT forget the collection for the little church at Boulder, Colo., Sabbath, Nov. 18th. Send money to the Rev. S. R. Wheeler, Boulder, Colo. Positively, this is the last time that your attention will be called to this matter. Please refer to the following: Isa. 28: 10, and Luke 11: 8.

It is a good plan though. We have thought so all along; but now we are sure, for in a short note from a friend these words are found: "I like your suggestion in reference to the church of Boulder." No one has sent us word that it is a bad plan or that it is not a wise one for the time. So there is a clear majority in favor of the idea; in fact it is thus far unanimous.

SOMETIME ago there was an article in the RECORDER in reference to the methods and manner of arranging for and conducting the services connected with the ordination of men to the work of the gospel ministry. We are in hearty accord with the opinions expressed in the article. We have learned, however, through a friend in the Divinity school of the University of Chicago, that the professors there say that it is the custom for the candidate to express his wishes or preferences as to the arrangements for the examination, who shall be members of the council, who shall preach the ordination sermon, etc. This does not seem to us to be in good taste, and we much prefer the idea set forth in the article mentioned, but facts are facts, and customs are customs, and fashion is fashion.

WHAT would some of you think if you knew the condition of Jackson Park just now, you who saw it in its most palmy days? Can you conceive of a train of flat cars loaded with railroad ties standing along the south end of the Liberal Arts building? Can you picture to yourselves a gang of workmen putting down a railroad, a common-place, ordinary railroad, along the beautiful avenues among the State buildings? Can you imagine yourselves standing in the Court of Honor by the peristyle and having a *jubilee* celebration of a flock of ducks and geese away over in the lagoon by the north end of the Electricity building, or listening to the thud, thud, of a horse's hoofs on the bridge down by the Convent? Can you believe yourselves sitting in one of those little box galleries on either side of the "Golden Doorway" of the Transportation building at early twilight with the rats and mice blinking at you from the corners? Yet such are facts in the experience of one who is watching the "Development of the Downfall."

OUR YOUNG LIVES FOR CHRIST.

Christ is our guide. He will lead us in the way we should go, if we ask him in faith. He says, "I will lead you in the way of all truth."

When is the best time to accept him as our guide? Is to-day, to-morrow, or a number of years hence? Should we wait until we are old and gray or should we accept him in our youth? The "Good Book" says, "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Why should we accept Christ while we are young? When the evil days come, if we have

Jesus they will be much easier to bear. Jesus will make our burdens lighter. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a blessed thought that if we take our trials to Jesus we will find rest and peace.

There is so much more in life for a Christian than for an unrighteous person. An active Christian looks about to find something to do that will make others happy, and in doing this is happier himself.

There are many things that afford amusement for young Christians. Some people that are not Christians say that they do not want to be, for if they were they could not have so much enjoyment from worldly pleasures. They say they will wait until they do not care for amusements and then they will become Christians.

Ah! my young friends, you may not live until you do not care for amusements, and then if you do not have Christ it is too late. If you wait you may lose your belief in God and be lost forever. Do not put it off, dear friends. "Now is the accepted time, now is the day of salvation."

If we have the gospel and believe it is true, then we should accept it. When we are young our hearts are tender, but when we become old our hearts are hardened and we cannot find Jesus so easily.

It is much pleasanter to work for the Master than to work for riches or honor.

How can Christians continue to love Jesus? By studying the Word, by prayer, and by hard work for him. We should also keep from sin and places that lead to sin. If we do all these things we will grow in grace and knowledge of him and find our work will grow easier.

We should begin our Christians lives in youth, then we will have so much longer to work for Christ and will be able to do much more for him.

Our Christian Endeavor movement is setting so many young people to work. It has developed their powers and been a means of showing what noble work a young Christian can do. They help to brighten their homes; they go out into the field and are the means of bringing many to the knowledge of the Saviour. A young man related in one of our Sabbath-schools not long since, how he and a few other young men led a very wicked man to Christ. This shows that God wants us to work, and will give us the strength to bring the most wicked to Christ.

We all can sow good seeds, let us be about it, and all work with a will, and then we shall surely do much good. Some cannot do as much good as others, but they can do a little and thus help along the cause. It is the little things that count. Let us do the little things and thus prepare ourselves for the greater ones. It has been wisely said that "trifles make perfection, but perfection is no trifle;" and if we each look well to the little things great results will be accomplished for the Master's cause.

Many think that they cannot do any good. We all have an influence and we should live such noble, Christian lives that people can see that there is something in the religion we profess, and be helped by our example.

What a pleasant countenance a true religion makes? We can all make our hearts so bright that the light will shine in our faces. When duty calls us, we should go. Perhaps it is our duty to visit some lonely person and read or sing to them, how much happier it may make them, and we will be blessed by doing it.

Let us all be ready to do what our Master sets

before us, and thus make earth one bright sweet spot.

MISS A. GERTRUDE CAMPBELL.
MILTON, Wis.

OUR MIRROR.

PRESIDENT'S LETTER.

The last meeting I could attend at Nile was on Sunday night. The interest was still good, and under the leadership of Pastor Kelly they were going on. Yet the greater share of the people who could and would attend the meetings in town and about there, had been reached. They are not content, but are going after others. One of the evidences of their approval of, and desire to spread and continue the work, was a purse made up for the Missionary Board with requests for my return to work in neighboring churches, this with letters from Nile and Richburg telling of their needs and wish for help determined in the minds of the Board and their Missionary Committee that I should go back to this field for the remainder of the month, or so much of it as I can spend in this work.

I spent last Sabbath with the church at Little Genesee, and though roads were muddy and it snowed some the attendance and interest was good, and now by the grace of God and the help of these Christian people and their pastors we hope to make a brighter light in this gas and oil country than has yet been made. This is for most of the way a beautiful country from Nile through Richburg, and on six miles farther to Little Genesee. At the Nile end the interest is high and some have found Christ who claimed not to believe in him. One of the martyrs of old, when on his way to be burned at the stake said he would light a fire in England that night which would never go out, and it never has. Still it burns very dimly in some places where the oil rage has swept over the country.

Many people refused very high prices for property here, some will no doubt continue to refuse Christ, some sold well and then lost their property. Some may accept Christ then wander away. We all may have this inheritance which fadeth not away.

E. B. SAUNDERS.

—THE Milton Society accepts the suggestion to take a collection for Boulder.

—THE Walworth Y. P. S. C. E. has raised \$12 for the New Mizpah Mission since May 1st. Collections have been taken for this purpose the first Sabbath evening in each month. It was voted to take the Thanksgiving collection for Boulder, Nov. 18th, according to the plan set forth in the RECORDER. During the last six months we have added three names to our active list. Two delegates have been appointed to attend the State Convention at Milwaukee, Nov. 17th to 19th. We feel glad to receive help in our work this fall from Prof. D. O. Hibbard, of Tennessee.

—REV. T. J. VANHORN reports the organization of an Endeavor Society in Stone Fort, (new town) with about 15 active and 3 associate members. This is the railroad town and is about two miles from the "old town" where the Seventh-day church is. Mr. VanHorn writes that Christianity has been almost extinct for several years in this place. The Baptist church was opened for the organization of the union society, and he feels that it is a very hopeful sign for Christianity in Stone Fort, and that the Society will not only succeed in giving the few earnest Christians something to do, but will also help to unite the Christian

people so that it will be easier to start gospel meetings between now and spring. The other societies are doing well and there is a general willingness on the part of the members to do their duty, which is very encouraging.

—FROM the Bethel Society Mr. VanHorn reports the following: "At our meeting last Wednesday night the active members voted unanimously to make a special effort for the associate membership. So consulting with the members of the church we decided to hold some extra meetings which began last Friday night. I have preached five times since then."

CRAB ORCHARD, Ill., Oct. 31, 1893.

RESOLUTIONS.

Resolutions on the death of Frank M. Crandall, adopted by the Y. P. S. C. E., of Little Genesee, N. Y., of which he was an active member:

WHEREAS, Our heavenly Father has deemed it wise to remove from our midst our brother, Frank Milton Crandall,

Resolved, That while we deeply feel our loss (the first that has fallen upon our Society), we would bow in submission to the will of Him who doeth all things well.

Resolved, That by his death our Society has lost a loyal member, one who was ready and willing to do all in his power to advance the cause for which we are pledged. Words are inadequate to express our sense of loss, and our deep sorrow that one so consecrated has been taken from us; yet we would place on record our appreciation of his worth, and bear in grateful remembrance the spirit of love which has marked his intercourse with us, endearing him to a large circle of friends.

Resolved, That we proffer to the bereaved family, relatives, and friends, our sincere sympathy, commending them to the care of our kind heavenly Father.

Resolved That these resolutions be placed on record and published in the SABBATH RECORDER; also a copy of them be presented to the family.

THOS. B. BURDICK,
LU. M. LANGWORTHY, } Com.
GEO. W. BURDICK,

OUR YOUNG FOLKS.

OUR PRESENT SLAVERY.

Our nation's bloody strife is o'er,
And now the sky shines bright and clear
Where hovered once the cloud of war,
O'er hearts that beat in hope and fear.

The shackles fell from off the slave,
Unloosed for all futurity;
But tell me: Does our flag yet wave
Above a country of the free?

Can we, as freemen, boast that we
Dark Slavery have put to flight,
While countrymen around we see,
The servile slaves of appetite?

With tempting mead, and yielding clasp,
Old Bacchus holds the flowing bowl,
Whose liquids fetter in their grasp
The human mind, and heart, and soul.

Full many a youth of genius bright
It dooms to fill a felon's cell,
And gray hairs bow in rayless night
Before this beverage of hell.

Oh! pity him by tremens crazed,
Before whose fevered, frenzied sight
Vile serpents glide, with heads upraised,
And demons fiercely dance, to-night!

Keep back the sight! I know enough!
For chill and cold my warm blood runs;
The grain that yields such cursed stuff
Should go to feed dependent ones.

Oh God, let thine Almighty hand
Be the reformer's maintenance!
In mercy wipe form out our land
This evil curse, intemperance.

—Charles Manson.

ALL OVER WITH HIM.

Dead! Dead in the fullness of his manly strength, the ripeness of his manly beauty, and we who loved him were glad! His coffin rested on his draped piano, his banjo and his flute beside it. And as we looked upon his

brown curls thrown up from the cold, white brow, on his skilled hands folded on his breast, on his sealed lips, of which wit and melody had been the very breathings, the silence was an awe, a weight upon us, yet our voiceless thanks rose to God that he was dead.

Always courteous in manner, kind in work, obliging in act, everybody liked "Ned," the handsome, bright, brilliant Ned.

Three generations of ancestors, honorable gentlemen all, had taken the social glass, as gentlemen may, but never lowered themselves to drunkenness—never, no, not one; but their combined appetite they had given as an heirloom to Ned, and from his infancy he saw wine offered to guests in the dinner parties, and, when he had been "a perfect little gentlemen," was given by his father one little sip.

He grew and his taste grew, and when his father was taken, all restraint but a mother's love was taken.

As the only child of a praying mother, now the church would hold him up, now the saloon would draw him down; now his rich voice would join his mother's to swell the anthems of the church, now make her nights hideous with his ribald songs. So all along the years he was her idol and her woe.

When her last sickness was upon her the mother said to a friend:

"They tell me when I am gone Eddie will go down unchecked; that in some wild spree or mad delirium he will die. But he will not. His fathers created the appetite they gave my boy. His disgrace is their sin and my sin too. He saw it on our table, tasted it in our ice-creams, jellies and sauces. For this, my punishment is greater than I could bear but for the sure faith God has forgiven me and will answer my daily, nightly prayers, and Eddie will die a humble penitent. It is just what I am forbidden to enjoy here, the promised land, but I know whom I believe, and my boy will be carried safely over."

As death drew nigh every breath was a prayer for Eddie; and as he chafed her death-cold hands, the pallid lips formed the words no other ear could catch, "Meet—me—in—heaven." And his voice, rich and full, responded, "I will, mother, I will."

And as from her mountain height of faith and love she caught a sight of that "promised land," with seraph's smile she whispered, "I—thank—thee—O Father," and was gone.

And his uncontrollable grief made one say to another, "His mother's death will be his salvation."

He covered the new-made grave with flowers, and when others had left the cemetery he went back and sat beside it until nightfall, and then went to his lone home, and the oppressive silence drove him out to walk. He passed a saloon; some of his old associates came out and said kind words of sympathy. His soul was dark and sad, and from the open door came light and cheerful voices, and he went in.

Before the long spree was over he bade a crony "take that old book out of my sight."

That old book, the Bible, he had seen his sainted mother reading morning, night, and often at mid-day, and from which he had read to her through those suffering, dying days.

Then a friend of his mother took him to her home and brought him back to soberness, remorse, and a horror of himself. For months he did nobly and became active in Christian work, and refused all urging to "just step in and see your old friends," and we felt there was joy in heaven.

Then he was asked to bring his banjo and sing at an oyster supper at the most respectable saloon in town, where "no one was ever asked to drink."

A wild spree was the result, and his robe was so mired we doubted if it ever had been white.

And he doubted, too, lost hope, lost faith in himself, and, worse, lost faith in God.

Kind arms were thrown about him, and again he was placed upon his feet. Very humbly, very weak, he tried once more to walk the heavenward path.

"I am very glad to see you so well," I said one day when I met him.

"I don't know how long it will last," he said sadly.

"Forever, I hope," I said cheerily.

"I shall try hard to have it, but there will come an unguarded moment—but you know nothing about it."

Some two weeks later I met a physician.

"I have a case for you, ladies. Ned is very sick."

"Has liquor anything to do with it?"

"No, not at all. He has pneumonia, but his old drinking has so ruined his stomach, it will go hard with him."

His nurse told us he thought he should die, and constantly exclaimed; "My wasted life! my wasted life! God cannot forgive it!" He would fear to die, and pray to live to redeem his past; then he would fear to live, and pray to be taken from temptation. So wore on a week, and then he gave up self and grew calm in Christ.

One Sunday he said his mother was in the room, and wondered we could not see her, and with a smile on his face and "mother" on his lips, he passed beyond.

As I came out of the house one of his whilom associates, sober and sad, took off his hat and asked, "Is it all over?"

Impressed with the vast meaning of those two little words, I bowed and answered:

"All over!"

With a voice full of pathos he said:

"The dear fellow is all right now. There are no saloons up there."

I walked on repeating to myself: "No saloons up there! Thy will be done on earth as it is in heaven."—*Issue.*

IN AUTUMN.

I like, the first cold day of fall,
To have my study windows down,
Although the robin's cheery call
Comes from the tree-tops dull and brown.
The golden butterflies have fled;
No sweet buds rouse the bee's glad song;
For all the flowers are closed and dead,
And winter's heralds round us throng.

And then before the open fire,
Where great logs burn and snap and blaze,
Come gentle dreams of high desire—
Not dreams of past, but future days,
We build not of the whitened ash
Which marks the steps of days of yore,
But by the oak log's ruddy flash
Discern the path which lies before.

—Flavel Scott Mines, in Harper's Bazar.

A SMALL sin hides the face of God.
When you cannot see in any other direction,
look up.

All truth is nonsense to the man whose life is a lie.

Heaven is a prepared place for a prepared people.

No matter where faith steps, it always finds solid rock.

The man God sends never tries to pick out easy places.

Riding a hobby is more restful to the rider than to any one else.

The first duty the Christian owes to God is to be happy.

The only joys which live and grow are those we share with others.

It is not a good plan for the head of the family to do all the giving.

No life is worth living that is not a blessing to others.

If you do not want to be detested don't be a chronic growler.

The only work God pays for is that which we do for nothing.

Every soldier in God's army ought to be willing to be a private.

It is the duty that lies nearest we are most apt to neglect.

He who lives for himself lives for a mean fellow.

You cannot whiten your own character by blackening others.

There can be no right use of a wrong thing.

Beauty in the heart will find its way to the face.

DESPONDENCY is not a state of humility. On the contrary, it is the vexation and despair of a cowardly pride; nothing is worse. Whether we stumble or whether we fall we must only think of rising again and going on in our course.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FOURTH QUARTER.

Sept. 30. The Power of the Gospel.....	Rom. 1: 8-17.
Oct. 7. Redemption in Christ.....	Rom. 3: 19-26.
Oct. 14. Justification by Faith.....	Rom. 5: 1-11.
Oct. 21. Christian Living.....	Rom. 12: 1-15.
Oct. 28. Abstinence for the Sake of others.....	1 Cor. 8: 1-13.
Nov. 4. The Resurrection.....	1 Cor. 15: 12-26.
Nov. 11. The Grace of Liberty.....	2 Cor. 8: 1-12.
Nov. 18. Imitation of Christ.....	Eph. 4: 20-32.
Nov. 25. The Christian Home.....	Col. 3: 12-25.
Dec. 2. Grateful Obedience.....	Jas. 1: 16-27.
Dec. 9. The Heavenly Inheritance.....	1 Pet. 1: 1-12.
Dec. 16. The Glorified Saviour.....	Rev. 1: 9-20.
Dec. 24. The Birth of Christ.....	Matt. 2: 1-11.
Dec. 30. Review.....	

LESSON IX.—THE CHRISTIAN HOME.

For Sabbath-day, Nov. 25, 1893.

SCRIPTURE LESSON—Col. 3: 12-25.

GOLDEN TEXT.—I will walk within my house with a perfect heart.—Psa. 101: 2.

INTRODUCTION.—Little is known of the founding of the church at Colosse, not even that Paul was ever there; but it was in his mission field, the Gentiles (Rom. 11: 13, Acts 19: 10), and was in his care. 2 Cor. 11: 28. Epaphras, a resident of Colosse (Col. 4: 12), having charge of that and neighboring churches (Col. 4: 3), brought Paul a report (Col. 1: 8), which gave him much anxiety (Col. 2: 1), and he wrote to correct errors and give instruction. This epistle, like that to the Ephesians is: 1. Doctrinal. Chaps. 1-2. 2. Practical. Chaps. 3, 4. As was our last lesson, so is this, of our practical duties.

NOTES.

I. CULTURE OF SOCIAL GRACES. 12-14. 12. "Put on." Paul's favorite expression for change and growth of character. "Elect." Chosen "of God." God elects those who choose him. "Bowels of mercy." Heart of compassion. R. V. Tender feeling toward the unfortunate and those needing sympathy and help. "Kindness." Voluntary good-will toward all. "Humbleness of mind." True lowliness, not conceited, haughty nor self-important, though conscious of real worth. "Meekness." Patient under neglect, trial and injury. "Long-suffering." Continual meekness under trials and inflicted wrong. "Forbearance." Holding back when we might resent present wrong. "Forgiving," as to past offences. "Quarrel." Complaint. R. V. Cause for quarrel. "Above." Over and around all the virtues, "put on charity" (love) as a girdle or garment binding all in one. Love is the "bond of perfectness," harmonizing all social virtues.

II. SELF-CULTURE. 15-17. 15. "Peace of God." (Christ, R. V.) The peace which Jesus bequeathed his disciples. John 14: 27. "One body." The body of Christ, the church united by love. 16. "Word of Christ." The gospel, all of Christ's teachings, the Scriptures. "Psalms." Inspired songs of the Old Testament. "Hymns." New poetic productions of direct praise to God. "Spiritual songs." Pious odes and verses, more social in character than hymns, opposed to impure and degrading songs. 17. "In the name of the Lord." In accordance with his example and commands. "By him." Through Christ, the only channel of grace to us and of thanksgiving to God.

III. CULTURE OF DOMESTIC GRACES. 18-25. 19. "Not bitter." "Ill-tempered or sarcastic." This is the one special danger to the husband. 21. "Discouraged" by finding parents too hard to please. 22. "Servants." These precepts are applicable to hired help. "According to the flesh." Not real. There is no right to dictate in spiritual matters; each shall give account for himself. "Eye-service." In sight, under the eye of the master, slighting work when he is away. 23. "As to the Lord." What is done to others is done to him. Matt. 25: 40. 25. "No respect of persons." Love and faithful service has as great reward to the poor laborer as to the rich master.

COMMENTS.

I. CULTURE OF SOCIAL GRACES. "Above all these put on charity. These social graces mutually affect ourselves and others. Love unites them all. It distinguishes every disciple of Jesus, and harmonizes every discordant element in a body of Christians of differing tastes, habits, and dispositions, whether in the church or home. "Let the peace of Christ rule." This peace

Jesus left for his disciples. It is for you to accept or reject. Paul advises to accept. If you let it rule no anger nor jealousy will be seen to disturb you. It is better than to take part in worry and strife. It is the peace of Christ like his that calms the storm. The peace of quiet converse while false friends betray and enemies plot; peace with God, with sins forgiven and sweet rest in his love and care; peace in the heart though the body suffer and death be near. "Be thankful." Feel and express thanks on all occasions for every favor shown. It costs but little to say "thank you," but it is worth a great deal.

II. SELF-CULTURE. "Let the word of Christ dwell in you." Make its home and dwelling there. Be familiar with it, read it daily, meditate upon it day and night, talk of it in the home, by the wayside (Deut. 6: 7). early and late, not in lightness and jesting, but "in wisdom." "Admonishing one another." A work for each one, not for leaders only, and it need not be limited to the church, but "another" may be at the home, by the way, or at work. And notice, the means of instructing, expressing thanks, the work of Christ, singing with grace. These are inestimable in their influence on the heart, on the home and church life. Music is the divine method of imparting instruction and fitting the heart to receive it. "Let me write the songs of a people and who will may make the laws." But what shall we sing? The Psalms that have in all ages moved God's people; the hymns like Jesus sang; the songs of Christian experience; not thoughtless jingles, but "with grace in the heart," "with spirit and understanding." Did we mean all we sing in Christian song our lives would be perfect in Christian grace. •

III. CULTURE OF DOMESTIC GRACES. 18-25. "Wives submit." Paul never said, wives "obey," nor to the husband, command, (For Titus 2: 5, see R. V.) but submit as "unto every one that helpeth" (1 Cor. 16: 16), as members to a chairman and citizens to officers. A wife is to seek to please her husband, but it is first said that he may please his wife (1 Cor. 7: 33, 34), that she surrender all her feelings, plans and purposes to his arbitrary whims, as if he and not God had created her, would make her unworthy to be the helpmate of one who loves and cherishes her. "Husbands, love your wives," as Christ loved the church and gave himself for it. Eph. 5: 25. The self-sacrificing love on the one side and submission on the other, are practically the same. He is no more exempt than she. "Obey your parents." This is more than submit. The reason is given, "for it is right," and there is no reference to the character of the parent. The child is always respected for love and loyalty to parents. Implicit obedience in the child is the foundation of all discipline and welfare, in the family, in the State. "Ye serve the Lord Christ." He is the Christian laborer's employer and paymaster, and fidelity to Christ will regulate all relationships between servant and master, employee and employer, labor and capital.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 19th.)

A THANKSGIVING SERVICE. Psa. 68: 19; 92: 1-5. It is meet that there should be some expressions of our gratitude for the unnumbered favors which we have received from God, our Creator and Benefactor. These favors are all bestowed with no expectation of recompense, for what have we wherewith to repay God? Are not all things his? As he stands in need of nothing, and we have nothing material to give, nature seems to dictate, and religion certainly demands, that we entertain quite a lively sense of all this divine goodness. We must find occasion to give expression to feelings resulting from the reception of mercies and bounteous gifts. The devout David sets us an example of acknowledgement and thanksgiving: "O Lord, how great are thy works!" "Thou, Lord, hast made me glad through thy work." "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." "Bless the Lord, O my soul." "O give thanks unto the Lord." It is natural that thanksgivings should be associated with the making of requests to God. When presenting ourselves before our Benefactor to solicit him to again befriend us, what is more proper than a remembrance of former tokens of kindness, and if we show that we have been grateful for the past, will it not please God to more readily bestow other blessings?

REFERENCES. Thanks and praise. Dan. 2: 19-23. A proper offering. Psa. 50: 14, 23; 27: 6. Thanksgiving Psalm. Psa. 103. Endeavor Societies may repeat in concert the verses 1-5, 20-22. A grateful remembrance. Deut. 8: 2-10. Other references. Psa. 107: 1, 2, 8, 22, 32, 43.

—TWO MEN on a rainy day met on a narrow sidewalk where two umbrellas could not pass side by side. Each man lifted his umbrella instead of lowering it, each tried to reach higher than the other.

—ARE not most men, in their relations to others, inclined to wish for the highest place, while in the relation to the standard of right they are generally willing to accept a much lower place?

—IN this latter respect take the matter of Bible study, and acquaintance with the Sabbath-school lesson, and worship, and offerings in the contribution box. How many, even a great majority, are perfectly willing that all the rest shall rise above them in the contest. What meekness is here displayed! Not, however, the kind that shall "inherit the earth."

—THE church and Sabbath-school must, more than ever, seek to develop stalwart thinkers and writers and teachers who will be ready for future service. To this end there must not be overlooked the improved training agencies of this day and generation. As Seventh-day Baptists we have heretofore claimed to be in the front line of improved methods and Christian agencies, but for five years it has seemed as though Sabbath-school conventions, training schools, institutes, and other agencies, were sadly neglected or relegated to the past.

HOME NEWS.

New York.

WEST EDMESTON.—If there is one paper of several that come to enlighten our minds which is especially welcome, it is the dear, ever new, RECORDER, with its pages full of good things. I appreciate the remark of a dear brother and fellow theological student from Richburg, who said in the last paper, "Of course you can buy more 'pulp' in other places for the same money." Very true, but it is not so much the "pulp" we are after as the thought which enlivens that pulp. The members of our church, so far as I know, take the RECORDER, and since they are interested in the work here perhaps I can enlighten them as well as others concerning a few encouraging features.

August 19th, a Y. P. S. C. E. was formed. We then had eleven active members. Three associate members have since been added. Besides our weekly prayer-meeting, we give a literary and musical entertainment once a month.

The Sabbath-school is increasing both in numbers and interest under the able management of the superintendent, Dea. T. T. Burdick. Six have joined the church by letter and one young man, last Sabbath, by baptism. Still we are praying and working that others may come to Jesus. One month since our church building received enough white paint to show us how beautiful is a thing when dressed in the garb of purity.

Yesterday the Ladies' Benevolent Society came into existence. Nine ladies joined together for work, and by that work to bring happiness to themselves and to others. Many will no doubt join their ranks and help in the numerous charitable deeds which will be theirs to perform. We need your prayers for our success in the work.

MARTIN SINDALL.

NOVEMBER 9, 1893.

If a man loves God, God will know it, and so will men.

TO-MORROW.

To-day I kneel faint on the earth;
To-day our sad hope has its birth;
To-day the coal dies on my hearth.

To-morrow!
I walk in my Eden—To-morrow!

To-day I but lodge in my hut;
Its door the rude north winds have shut;
Rain weeps wild tears above; but

To-morrow!
I live in my Palace—To-morrow!

—Laura Sanford.

WHY ARE GOD'S CHILDREN AFFLICTED? NO. 2.

Afflictions have a refining and purifying influence upon the Christian. An untried life may be beautiful and full of promise, but it is the Christian that has been tried and proved to whom we fly for help in the day of adversity. A soldier armed and equipped for battle may look imposing and challenge our admiration, but it is when he returns victorious from the field of conflict, though perhaps maimed and with armor soiled, that we lay our laurels at his feet.

As the storms that sweep over our prairies make the roots of the great oaks strike the deeper, so the storms of life that beat mercilessly upon the Christian make him take deeper root in the eternal principles of truth and righteousness.

It is the crushed flower that sends forth the sweetest perfume, and from the Christian that has been the most severely crushed by sorrow comes the purest Christ-like influence. That influence comes silently and unconsciously from the giver, but it is felt by all who come in contact with it. The moment we step into such a presence we feel as if we were surrounded by a heavenly atmosphere.

It was my happy privilege to live nearly thirty years under the benign influence of such a heavenly-minded woman. During this period she passed through trials such as are seldom witnessed in the ordinary walks of life. Calmly, quietly, and uncomplainingly she bore them all. She was the mother of five children, four of whom preceded her to the better land. I said to her one day, "You have had bad luck with your children." "Not if those that are dead are all in heaven," she instantly replied. I felt the rebuke keenly, knowing the heavy burdens that in addition to this were weighing her down and then see her look calmly up and say, "all is well," quieted the rebellious spirit within me. A minister of extensive experience said, the first time he met her, he felt that he had come into the presence of a superior light. That light shed its full radiance upon all within its reach. It is eight years since we laid her to rest, but her quiet influence remains like a sweet benediction upon the hearts of all who knew her.

The severity of the trial is a proof of preciousness. The more precious the metal the keener the test. It is "the firing pot for silver but the furnace for gold."

The prophet Malachi in speaking of the "Messenger of the covenant," says that "When he appeareth he shall sit as a refiner and purifier of silver." A lady in Dublin who was much interested in this passage of Scripture took occasion to call upon a silversmith to inquire into the process of refining. He gave her a full explanation of it. She said to him, "But do you sit while you are refining?" "O yes, madam; I must sit with my eyes steadily fixed on the furnace, since if the silver remain too long it is sure to be injured," said he. "And how do you know when it is sufficiently refined?" "Whenever I see my own image reflected in it, I know the process is completed."

What comfort the child of God who feels that he is being consumed in the furnace of affliction can gather from these words, Jesus Christ the glorified man, who was once tempted in all points as we are, yet without sin, and can therefore be touched with the feeling of our infirmities, sits tempering the fire and watching the process. Being omniscient he will not suffer the flames to consume us, but only devour the dross. He will not leave us in the furnace a moment too long, but when he sees his own image reflected in us he will say, "It is enough, come up higher."

Afflictions are a preparation for service. If it were necessary to make the Captain of our salvation perfect through suffering, how much greater the necessity to subject us to the same process. A person who has never experienced sorrow can not enter into the feelings of those who have, and in a world where sorrow abounds if we would help others our own hearts must be broken, and I have sometimes thought that while our trials are a preparation for service here they are also a preparation for a more glorious service "in the land beyond the blue." However that may be I have no doubt but when in heaven we shall look back over our earthly life and in the clearer light then thrown upon it, be enabled to sing with a depth of meaning not now dreamed of,

"Jesus led me all the way."

MRS. N. WARDNER.

MRS. MARY A. CHAMPLIN.

Mrs. Mary A. Champlin died Saturday forenoon, about 10.30, from the effects of the paralytic shock suffered two weeks ago last Sunday evening. From the very first her physician held out no encouragement of her recovery, though at one time he hoped she might regain some of her powers; but this hope was of short duration, and all of last week the patient was gradually, but surely, losing ground. On Saturday morning, as the church bell, to which she had so many times responded, ceased its call to worship, her soul took its flight to that heaven in which she believed and where she expected to meet loved ones who had gone before.

Mrs. Mary Abby Champlin was a daughter of the late George and Abby Greenman, of Mystic, and was the first child born to her parents. Her birth was on March 7, 1829, at what is now known as Old Mystic. She was married, at Mystic, on March 7, 1847, to Edwin G. Champlin, and went to live in New York City, where Mr. Champlin was engaged in the printing office of the SABBATH RECORDER. In 1852 Mr. and Mrs. Champlin came to Westerly to make their home, Mr. Champlin associating himself with George H. Babcock in publishing the *Westerly Echo*, the first newspaper regularly published in Westerly; but in 1858 he retired from this business, and joined with Joseph H. Potter in the drug business. Mr. Champlin died in 1874. Mrs. Champlin remained in Westerly until 1881, when she went to Mystic and cared for her aged father until his death. Her home has been in that village since. When taken sick she was in Westerly after returning from the West, and was looking after the family of Mr. and Mrs. Walter Price, who were in Chicago.

Mrs. Champlin was a woman of marked characteristics. She made strong friends, and was especially intimate with those with whom she had been familiar in her earlier days. She leaves an only son, a brother and two sisters. Her funeral was held Tuesday afternoon, at 1 o'clock, at the home of Mr. Walter Price, on Main street, and the burial was in Elm Grove Cemetery at Mystic.—*Westerly Weekly*.

The first step to wisdom is to know your own ignorance.

Great truths are felt out, lived out, rather than thought out.

The hidden power of the busy hand is the bended knee.

THE DOINGS OF ABSENT-MINDED FOLK.

It is not pleasant to be absent-minded, but incidents in the lives of absent-minded people give rise to a great deal of laughter in this world. Of course no one believes that there is any truth in the story of the absent-minded man who put his clothes to bed, and hung himself carefully over the back of his chair; nor have we found anybody yet who had any confidence in the story of the absent-minded small boy who went fishing, and anchored the boat with his fish-hook, and abandoned his sport because he could not find a worm large enough to bait the anchor with. These stories, however true they may be, seem slightly exaggerated, but there are others quite as interesting, and more faithful to facts. For instance, there is the story of a man who arranged to give an elaborate dinner to a numerous and distinguished company. The appointed evening arrived; the collation, an elegant one, was ready to be served, but the guests came not. Half an hour passed, and still they did not come and the host became really uneasy. When the delay had grown to an hour, and not a man of them had shown up, his feelings were indescribable. And who can picture his agony of spirit when, on returning to his room, he chanced to pull open a drawer, and therein found the whole bundle of invitations which he had forgotten to send out!

And what an absent-minded young man that must have been, who, while being married, replied to the minister's question if he was willing to take the young lady for his wedded wife, by scratching his head, and saying, "Yes, I'm willing; but I'd much rather have her sister."—*From Harper's Young People*.

AN ANCIENT BURIED CITY FOUND.

An underground city has been found in Turk-estan, in caves on the bank of Amon Daris, in the chain of rocky hills. It has been found from the gold and silver coins unearthed that it existed 2,000 years before the birth of Christ. All kinds of earthen and iron vessels are found there, and ornaments, the inscriptions showing a high degree of civilization. The city is laid out in streets and squares, and some of the houses are several stories in height, chiseled out of the solid rock.—*Home and Country*.

CALIFORNIA IN 3½ DAYS.

Over two-thirds of the distance between the Atlantic and Pacific in half a week. Such is the record made by travelers between Chicago and the Pacific coast via the North-Western Line, the quickest route for visitors to the Midwinter Fair. Palace Drawing-room Sleeping cars leave Chicago daily, and run through to San Francisco without change, dining cars serving all meals en route. Tourist sleeping-cars, offering an exceptionally favorable opportunity for making the trip in a most comfortable and economical manner, are also run. Completely equipped berths can be procured by passengers holding either first or second-class tickets, at a cost of only \$4 per berth from Chicago to San Francisco and other California points. The hour of departure from Chicago affords a prompt connection with trains from the East and South. First-class one way and excursion tickets good returning nine months from date of sale, also second-class tickets at extremely low rates, sleeping car reservations and full information can be obtained of any ticket agent, or by addressing W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago, Ill.

The separation of Church and State has been supposed to be a settled question in this country. But with the Jesuits among us, who have been driven from Catholic countries on account of their mischief-making propensities, we may expect to have the old controversy thrust upon us again. There is a strong movement throughout the land to secure public funds for parochial schools. The Roman Catholics are the only denomination which now insists on government aid to sustain their sectarian schools among the Indians. It has come to be believed that the archbishop of New York City dictates who is to be Mayor of that city; and how many other cities are subjected to a similar servitude we do not know. The old conflict must be waged again; and the Pope has his representative on the ground to watch the progress of the fight and direct the movements.—*Christian Secretary*.

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every proposition for Unlimited Free Coinage of Silver Dollars which are worth only 72 cents on the dollar. Make them worth a full dollar. The \$145,000,000 of National Bank Notes withdrawn from circulation since 1881 have been replaced by over \$325,000,000 of silver which has been put out. Now make the people's silver money worth its face, for your own benefit!

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with the progressive policies of the Republican party (repeatedly enacted into law) of building up a New Navy; Protecting the Sea Coasts; Pensioning Union veterans; excluding the Chinese; Regulating Inter-State Commerce; defending the Common Schools; Protecting American Citizens abroad; Securing Reciprocity with other American Nations; demanding Free Expression of the Popular will in Elections, and an Honest Count; Extending American Commerce; Reviving American Shipping; Temperance; and Restraining Trusts.

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of the New York Tribune are now positively the best printed by any newspaper in New York City. The Tribune is the only newspaper in New York, who sends men personally into every market in the city every day of the business week to obtain actual prices and the state of trade. Other papers make up quotations largely from circulars. Commercial travelers say unanimously that the Tribune's Market Reports are the best. The Tribune now beats all rivals in the accuracy and wonderful completeness of its quotations. To be successful, a practical and level headed man must keep fully informed as to prices and the state of trade. This can be done by taking the Tribune.

ILLUSTRATIONS

of the news of the day are freely used in the Tribune. This paper has its own corps of artists and photo-engraving plant. It contains features for the ladies and children; foreign letters and book reviews, and many special features.

NO MATTER WHETHER

you agree with the New York Tribune or not, in its sentiments, can you afford not to read its dollar weekly, regularly, while a reactionary party is in power and during

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The New York Tribune is the ablest, most aggressive and soundest advocate of Republican policies. What the Republican party intends can be learned from the New York Tribune. The Tribune's motto is the truth and only the truth. The articles of Roswell G. Horr, on the tariff, currency, wages, etc., will be continued.

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The New York Tribune is the cleanest, purest, and safest of newspapers for your family. Does a weekly newspaper, which invades the home with immorality, sensation, and falsehood, receive your sanction? The broad columns and large print of the New York Tribune make it the easiest paper to read.

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TERMS FOR 1894.

Sample copies free. Weekly, \$1. Semi-Weekly, \$2. Daily, including Sunday, \$10. The Sunday Tribune separately, \$2. Tribune Almanac for 1894, ready in January, 25 cents, all previous numbers eclipsed.

THE TRIBUNE, New York.

THERE is no such thing as becoming rich while shutting God out of the heart in order to put money in the pocket.

If the time came when none of us thought more of ourselves than we ought to, what a shrinking in personal assets there would be!

SPECIAL NOTICES.

REV. M. HARRY requests his correspondents to address him at Independence, N. Y.

REV. E. H. SOCWELL requests his correspondents to address him at Welton, Iowa, instead of Garwin, Iowa, as hitherto.

The Minutes of the General Conference are published. The next thing is to pay for them. Will the churches which have not paid their apportionment kindly give attention to the following list? It is shorter than it was; but it is yet too long.

South-Eastern Association.

Table listing contributions for South-Eastern Association: West Union \$2 51, Lost Creek 17 60, Middle Island 8 47, Ritchie 7 48, Roanoke 3 52, Green Brier 10 23, Conings 1 43.

Eastern Association.

Table listing contributions for Eastern Association: First Hopkinton 35 50, Waterford 4 98, Marlboro 8 61, Second Hopkinton 11 86, Rockville 21 15, Woodville 2 29, Greenmanville 3 74, Second Westerly 3 35.

Central Association.

Table listing contributions for Central Association: First Brookfield 20 68, Second Brookfield 18 37, DeRuyter 15 32, Scott 8 42, First Verona 8 14, West Edmeston 7 95, Cuyler 1 43, Luncklaen 3 74, Watson (\$1.57 paid) 6 03.

Western Association.

Table listing contributions for Western Association: Friendship 14 33, Second Alfred 19 27, Richburg 11 20, Independence 11 50, West Genesee 2 86, Andover 7 76, Wellsville 4 60, Hebron 9 18.

North-Western Association.

Table listing contributions for North-Western Association: Milton 19 91, Albion 18 10, Walworth 10 61, Utica 2 20, Rock River 8 72, Carlton 7 62, Dodge Centre 12 24, New Auburn 5 37, Long Branch 5 64, North Loup 21 73, Stone Fort 2 40, Cartwright 1 38, Pleasant Grove 3 30, Wood Lake 1 15, Marion 1 15, Bethel 1 65, Shepherdsville 58, Big Springs 2 92, Jackson Centre 7 43, Daneville 1 43.

South-Western Association.

Table listing contributions for South-Western Association: Fouke 4 13, Bulcher 77, DeWitt 1 63, Hammond (\$3.00 paid) 3 63, Eagle Lake 58, Hewitt Springs 3 08, Providence 1 93, Rose Hill 38, Rupee 47.

WILLIAM C. WHITFORD, Treasurer.

ALFRED CENTRE, N. Y., Nov. 12, 1893.

U. M. BABCOCK desires his correspondents to address him at Watson, Lewis Co., N. Y.

REV. J. T. DAVIS requests his correspondents to address him, until further notice, at 48 Divinity Dormitory, University of Chicago, Chicago, Ill.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 6124 Wharton Ave.

The First Seventh-day Baptist Church of New York City, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 96 Barrow St.

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

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

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

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DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.
HAMMOND.—Near Dodge Centre, Minn., Nov. 3, 1893, of phthisis, Daniel W. Hammond, aged 74 years, 7 months and 20 days.
He was born in Augusta, Maine, married to Hannah J. Spaulding May 19, 1850, and moved to Minnesota in 1870. Funeral services were held in the Congregational church conducted by Eld. H. D. Clarke, and burial in Riverside Cemetery.

Literary Notes.

THE TREASURY OF RELIGIOUS THOUGHT for November excels even itself in the number, variety and excellence of its articles. It is the model magazine for Preachers and Christian workers. The portrait of Dr. J. O. Wilson and the view of Simpson Methodist Episcopal Church, of Brooklyn, which he serves, are the illustrations. His sermon on "Golden Character," is worthy of earnest reading. So also is that of Rev. W. E. Barton, on How we Ought to Think of God. No one should fail to read D. L. Moody's sermon, Commemorative of the Chicago Fire. Two Thanksgiving Sermons, one by Dr. F. W. Bakeman and one by Dr. D. Gregg, are full of timely, beautiful thoughts. Leading Thoughts of Sermons are by Bishop Fallows, Drs. Martyn, Henson, and Pilcher. Two noted preachers are sketched—Rev. J. O. Wilson and Rev. Samuel John Mills. A New Department, Current Thoughts on Secular Themes, will be helpful to many, and is well filled. Two articles on Christian Edification, one by Dr. Cuyler, and one by Prof. Drummond, are full of fine thought. Rev. J. B. Rice treats the pastor and his work with excellent judgment. Dr. R. S. Storrs on God's Call to Us is an earnest appeal for a prayer-meeting talk. Hinduism as It Is, by Dr. G. T. Pentecost, sets forth heathenism in its true light. Dr. Moment sheds clear light on the Sunday-school Lessons. The editorials are on Earnestness in Practical Religion, Honest Men, Marching Orders, Hidden Things of Dishonesty, The Gospel's Best Testimonial. There is also a full supply of matter on Survey of Religious Progress, Current Religious Thought, Beautiful Thoughts, Illustrative Thought, Book Reviews, Periodicals, etc.
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