

The Sabbath Recorder.

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

Vol. XLIX. No. 47. }
Whole Number 2544. }

FIFTH-DAY, NOV. 23, 1893

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

REV. L. E. LIVERMORE, EDITOR.
REV. L. C. RANDOLPH, Chicago, Ill., CONTRIBUTING EDITOR
CORRESPONDING EDITORS.
REV. O. U. WHITFORD, Westerly, R. I., Missions.
W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
MRS. REBECCA T. ROGERS, Waterville, Maine, Woman's Work.
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.

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

KNEELING AT THE THRESHOLD.

BY W. L. ALEXANDER.

I'm kneeling at the threshold, weary, faint and sore,
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've travelled 'mid darkness, storm and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er;
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand
Singing in the sunshine in the far-off sinless land;
O, would that I were with them, amid the shining throng,
Mingling in their worship, joining in their song.

The friends that started with me have entered long ago;
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumph sooner won;
How lovingly they'll hail me when all my toil is done!

With them the blessed angels, that know no grief or sin,
I see them by the portals, prepared to let me in;
O, Lord, I wait thy pleasure; thy time and way are best;
But I'm wasted, worn and weary; O, Father, bid me rest!

IN the RECORDER of last week we printed a letter from Ira J. Ordway, 205 West Madison St., Chicago, relative to the book to be published by Dr. Barrows. We desire to emphasize his statements that this will undoubtedly be the book, *par excellence*, for our people to obtain. It will be authentic and complete. All persons interested should communicate at once with Mr. Ordway, if they have not already, in reference to obtaining it.

By reference to the Treasurer's report in this issue it will be seen that there was not enough money in his hands to meet the current monthly expenses, and the President and Treasurer were authorized to hire money to pay the bills. There is enough money still unpaid on the pledges made at Conference to pay the debt, to meet the bills for the past month. Cannot those who pledged forward the amounts promised to J. F. Hubbard, Plainfield, N. J., at once?

REV. G. M. COTTRELL has been chosen "Field Secretary" to represent the Tract Society in all of its interests among our churches, and wherever he can labor to good advantage in circulating our publications and awakening an interest in our important work. We shall look for a marked increase in the list of RECORDER subscribers. We believe Brother Cottrell is well adapted to this work, and trust he will be heartily welcomed and assisted in every place he may visit. He will soon be in the field and the RECORDER readers may expect to hear from him frequently.

A LETTER from Bro. S. R. Wheeler, Boulder, Colorado, advises that all letters and communications designed for him or any other person in Boulder, have the name of the State written in full, since the abbreviation Col. is frequently mistaken for Cal., and letters are sent first to California instead of Colorado. All interested please be governed accordingly.

REMEMBER that all churches adopting the five-cent plan of systematic weekly contributions for the Tract and Missionary Societies can be supplied gratuitously with the necessary envelopes and books for keeping the accounts by applying to the Publishing House, Alfred Centre, N. Y. Churches that have adopted this plan and worked it faithfully are decidedly in its favor. But it will not work itself without attention. Try it everywhere and you will see the favorable results.

IN another column will be found a notice of the coming session of the South-Western Seventh-day Baptist Association, beginning Nov. 30, at Fouke, Ark. We trust this may be a very interesting and profitable occasion. Certainly the one held at Hammond, La., last year was of deep interest. All who are within reasonable reach of this meeting and who can consistently, should attend. May special blessing and the divine favor attend the brethren of that Association.

HOW MANY of our people know anything about *The Cottage Pulpit*, "a journal of Christian literature, current events and progressive thought?" This neat little eight-page paper is edited and published by Rev. W. T. Helms, 1206 N. Spruce St., Nashville, Tenn. Mr. Helms and his amiable wife are converts to the Sabbath and are doing faithful work in the advocacy of the Sabbath and other Bible truths, through this paper and in consistent Christian living. This is purely an individual enterprise, published monthly at fifty cents per year. Every number contains an original sermon by Bro. Helms, and other interesting matter. These friends greatly desire that some faithful Seventh-day Baptist evangelist shall visit Nashville and hold religious services with a view to establishing a church there. It looks like a promising field, and we hope the Macedonian cry may soon reach the ears of some Paul or other devout Christian worker who can and will enter that open door.

ONE of the most interesting schools of our country is located at Carlisle, Cumberland Co., Pa., and is called the Indian Industrial School. This school was established fourteen years ago by order of the Commissioner of Indian affairs, Washington, D. C. In the Annual Report, this year, it appears that in this short time there have been admitted 2,361 students, from fifty-nine different tribes of Indians. Of these 1,483 were boys, and 878 girls. There were at date of last report, August 31st, 633 students in the school.

Sixty have graduated since 1888. The system of one-half day work and one half-day school, adopted at the beginning, gives good satisfaction, enabling the pupils to obtain a good literary education while being trained in the various industries, including carpentering, blacksmithings, wagon-making, shoe-making, harness-making, printing, sewing, etc.

Five hundred of these pupils, together with the entire corps of teachers, attended the World's Fair in Chicago, spending one week in sight-seeing. The boys and girls paid their own expenses out of money they had saved from their earnings of the last six months. A daily paper of October 6th, said, "One of the grandest sights of the World's Fair this week was not an exhibit. It was a crowd of five hundred visitors who attracted as much attention as any exhibit. . . . The World's Fair visitors have been seeing Buffalo Bill's Wild Indians, and Sioux on Midway, but will now have an opportunity of seeing the greatest Indian object lesson in the world."

A creditable paper is published, called *The Red Man*, and the mechanical work is done by the Indian printers. At least one of the Faculty, Miss Carrie Coates, of Wellsville, was formerly a student of Alfred University. It is a great satisfaction to all philanthropists to know that while the aboriginal inhabitants of this country have suffered many wrongs at the hands of white men, there are also some bright and beautiful deeds of unselfishness and love to offset the darker scenes; and that this one at Carlisle, Pa., is at least one of the sunniest of all.

THANKSGIVING.

We give our readers the President's Thanksgiving Proclamation. There is no special enumeration of the blessings of the year, and since they are so varied and perhaps would naturally impress each individual, or class of individuals, somewhat differently, it is wisely left for each to particularize as seemeth best. The proclamation was issued before the recent elections!

A PROCLAMATION.

While the American people should every day remember with praise and thanksgiving the divine goodness and mercy which have followed them since their beginning as a nation, it is fitting that one day in each year should be especially devoted to the contemplation of the blessings we have received from the hand of God, and to the grateful acknowledgement of his loving kindness.

Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 30th day of the present month of November, as a day of thanksgiving and praise to be kept and observed by all the people of our land. On that day let us forego our ordinary work and employments and assemble in our usual places of worship, where we may recall all that God has done for us, and where from grateful hearts our united tribute of praise and song may reach the Throne of Grace. Let the reunion of kindred and the social meeting of friends lend cheer and enjoyment to the day, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving.

Witness my hand and the seal of the United States, which I have caused to be hereto affixed. Done at the city of Washington on the third day of November, in the year of our Lord eighteen hundred and ninety-three, and of the Independence of the United States the one hundred and eighteenth.

By the President: GROVER CLEVELAND.
WALTER Q. GRESHAM, Secretary of State.

FITNESS.

BY THE REV. WILLIAM C. DALAND.

A letter in a recent RECORDER leads me to call attention to the importance of fitness for whatever work we are to undertake. If a young man or woman suffers because he is a Sabbath-keeper, or becomes a "nobody" by becoming such, it is, as it seems to me, wholly unnecessary. There must be some other reason. That we who are Seventh-day Baptists labor under some slight disadvantage in a worldly point of view is doubtless a fact. But with the right spirit this may become a real gain to us. What I now write is merely to sound a warning note, lest the letter in question tend to foster a discontented spirit among some of our young people. What I wish to say is that our young people—or our old ones, either—have no reason to be discouraged by words like those in the letter mentioned. The criticisms in the letter are perhaps unjust, but some of them are well founded. The petty jealousies among us are unworthy those bearing the Christian name. But as I look at other denominations I find similar and even worse things. Nevertheless, I would that we could be kept from such little meannesses.

But to come to my point. In the first place we ought to bear in mind that we have no right to expect any special privileges because we are Seventh-day Baptists. We have no right to expect employment for that reason. It is unfair to ask that our men of means shall establish sinecures at comfortable salaries for the benefit of Seventh-day Baptists who have nothing else to recommend them than the fact that they are Seventh-day Baptists. If we wish good places we must be fit for them.

We are not restricted in any real sense. The world is open to us. Places are ready for Seventh-day Baptists who are desirable. The thing for us to do is to make ourselves desired. If we make ourselves so proficient in our calling that the world *must* have our services, then we may dictate our own terms, and the Sabbath will not stand a moment in our way.

How was it that in the last year a large business house, having branches in nearly half a dozen cities in New England, desiring to establish a new branch house, placed over it as manager a Seventh-day Baptist without so much as ever referring to the Sabbath? The gentleman accepted the position, and gives his services excepting on the Sabbath, and no word was ever exchanged between him and his employers on the subject of the Sabbath. They knew he was a Sabbath-keeper, as firm as a rock. They knew that no inducement could prevail to change his conviction and his habit on that subject. He was perfectly aware that they knew this. It was enough. They wanted a man capable and trustworthy. He was the man. The Sabbath was but a bagatelle in the way. Why? *Because he had the requisite fitness for the place.*

When we compare our denomination with others as to numbers, I am convinced that a larger proportion of our people occupy desirable positions in the world than of any other denomination. Let those who know enumerate the Sabbath-keepers who have good positions outside of our denominational ranks. They are many. Others may do the same if they will. But he who moans that he is a nobody by reason of his being a Seventh-day Baptist may well moan. He is a nobody because he is a nobody. Nobody ever was a nobody for any other reason. I am ashamed of the Seventh-day Baptist who has the lack of spirit that can make such a moan possible.

THE VICTOR'S SECRET.

BY REV. E. M. DUNN.

How to be always superior to one's enemies is a matter of practical difficulty. Christ said, "Love your enemies and pray for those who despitefully use you."

First, let it be noted that we oftentimes imagine we are despitefully used when we are not. If we would observe the habits of those by whom we fancy we are slighted or contemptuously treated, we would find it is their way of treating people generally, and their treatment of us is no exception to their general mode of treating others. They are not conscious of treating anyone slightly. They are unconsciously self-absorbed, or exclusive, or inattentive, or cynical, as the case may be.

And then again it is not infrequently the case that persons whom we fancy, through our morbid sensitiveness, do not like us, have a very good opinion of us. And so, as a matter of fact, we have fewer enemies than we imagine, and possibly none at all.

The imagination is a lofty faculty, and should not be put to so ignoble a use as suspecting an evil state of heart in others.

In the *second* place, granting that there are persons who, for good or inadequate reasons, do not like us, and evidence comes to us that we are not in their favor; further than this, we may be satisfied that they are decidedly hostile to us, what then shall we do? If the one disliked happens to be a pastor of a church, and the rule is good for laymen as well, we have found comfort in ignoring the fact that there is any such enmity against us. Thinking and talking about it only nurses the annoyance. If a pastor has a moderately large field, he can go off and work in some other part of the vineyard where he will meet with no such embarrassment. If a man has a hornet's nest on one tree in his orchard that he cannot dislodge, he can let that tree alone and gather the fruit on the rest.

There is consummate art in approaching and treating persons as if you were not conscious they harbored any ill will against you.

The foregoing suggestions do not rise above the plane of Solomon's proverbs, but we get on higher ground when we follow the teaching of our Saviour, "Love your enemies." No heathen religion or philosophy, not even Judaism itself, the forerunner of Christianity, the bud whose blossom is Christianity, had ever reached that point. If you see anything of this principle in heathendom to-day they have borrowed it from Christianity.

"Why should I love my enemy," do you ask? By so doing you can transform him into a friend. It will do this in nearly every instance.

It will make you the victor in all differences and quarrels or enmities you may have. A man who loves his enemies is invincible. He will come out ahead every time.

You want to love your enemy because of the humanity within him. He, like you, was made in the image of God. You want to see that image restored in him, as you want to see it restored in yourself. You want to be of the greatest possible service to him. You want to love him on your own account, to secure to yourself peace of mind and eliminate the hurt, the sting he has inflicted upon you.

There is an element of the atonement, not the chief element, but an important one which finds illustration in the principle I am urging. God propitiated himself toward the sinner by suffering in the person of Son on the sinner's behalf. If we cannot see the propriety or the

philosophy of the principle, it is enough that Christ has commanded us to love our enemies. But it is a divine gift, the last and crowning grace of all the virtues that divine Grace confers. To say with Christ, "Father, forgive them, for they know not what they do." "This kind goeth not out but by prayer and fasting."

SKETCH

OF THE SEVENTH-DAY BAPTIST TRACT SOCIETY AND PUBLISHING INTERESTS.

BY REV. L. E. LIVERMORE.

Read at the denominational presentation of the Religious Congress, at Chicago, Sept. 16, 1893.

In 1664, forty-four years after the landing of our Pilgrim Fathers, Stephen Mumford, of London, England, came to Newport, R. I., the home of Roger Williams, whose influence had already fertilized the soil and rendered it capable of producing able defenders of the divine doctrine of Religious Liberty.

Mr. Mumford, so far as is now known, was the first Seventh-day Baptist in America. Within six years there appears to have been quite a respectable number of converts to the Sabbath from the First Baptist Church of Newport, and on the 23d of December, 1671, these brethren formally organized the first Seventh-day Baptist Church in America. From this mother church others were soon organized in Rhode Island, Connecticut, New York, and further West.

In 1684, Rev. Abel Noble, a Seventh-day Baptist minister, came to this country from England, and settled in Pennsylvania, near Philadelphia. In a few years several Seventh-day Baptist churches were organized in Eastern Pennsylvania.

In the year 1700, a third independent line of Seventh-day Baptists originated from the First-day Baptist Church of Piscataway township, New Jersey.

These three separate and original lines of Sabbath-keepers in America, like streams forming the head waters of a river, soon began flowing together, uniting by delegations and written communications in annual meetings or oftener, at which times we find from the scattering records they were faithfully planning for the sowing of the seed of gospel truth, and especially emphasizing such truths as seemed to them to be neglected by the masses of professing Christians.

The Sabbath being the most prominent and distinguishing feature of their dissent from the great body of Christians it was natural that they should plan with special reference to placing this doctrine before the people. But they were poor and scattered and poorly organized for aggressive work. Facilities for printing in those times were exceedingly meager, and for many years their own literature consisted mainly in such tracts and books as were published by their brethren of like faith in England. Among the Sabbath tracts then available and in circulation we mention:

1. "Three Sabbath Questions," by Thomas Broad, published in 1621. This tract led Rev. Theophilus Brabourne to investigate the subject and to embrace the Sabbath. As a result he gave to the world a book of 634 pages, in 1632, entitled, (2) "A Defence of that most Ancient and Sacred Ordinance of God, the Sabbath Day." This was a very thorough and able work, and was dedicated to King Charles I.
3. A tract by John Colwell, published in 1650.
4. "A Christian Caveat to the Old and New Sabbatarians," by Edward Fisher, Esq., 1653.
5. Two tracts published by Rev. Edward

Stennett, "The Royal Law Contended for," 1658; and "The Seventh-day is the Sabbath of the Lord," 1664.

6. There were other well written tracts by Dr. Peter Chamberlin, 1657, Rev. Wm. Saller, 1657, Rev. John Spittlehouse and others.

It is not therefore so much a matter of wonder that for the first one hundred and fifty years of struggle in this new country but little was done in the line of publishing original works.

Early, however, in the present century our churches having become stronger in numbers and in means there was developed a strong desire to become more active and independent in the line of publishing and disseminating the truths of the Word.

In 1819 an attempt was made by brethren residing in Schenectady, N. Y., to organize and maintain a Seventh-day Baptist Publishing House, for the purpose of issuing a denominational periodical and other publications. But this project was not successful. In the following year Rev. Dr. Wm. B. Maxson started a movement to secure the publishing of *The Seventh-day Baptist Missionary Magazine*. The Conference and the Missionary Board favored the proposition. Brethren Wm. B. Maxson, Eli S. Bailey and Henry Clarke, Jr., were appointed editors. The first number of this journal was issued in August, 1821, 72 years ago. It was published quarterly. Its object as shown in its editorial address was: "To extend the knowledge of the Seventh-day Baptists, and call attention to their distinctive doctrine and practice as a Christian people; to publish and circulate religious and missionary information, with the view to promote a consistent religious zeal and activity among the people; to cultivate the spirit of harmony and good-will among all evangelical Christians; and also to unite with others in the effort to uphold and propagate the doctrines of the gospel."

In 1830, April 14th, the first number of *The Protestant Sentinel* was issued from Homer, N. Y.; Dea. John Maxson was its editor. This was the first weekly Seventh-day Baptist periodical published in this country. It was published in Homer four years; then, with the hope of increasing its circulation and usefulness, it was removed to Schenectady, N. Y., where it was issued two years. Then it was taken to DeRuyter, N. Y., and published until 1839, May 21, when for want of adequate support it was discontinued.

The same year the Conference recommended and urged that brethren should at once make an effort to enter upon the publication of a permanent denominational paper, and in accordance with this recommendation a company was organized in DeRuyter, N. Y., and March 10, 1840, started a weekly paper known as *The Seventh-day Baptist Register*. Rev. Joel Green and Rev. Alex. Campbell were chosen editors. After one year it was transferred to Rev. James Bailey, who became its editor and proprietor. Under his management it continued three years, when at the end of the fourth volume it was determined to discontinue the *Register* with a view to starting anew, and on a more permanent basis, the publication of a denominational paper in New York City. For this purpose a company of eleven brethren in New York and New Jersey undertook the publication of a weekly paper, each of the eleven brethren pledging definite sums of money as a guarantee against financial distress during the first year. Rev. Geo. B. Utter was appointed editor and Financial Agent. The name was changed to **THE SABBATH RECORDER**, and the first number

was issued June 14, 1844. Subsequently Rev. Thomas B. Brown was added as associate editor, and the paper was published with increasing favor and standing, not only among our people, but also as a worthy and dignified periodical among the journals of its time. At the end of the thirteenth volume, in 1857, Mr. Utter retired from the editorial and business management, and a committee was appointed by the Board of the Publishing Society. This committee conducted the paper until 1861. Then it was transferred to an Association of responsible brethren. This Association reserved the right to dispose of it to some individual if its success could be better secured in that way. Accordingly it was by this Association sold to Rev. Geo. B. Utter, who continued its publication as editor and proprietor, at Westerly, R. I., until the middle of the twenty-eighth volume, June, 1872. Then the **SABBATH RECORDER** was purchased from Mr. Utter, by the American Sabbath Tract Society, a corporate body organized in 1843. A few years previous to this the Seventh-day Baptist Publishing Society had been organized and continued its separate existence for several years, when it was found that its object and that of the Tract Society were so nearly identical that the former was finally merged into the latter. The Tract Society becoming more fully the Publishing Society, thenceforth not only continued the publication of the **SABBATH RECORDER**, but has also published several other periodicals, together with many tracts and a few books.

The Tract Society established a Publishing House in June, 1872, at Alfred Centre, N. Y.

Rev. N. V. Hull was appointed Editor, and D. R. Stillman, General Agent. This arrangement continued until the death of the editor, which occurred in Sept., 1881. Brother Stillman then became office editor with several editorial contributors, who conducted the paper until the appointment of Rev. L. A. Platts, who entered upon his editorial labors, Oct. 1, 1882, which position he held until Feb. 1, 1893. He then resigned to enter upon work as Professor in the Chair of Church History and Homiletics in Alfred University, and L. E. Livermore was appointed his successor.

The other periodicals issued from time to time by the Tract Society have been "*The Seventh-day Baptist Memorial*," "*The Sabbath-school Visitor*," "*The Bible Scholar*," "*Our Sabbath Visitor*," "*The Helping Hand*," "*The Sabbath Outlook*," "*The Light of Home*," "*The Seventh-day Baptist Quarterly*," "*The Evangelii Budbarare*," (Scandinavian language) "*Eduth le Israel*," (in Hebrew) and "*The Peculiar People*."

These periodicals have had more or less success, some being of a very marked character. The publications which have become especially noted are:

(1) "*The Outlook*," first issued about eleven years ago, and sent out as a monthly in editions of about 54,000. This paper was edited by Rev. Dr. A. H. Lewis and C. D. Potter, M. D. It was designed to teach the doctrine of the Bible Sabbath in a broad catholic and candid manner. Its success has been marked.

The object of this paper is to call attention to the unchangeable nature of the Decalogue, and the consequent unchanged and unchangeable nature of the Fourth Commandment, which is a necessary part of the Decalogue. With this end in view this society during the last decade has published and distributed more than 80,000,000 pages of Sabbath tracts and literature.

(2) Another somewhat remarkable paper has been published by this society under the editorial management of the Rev. Ch. Th. Lucky. The *Eduth le Israel*, (witness to Israel) in the Hebrew language, was commenced in September, 1888. Its object was to show how the Hebrew Scriptures bore sure witness to Jesus Christ as the true Messiah and the New Testament as a true revelation of the Messiah. The ablest Hebrew scholars have given testimonials of their high appreciation of the great scholarship and thorough evangelical spirit of this paper.

In 1890 the editor returned to Galicia and its publication was transferred to that country. It is now temporarily suspended for the want of funds, but the editor who is again in this country hopes soon to resume its publication. It received the highest approval and endorsement of the late learned Professor Delitzsch, of Germany.

(3) *The Peculiar People* was commenced in New York City in April, 1888, by a Sabbath-keeping Christian Jew, H. Friedlander. Upon the death of Mr. Friedlander, about one year later, this society assumed its publication, and Rev. W. C. Daland became the editor. It is a monthly Christian magazine devoted to the dissemination of Christian doctrine and sentiments among the Jews. It has met with considerable favor and received many flattering notices from scholars, both among the Jews and Christians.

We cannot stop in this brief sketch to notice at length other publications, but simply to mention the fact that various phases of Christian doctrine have been treated in tracts and books, such as "Repentance," "Salvation by Faith," "Sanctification," "The New Birth," "God's Love," "Communion or the Lord's Supper," "Life, Soul, Death and Resurrection," "Paganism Surviving in Christianity," and other subjects.

The following is a list of most of the publications of this society and of Seventh-day Baptists in America and in Great Britain:

I. PERIODICALS.

In the following list of periodicals the date of commencing is given. Some of these publications have been discontinued or merged into others which are still published:

1. "The Seventh-day Baptist Missionary Magazine," quarterly, 1821.
2. "The Protestant Sentinel," weekly, 1830.
3. "The Seventh-day Baptist Register," weekly, 1840.
4. "The Sabbath Recorder," weekly, \$2, 1844.
5. "The Seventh-day Baptist Memorial," 1852.
6. "The Sabbath Chronical," 1883.
7. "The Missionary Reporter," 1883.
8. "The Sabbath Outpost," Fouke, Ark., 50 cents, 1888.
9. "The Sabbath-school Question Book," 1837.
10. "The Sabbath-school Visitor," 1851.
11. "The Sabbath-school Paper," 1863.
12. "The Sabbath-school Gem," 1861.
13. "The Sabbath-school Journal," 1874.
14. "The Bible Scholar," 1877.
15. "Our Sabbath Visitor," weekly, 1882.
16. "Helping Hand," quarterly, 25 cents, 1885.
17. "The Sabbath Outlook," 1882.
18. "The Light of Home," 1885.
19. "The Reform Library," 1892.
20. "The Evangel and Sabbath Outlook," 50 cents, 1893.
21. "The Seventh-day Baptist Quarterly," 1884.
22. "The Evangelii Harold," Scandinavian, 1885.
23. "The Evangelii Bubarare," Scandinavian, 1890.
24. "Eduth le Israel," in Hebrew, 1888.
25. "The Peculiar People," 1888.

II. SABBATH TRACTS.

1. The Sabbath Vindicator, Rev. Geo. B. Utter, 1842.
2. Reasons for Introducing the Fourth Commandment to the Consideration of the Christian Public, Rev. Mr. Chadwick.
3. Moral Nature and Scriptural Observance of the Sabbath, Rev. Thos. B. Brown, D. D.

(Continued on page 744.)

SABBATH REFORM.

The following clippings from Pittsburg papers, the first from the *Pittsburg Press*, Nov. 15th, the second from the *Pittsburg Dispatch*, Nov. 16th, will explain themselves, and will interest the RECORDER readers. Dr. Lewis was in attendance upon the National Reform Convention in Pittsburg last week by appointment of the Tract Board, and though not permitted to speak from the platform, he had a much larger hearing through the papers. The Doctor and the cause he advocates are irrepresible.

HOW TO SECURE REFORM.

A SEVENTH-DAY BAPTIST GIVES HIS VIEWS ON SUNDAY.

Rev. Dr. A. H. Lewis, of Plainfield, N. J., a Seventh-day Baptist, and an editor of a religious paper, is attending the convention, but has not had an opportunity to speak. A *Press* reporter had a conversation with him, in which he said:

"I am in hearty sympathy with the ends which are aimed at by the convention, so far as genuine reform is concerned, especially so as touching temperance, social and political purity, etc. As to the Sunday question, they are seeking to trim off some other branches, when the ax must be laid at the root of the tree. Their theory of reform is a compound of the Jewish theocracy and the pagan idea that religion is a department of the State. Christianity establishes the kingdom of Christ by enthroning Christ in the hearts of men as individuals, and hence in the nation.

"The trouble with the Sabbath question lies far deeper than any of the symptoms which the convention now complains of. False notions about the abrogation of the Decalogue came into Christian history at an early day. These gradually drove the Sabbath, Saturday, out of the church, and gradually placed Sunday and many other holidays in its stead. Out of this came the Roman Catholic and the continental Sunday. In the English reformation the Seventh day Baptist insisted on a complete return to the Sabbath as Christ kept it. The majority of the English and Scotch reformers feared to go thus far, and so the 'Puritan' theory of the transference of the fourth commandment to Sunday was developed at the close of the sixteenth century.

"The present disregard for Sunday has grown because this effort to transfer the law was unscriptural and even the most devout have gradually lost conscience on the question of Sunday-observance.

"The trouble now is not 'Sunday papers' nor trains, but a lack of conscience, and the appeal to the civil law, to congress and the courts hastens the decay of conscience and fosters the evil it seeks to cure. The reform must begin with the church. Under the inherited errors from Roman Catholicism Protestants are still trying to develop a system partly biblical and partly traditional. This must fail. If the Bible is to be made the standard, men must keep the Sabbath—Saturday. If they are to follow tradition, there is no historical nor logical ground outside of the Roman Catholic and Irish churches.

"The issue should be left with the Bible and Christian conscience. The civil law should protect men against wrong, and greed, and overwork under unjust employers. But such regulations should be wholly separated from the religious question of the Sabbath, and this can never be under the existing system of Sunday laws. I am glad to see the earnestness of the convention, but if the discussion of this morning be a sample, it is almost as pointless as it is earnest. The men who compose it are among the most conscientious men in the nation, but they are seeking the right thing in the wrong way, so far as Sunday is concerned.

"I would have no civil law in favor of Saturday if I could. In all matters of religion the relations between the man and God are supreme, and when regard for God and right do not compel to action in religious matters nothing can. In the domain of reforms, such as temperance, social purity, etc., the law has an immediate and direct province, and it should be rigidly enforced. I would make the nation Christian in fact by the enthronement of Christians—biblical, not traditional, Christians—in the hearts of men."

CALLS IT A MISTAKE.

A Minister and Religious Editor Refers to the Blue Laws as Being Quite Impossible. He thinks it Wrong to Oppose Many Necessities on Sunday. Talks Made at the Reform Session.

Rev. Dr. A. H. Lewis, of Plainfield, N. J., a well-known Baptist, and editor of a religious paper, is a delegate to the National Reform Convention, in Allegheny. His views on Reform are different from those of others of the delegates. Dr. Lewis had prepared an address on "Proper Observance of the Sabbath," but the Convention will not recognize him as a delegate, and as yet he has been unable to speak. When asked why he was not permitted to speak the Doctor stated that the Convention knew his broad views and had ignored him on that account.

He is particularly opposed to the blue laws of 1794, and if he is given the opportunity to speak, will do his best to convince the Convention that a speedy repeal of the laws will prove beneficial to the State. Yesterday Dr. Lewis asked to be recognized as a delegate, and given permission to speak. The matter was referred to a special committee, and no decision was reached. To a *Dispatch* reporter last

night he spoke of the Convention, and to a great extent criticised several of the speeches made there during the afternoon. He said:

"The speeches made against the operation of street-cars and railroads on Sunday are, to my mind, extremely ridiculous. I am in favor of encouraging the growth of business, and do not favor any measure that will abolish an established business which is a necessity. Street railways and trains are as necessary on Sunday as on any other day in the week. I think the gentlemen are sincere and mean well, but I feel sure they haven't considered the matter properly or they would let up on this crusade."

THOUGHT THEM EXAGGERATED.

"During this afternoon's session I listened to the remarks and statements made against Sunday newspapers. In many respects they were exaggerated. On one occasion Rev. Mr. Oldham mentioned a list of New York Sunday papers and commented on the head lines given sensational articles. He referred to theatrical and editorial columns and merely made mention of the other features connected with a large Sunday paper. I have made a special study of Sabbath Reform for over thirty-five years, and during that time I have been a regular subscriber to the *New York Tribune*.

"I have never as yet been able to find anything objectionable in the paper, or I would have dropped it years ago. Instead, I discover that after reading the first two or three pages, usually telegraphic and local news, there are left nearly twenty-two pages, made up of special articles on household topics, children's department, woman's column, and such reading, which, in my mind, is quite a literary treat.

"Pittsburg is the only city in America where a crusade is being made against Sunday papers. In other parts the paper is considered as necessary as a street car. However, the laws in this State are very strict, particularly the blue laws, and I sincerely believe they should be repealed.

"Yesterday afternoon when one speaker referred to Sunday newspaper proprietors as Anarchists, and another minister stated they should be disgraced from the pulpit, I thought just the opposite. In my mind those Christian gentlemen are the original Anarchists when they break God's law by working on Saturday.

"Good Seventh-day Baptists do not work on Saturday, and they are great believers in reform. They do not believe, however, in stopping necessary business such as newspapers, street cars and railroads. However, they are fighting hard against liquor traffic, and think it should be suppressed every day in the week, instead of only on Sundays."

THINKS THEY ARE MISTAKEN.

"The National Reform Association has made a great mistake in taking advantage of an impossible law like the blue law to shove through religious reform. That law ought to be repealed. It would be a benefit to necessary corporations as well as for religious liberties.

"Conscience is everything in reform. If a man can't be induced to lead a good life through religion, ministers shouldn't resort to civil laws. They are intended to deal with relations between man and man, and true reform can only be accomplished through conscience toward God in religion."

Yesterday the National Reform Association held three sessions, morning, noon and night. The church was comfortably filled, but little enthusiasm prevailed. In the morning Dr. H. H. George, first secretary of the Association, of Beaver Falls, spoke on the practical aims of the Convention. His remarks treated of the Chinese question, liquor traffic, granting of divorces, observances of Sunday and other topics.

In the afternoon Rev. Wilbur F. Crafts, of Wilkinsburg, spoke on the "Kingship of Christ." A discussion on the Sunday newspaper was opened by Rev. W. F. Oldham. His remarks were highly sensational, but did not move the audience to any noticeable extent. There was but little applause. What discussion followed was confined only to a limited number, particularly the local ministers. An address by S. P. Stevenson, of Philadelphia, on "Our Divorce Laws and the Law of Christ," followed. Many other talks were also given by different delegates on topics of a general nature.

The address of Guy Maine, an educated Chinaman from New York, on the "Chinese Exclusion Law," was the feature of the evening session. The evening attendance was much larger than the afternoon. The speaker said the law was a disgrace to the United States. Many Chinamen listened to the address. Dr. Robinson, Rev. J. M. Foster and H. L. Hastings, of Boston, also spoke.

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

To the Editor of the SABBATH RECORDER:

This morning the Baptist Ministers Association of New York City discussed Dr. Hiscox's paper on the "Transfer of The Sabbath," according to the programme reported in our paper of last week. The meeting was unusually large. Dr. Hiscox's paper proved to be a veritable "borne," and the restless eagerness of the meeting was evident from the first. There was abundant evidence that the meeting was reluctantly facing an unpleasant necessity in taking up the discussion. The usual plan of "calling the roll" was exchanged for a "voluntary discussion." Most of the speakers—some were "called out," and some spoke without a "call,"—discussed nearly everything else except the paper. All agreed that the paper was strong, scholarly, explicit, and interesting. Sev-

eral speakers expressed regret that Dr. Hiscox had presented it; some because it was too unimportant a theme; others, because it "gave the whole question away to the enemies of Sunday." One speaker protested against its publication, and declared (at the close of the discussion) that the work of the morning had been unfortunate, unsettling too many minds, and productive of no good. Others took the opposite view.

The wide range and the great variety of notions expressed showed that there was no agreement among the speakers, except the general one of opposing the Sabbath and upholding Sunday somehow. There were some episodes over "points of order," "extending the time for debate," "interrupting speakers," etc., which showed great sensitiveness and some sharpness. We cannot give the discussion in its details to-day. Will try to give specimens next week.

As a whole, the paper and its influence must be considered as opening the struggle over the Sabbath question in the Baptist household, a struggle which all observers have seen was coming. It was unavoidable. No branch of the Protestant family is so vulnerable when the Sabbath question arises as the Baptists. Their insistence upon the Bible as supreme authority upon "immersion," as being the only baptism, and upon the recognition of the "baptized" only at the Lord's Table—logically compel them to be Seventh-day Baptists,—or remain self-condemned. This fact chafes them, and the present lines of cleavage indicate a division in which the majority will give up the "Baptist doctrine," in fact, rather than return to the Sabbath.

It is significant fact that Dr. Hiscox's paper has much in common with the articles in the *Catholic Mirror*, of which our readers know, and which are now in the hands of the printer for being put into more permanent form, which articles demonstrate that Sunday observance is wholly non-Protestant.

One speaker, Rev. Mr. Loux, made a vigorous attack on Dr. Hiscox, because he had foolishly followed the lead of the *Outlook*, that Seventh-day Baptist monthly, which had been such a special representative of this error and nonsense. He trained his guns on the *Outlook* until the moderator called him to order, since Dr. Hiscox had not quoted the *Outlook* nor introduced it in any way. The speaker had hoped that the *Outlook* was forever squelched. It was very pleasant for the editors of the *Evangel and Sabbath Outlook*—successor to the "squelched" *Outlook*—to listen to this spiteful attack and to see in it added evidence of the deep and thorough work which the paper has done. We hereby convey our thanks to Mr. Loux for this much of "free advertising."

As I am about to leave for the "National Reform Convention," at Pittsburg, I must reserve farther report for a future time.

A. H. LEWIS.

DID CHRIST FOUND A CHURCH OR A SOCIETY? SOME REMARKS ON PROFESSIONAL OPPOSITION TO THE SABBATH.

Apart from the influence of heathenism upon Christian institutions account should be taken of a direction given to their teaching and their work by the professional element in the Christian system. Proof of this may be got from very diverse sources. In "Gerloses at Truth" the Hare Brothers, very high churchmen, complain that the Anglican clergy "regard all interference of the laity, in spiritual or ecclesiastical matters, as an impertinent intrusion."

Precisely the same character appeared in the Jewish priesthood and among the learned class in the time of Jesus. It is now, as it was then, powerful in proportion to its following. A prophet could hardly be expected to perish out of Jerusalem. There officialism had its citadel and issued its decrees and commanded its myrmidons. A professional bias is strongly marked in the history of the legal profession who, in primitive time, were not slow to take advantage of their power and position to encumber reform with technical and cumbrous proceedings. The sum of these influences make up a personal equation which should be valued in every estimate attempted to be made of institutions.

The professional idea of "the church" among a vast number of Christians is, that it is a system above and beyond criticism. That there is something sacreligious in discussing it as a human institution. That we have a right to expect from Jehovah a perfect system for carrying out his work. It is an easy transition to the surrender of the judgment to the teaching of the system. It is preposterous to suppose that this mental attitude which is equally characteristic of heathenism in every form, from the blind submission of the Eskimo to their Angekoks, of the North American Indians to Shamans and Medicine Men, of the Buddhists to their grand Hamas and Monks, of the Mahometans to their saints, Mollahs and Mahdis, —it is preposterous to suppose that this submissiveness has not been taken advantage of, under the Christian system, for the propagation of error. Its existence is recognized at an early stage in the very pages of New Testament history.

If the idea of Jesus in this conversation with Peter (Matt. 16:18) was that the church's immunity from destruction by evil powers should insist in its perfection as a system in its adaptability to deal with the varying difficulties in its progress from age to age,—in short, that it was as perfect in its origin and as complete in its ideal as the devout believer in his divine perfection interprets it to be from the language of endearment used respecting the church, the Bride, the Spouse, the Beloved, then we are shut up to the acceptance of the claims of that institution, if such exist, that can give historic proof of the conformity of its character to the divine Ideal, or we may escape the historical inquiry and the endless genealogies and strifes of words consequent thereon, by accepting the doctrine of an invisible church having its membership among Christians of every name.

But what did Jesus mean by the word "church"? In the first place he never used such a word. It has no philological relationship with any word in the Old or New Testaments. The word *church* is an invention of the middle ages. Worcester's Dictionary says: "This word appears to have been originally derived from the Greek through the Anglo-Saxon. The Goths on the lower Danube, as stated by Dr. French, were first converted to Christianity by Greek missionaries from Constantinople, who imparted to them the word *kuriake*, or *kuriakon*, church; and the Goths lent the word to other German tribes, including the Anglo-Saxons." The word means "belonging to the Lord," and derivatively the Lord's house. Jesus on the two occasions, and only two, that he is reported to have used the word translated "church," made use of the word *ekklesia*, "that which is called out." The significance of this meaning it is unnecessary to follow here. It suffices to point out its marked contrast with

the official word "church." That this contrast has been noted by some translators of the Scriptures there is evidence of in the Icelandic translation, A. D. 1540, where the word *ekklesia* is translated *samkund*, an invited assembly. The modern translation substitutes the word *kirkeja*, church. The Norwegian Bible, Christiania, 1856, has the word *menighed*, a community, an assembly, instead of *kirke*, kirk or church.

If we lay aside the official and professional stamp given to this word *ekklesia*, and translate it as did the old Icelandic bishop, or as Paul has paraphrased it when addressing the saints as "chosen in Jesus Christ and called," the Scriptures are opened up thereby to a wonderful degree. This idea of a fellowship or society is far removed from the character of an organization clothed with authority to propound dogma, having degrees of place and rank, and entitled to a position among civil institutions. In the notion of a society is involved the idea of growth by accretion, as the crystal grows, the exogens grow. Judas sought power and lucre and went to his own place. The sons of Zebedee desired the baptism of suffering and thrones beyond the ideal. They were vouchsafed the baptism, and as for the thrones they were told it was not in the power of the Head of the Society to give them. The last supper called forth the human element again, the desire to know which would be greatest. Any question of primacy was forever set at rest by the feet-washing. Last of all the distinct re- gation of a kingdom according to this world proclaimed before Pilate,—a kingdom whose sole reliance should be upon power from on high,—leaves us room for doubt that authority, in every sense in which the word can be used, is excluded from the means to be employed by the society in furthering its growth or for maintaining the features of an assembly called out from the world. There is room for doubt whether discipline to the extent it appears to have been exercised by the apostles, was allowable under the instructions of the Master. Certainly the apostles never rose to the level of this conception of forbearance. The forgiveness till seventy times seven, the parable of the wheat and tares, the good and bad fish in the gospel net, the declaration that he had come not to judge the world but to save the world, all favor the contention, about which there will doubtless be disagreement among readers, that discipline as now exercised by the various religious organizations is a doubtful right. This does not exclude the right of brethren to reprove, rebuke and exhort with all long-suffering and doctrine. If the power of truth separates the wrong doer in such case, if he goes out of the society self-judged and shuts himself out, that may be the means by which a desirable discipline may be maintained, but it is doubtful if any right to try and condemn exists. The case dealt with in Matt. 18:16, 17, shows that the Master knew the power of customary or tribal law, the potency of the consensus of opinion upon conduct. If that should be ineffectual in the case put the wrong doer was to be regarded as refractory, as having placed himself outside of the fellowship of the injured person. But there is nothing more in view, no decree or punishment beyond the mark of unmistakable disapproval. The position of the Society is to be purely monitory, not minatory, and all this agrees with Matt. 5:44.

Jesus never touches the subject of the *ekklesia* in other of his reported discourses than in the discourse with Peter, and that on the sub-

ject of the trespassing refractory brother. This is all the Scripture of what he gave his followers touching the institution now called the church. But he spake much about the kingdom of God. That was the grand theme of this teaching. Nothing marks so conclusively the official and professional character of the great work of the church organizations to-day than the fact that the leading idea, the one idea one might say, of Christ Jesus to gather men into a spiritual kingdom, is overshadowed by other conceptions of divine truth. Controversy on this point is not desirable, but the fact should lead to grave, earnest consideration, with a view to taking the bearings of the course pursued by Christian societies. Is the trend of modern preaching in the direction of Christ's teaching? It is not to be doubted that what men can be saved *from* is faithfully preached, but is there equal faithfulness in preaching what they must be saved *to*? It is on this one point that all sectarian differences turn. Protest and dispute against the proposition as they may, Christian societies, of whatever name, are in the endeavor to save men from sin. But when it comes to be considered what they are to be saved *to*, the Roman Catholic says the sinner cannot be saved from sin unless saved *to* the Holy Catholic Church; the High Anglican, pretty much the same thing, but in other terms, and "with respect of persons"; and with all the other churches men are saved from sin but they are saved *to* some institution or society "with respect of persons." The monition of Paul to think only of the minister as a steward of divine mysteries, and no more, is utterly overlooked. The individual minister, the ministering society or church, count for a large factor in the work of calling out men from sin to righteousness and to fellowship with Christians and their Lord. The means and the office are magnified beyond the purpose and end.

Dean Stanley, one of the most professional of clerics, in his work on Christian institutions, accurately enough traces the growth of the official side of Christendom. He is not slow to justify its use and its tendencies upon the ground of the exigencies of human nature. The apostles specially warned against sowing to the flesh. The warning is wantonly contemned every day throughout the length and breadth of Christendom, and more so of late years than at any time in church history. The Society of Friends has been recently rent in two by the effort of a party to adapt themselves to the social life of the times. In Canada they are called "the fast Friends." More remarkable still is the introduction of ritual into the "dissenting" churches. Twenty-five years ago the Presbyterian ministry would have denounced the use of any of the terms for the times and seasons of the Christian year. "Christmas, that is Christ-mass, is a Popish mass," said an elder, "and no good Protestant will recognize it." Now Baptists and Presbyterians vie with Episcopalians in the studied solemnity of Good Friday sanctities and the ecstatic strains of Easter music. The tact, ability and skill of organizers for this movement are as fully brought into play as the skill of the professional organizers who promote lodges and lodge rituals and assemblies where people amuse themselves with regalias, and postures, and ceremonies. "In the first beginning of Christianity," says Dean Stanley, "there was no such institution as the clergy, and it is conceivable that there may be a time when they shall cease to be. But though the office of the Christian ministry was not one of the original and essential elements

of the Christian religion, yet it naturally grew out of the want which was created. There was a kind of natural necessity for the growth of the clergy in order to meet the increasing needs of the Christian community. Just as kings, and judges, and soldiers spring up to suit the wants of civil society, so the clergy sprang up to meet the wants of religious society." Of this profession he says that "it has been at times so degraded that it has become the enemy of all progress. It has been at times in the forefront of civilization."

"All rule and all authority and power," absolutely necessary though they are as "ministers of God," "bearing not the sword in vain," are purely civil instruments. They are to be put down, however, not by usurpation or rebellion, but simply, silently, without observation, by the process of displacement. By no mixed methods through no conformity to human nature, but only through and by the loyal return of Christians to the simple elemental form of the society, fellowship or congregation of the Founder. Adhesion to Christ will be potent enough, as it was in the earliest times, to give the society adhesion. There are signs everywhere that such a movement is in progress. Young people's societies, leagues and guilds within the churches, in some cases breaking through church divisions and grouping young Christians of various names in the united work for the kingdom of God, are but the movement in the mulberry tops which signify the coming breeze when officialism and clericism will be swept out. It must be so. Fellowship with Christ makes equality. And more, "Christ hath called you for freedom." Who can doubt that mountains of division between Catholic and Protestant will melt before his coming feet? When the souls of men shall be everywhere moved to seek the God-given equality and heaven-born freedom of sons of God united in an *ekklesia* upon that simple yet all-sufficient rock of faith—broad enough for all men to rest upon—"thou art Christ, the Son of the living God," then we shall see the calendars of priesthoods swept away and the Sabbath of the Lord restored to its place on earth for the "rest of the people of God." And this will be the prelude for the coming of the kingdom. No force has ever operated on the world that will so shake communities and nations as this. Obedience is said to be the child of faith; more frequently it is the midwife. Faith cannot be brought to the birth without its aid. When men turn to the Lord of the Sabbath, the obedience and loyalty of the divine Son to the Sabbath law will at once appear and help make his lineaments known. As the matter now stands, his obedience is brought in question in every Sunday-keeping church throughout the world, just as completely as his mediatorial office is put in question by the interposition of the intercession of Mary, of saints and of angels. The shreds and patches are all of a piece, and have a common origin in the professional clericism which grew out of the vagaries, and not the wants, of human nature in the ages of human credulity and superstition. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent."

J. BAWDEN.

KINGSTON, Canada.

CAST your idol into the furnace, melt your mammon down, coin him into God's money, and send him coursing on errands of love.

LIFE is the best commentary on the Bible. We do not need so much to know what the Greek is of a passage as what the English is when translated into deeds.

MISSIONS.

FIFTY-FIRST ANNUAL REPORT

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

(Concluded.)

The Rev. T. J. VanHorn, Stone Fort, Ill., General Missionary.

Mr. VanHorn reports four weeks of labor at Stone Fort, Bethel and Pulaski, Ill., and Shepherdsville, Ky.; sermons and addresses 11; average congregations 15 to 20; visits 30; 16 Seventh-day Baptist families; 36 resident church members, and three Bible-schools. He writes:

"I wrote you about my arrival at Stone Fort and the beginning of my work. It was my plan to visit as early as possible all the points included in my field. Accordingly I visited Pulaski and Villa Ridge, Ill. Three families are all that are left of our church at Pulaski. I held four services at private houses with good attendance and interest. Two interesting families of our people there have seven children, all of whom are yet unconverted. The Pulaski people are feeling somewhat disheartened, but are looking forward for gospel meetings to be held there at an early day with much hope of success. It seems very unfortunate that this field has been neglected, but we have reason to be thankful for the three faithful families who still "hold the fort."

"There is nothing left at Villa Ridge.

"At Shepherdsville, Ky., I found but four resident members of our little church, Brother James and wife having moved away a few weeks before, on account of age and declining health, to live with their daughter. The four members which constitute the little congregation meet weekly for Bible study, prayer, singing, etc., giving an example worthy of imitation by some of our larger groups of isolated Sabbath-keepers. Owing to sickness and extreme wet weather, but two public meetings were held. The little church here feel very deeply the death of Bro. Bemis Wise, a young man who was the main stay of the church, and in whom were great hopes of strength and usefulness to the cause. Our people here, also including some of the First-day friends, are eager for gospel work, and ask for our return at an early day.

"I have accomplished this month my plan of visiting the different points, getting acquainted with the people, and determining as far as possible when special work could best be done. Last Sabbath night special meetings were begun at Stone Fort. Although it is the busiest season of the year, the people have nearly filled the house each night, and the interest is increasing. We are glad to have with us in the work Bro. M. B. Kelly, Jr., who, through the kindness of his church at Nile, N. Y., is permitted to spend the summer in evangelistic work in Southern Illinois. Services have been held here for some time past only monthly, but measures were taken last Sabbath for regular weekly service, and also the organization of a Sabbath-school at Bethel. Pray that God, by his Holy Spirit, may direct the work and the workers."

DENOMINATIONAL EXHIBIT AND REPRESENTATION AT THE COLUMBIAN EXPOSITION.

In our reports of 1891 and '92 it will be found that initiatory steps were taken by the Board, and after much but successful correspondence with the proper authorities by the late Corresponding Secretary, it was recommended at our last Anniversary that the General Conference appoint a committee on Denominational Repre-

sentation and Exhibit at the World's Fair. On this recommendation an able and representative committee was appointed by the Conference last year. That committee has done its work well. If we have not the largest denominational exhibit at the Fair, we have at least a unique and complete one. It attracts attention and is well visited. It certainly gives us as a people one of the best and greatest opportunities for scattering Sabbath truth, and making ourselves known that we have ever had. This committee has also so perfected arrangements that our denomination will have a good representation at the Religious Congress and Parliament of Religions to be held in connection with the Exposition, and a favorable place and time to present our history, doctrines, spirit, and work by representative speakers.

THE EVANGEL AND SABBATH OUTLOOK.

The American Sabbath Tract Society, desiring to publish a paper that would associate evangelistic work with Sabbath Reform work, an arrangement was entered into by the Missionary Society to aid them in the publication of such a paper by furnishing an editor for its evangelistic department. The Missionary Board obtained the services of the Rev. F. E. Peterson, pastor of the Piscataway Church, New Market, N. J., as said editor. The first number of the *Evangel and Sabbath Outlook* was issued June 1, 1893, under the editorship of the Rev. A. H. Lewis, D. D., and the Rev. F. E. Peterson. It was strong, pointed, and had the right ring and spirit. It is thought that the publication and distribution of such a paper will be a great help to both gospel and Sabbath Reform effort. We believe it to be a sound thought and a right move. Evangelistic and Sabbath Reform work go together, hand in hand, and should, from our pulpits, on the mission fields, and from our press. Every Seventh-day Baptist family should take it, read it, support it, and scatter it abroad. Every missionary should take a quantity of copies with him, every missionary pastor have a quantity on hand to distribute among the people and obtain, whenever they can, funds to help in its support.

NEEDY FIELDS AND NEEDED WORKERS.

The denomination should hold and develop its interests. Converts from evangelistic work should be cared for and established in Christian service. Evangelism should be supplemented by thorough and permanent supervision.

One of our great needs which should be supplied the coming year is State and district missionaries. It is almost an imperative demand.

(1) There should be a missionary over a district comprising Southern and Western New York and Northern Pennsylvania.

(2) There should be a missionary in charge of Minnesota and Southern Dakota, who shall be qualified and able to look after both the Scandinavian and American interests we have on that field.

(3) A General Missionary for Kansas and Nebraska.

(4) A General Missionary for Wisconsin, located at Berlin.

(5) Much needed work should be done in Texas and California, also in Rhode Island and Connecticut.

We are losing from these fields because of the lack of permanent labor and supervision.

Can the men be found and the means furnished to supply these needy fields?

MINISTERIAL AID FUND.

From the interest of this fund so thoughtfully and kindly furnished for so noble a purpose,

there have been during the year several needy and worthy young men assisted in their preparation for the ministry. The aid and good thus rendered must be a source of great satisfaction to all concerned.

THE CORRESPONDING SECRETARYSHIP.

The Corresponding Secretary, the Rev. A. E. Main, having accepted the call to the presidency of Alfred University, tendered his resignation at the regular meeting of the Board of Managers held April 19, 1893. His resignation was accepted, to take effect upon the appointment of his successor.

At a special meeting of the Board held June —, 1893, the Board appointed the Rev. L. A. Platts Corresponding Secretary to succeed Mr. Main, which appointment he accepted to enter upon his duties, July 1, 1893.

The Trustees of Alfred University being unwilling to release Mr. Platts from the Chair of Church History and Homiletics, he withdrew by the consent of the Board from the Secretaryship, July 5, 1893.

At a special meeting of the Board held July 5, 1893, the Board extended a call to the Rev. O. U. Whitford to become Corresponding Secretary, which he accepted and entered upon his duties July 20, 1893.

MINUTE.

The Rev. Arthur E. Main was appointed Corresponding Secretary by the Board of Managers at their meeting held July 12, 1876, to serve until the Annual Meeting of the Society, a vacancy having occurred in the Secretaryship caused by the death of the Rev. Geo. E. Tomlinson. At the meeting of the Society held at Walworth, Wis., Sept. 28th, of the same year, he was elected Corresponding Secretary, and has been re-elected to the office every year since.

Having been called to the presidency of Alfred University in June last, his resignation was placed with the Board of Managers to take effect upon the appointment of his successor. We desire at this time to express our full appreciation of the labors of Brother Main in behalf of missions during these seventeen years. No man ever occupied the position of Corresponding Secretary who was more loyal to the Board of Managers, or who labored more faithfully to bring our people up to a proper appreciation of their duty and privilege in supporting the Board in its work. While we regret the loss of so earnest and efficient an officer, we congratulate Alfred University in its new President.

Adopted by the Board at a meeting held at Westerly, R. I., Aug. 10, 1893.

EIGHTEENTH AND FINAL REPORT OF THE LATE SECRETARY.

"Dear Brethren of the Board:—For the year I report 72 sermons and addresses at 37 places in the 15 States of Rhode Island, Connecticut, New York, New Jersey, Wisconsin, Illinois, Minnesota, South Dakota, Nebraska, Kansas, Kentucky, North Carolina, Alabama, Louisiana and Mississippi. This includes the ordination discourses of two ministers—D. N. Newton, of Fayetteville, North Carolina, and R. S. Wilson, of Attalla, Ala., and one deacon,—Thompson, of Hammond, La.; and attendance at the General Conference, the South-Western, Central, and Western Associations, and two inter-denominational missionary conferences in New York City—one of a general character, the other in the interest of righteous legislation concerning Chinese immigration. The Rev. L. A. Platts represented the Board at the North-Western

Association, and interested delegates set forth the claims of our work at the South-Eastern and Eastern Associations, ably and faithfully. The visits to the churches of the Eastern Association in company with Bro. E. B. Saunders, President of the Young People's Permanent Committee of the Conference, and the trip through the South with Rev. L. E. Livermore, Corresponding Secretary of the Tract Society, were of great interest and helpful to our cause.

"About 855 written communications have been received; 1,110 sent out; and 1,140 packages of printed matter mailed. Other work has been the preparation of the last Annual Report; work on the new book, "Jubilee Papers"; circular letters; new and quite successful efforts to increase the interest of our pastors and churches in the doctrine and practice of systematic giving for both the Missionary and Tract Societies; contributions for the RECORDER; and much thought and planning for the cause as a whole.

"An edition of 500 copies of the "Jubilee Paper" was printed. All have been sold; more were wanted; and many kind words have been spoken concerning the value of the book. I will not now make any financial statement for the books are not all paid for; but, in any event no loss will come to the Society.

"For more than seventeen years I have been associated with you as your Corresponding Secretary. The question whether I should remain in that grand work for missions, or enter a field that was new, untried and full of well-nigh overwhelming responsibilities, was one of the most difficult I have ever had to face. In the decision it was my desire to do the right and wise thing, understanding and obeying the voice of duty.

"I wish to thank you, dear brethren, for your patience toward me all these years; for your many generous words and deeds; and for the confidence you have manifested and the liberty you have given in permitting me to work out my own ideas with so much of freedom. Whatever of efficiency there may have been in my labors was due, in no small degree, to these things, supplemented by your wise counsel and careful planning.

"The earnest Christian devotion; the broad and warm missionary spirit; the large experience on the home field and in connection with the work of the Board; and the painstaking, systematic and accurate way of doing things, of my successor, are among his valuable equipments for useful service, and make him worthy of your confidence and cordial moral support.

"For you personally, every one, and for the glorious cause of Christian missions entrusted to your care, bringing both heavy responsibility and rich blessing, I have only kind and tender and loyal feeling; and I pray that still greater blessings may come to you and your labors than the past has ever known. Faithfully yours,
ARTHUR E. MAIN."

SUMMARY.

The following figures show the apparent results for the past year:

Thirty-four workers on the home field, in 25 States and Territories; 762 weeks, or nearly 15 years of labor; 2,428 discourses; 937 prayer-meetings; 4,877 visits; 38,342 pages of tracts and 449 papers distributed; 402 additions—332 by baptism; 25 converts to the Sabbath; 3 churches, 6 Bible-schools and 2 Endeavor Societies organized; 1 church re-organized. Thirty or more have joined other denominations, many persons have been reclaimed from their backslidden state, and many have openly expressed a desire to become Christians.

We commence the year out of debt because of the income from bequests to the General Fund, and with \$2,076 44 in the Treasury.

The Shanghai Missionary Association reports in their treasury on the 1st of July, 1893, a balance of \$973 18 (Mexican).

Remittances on hand not reported, sent May, 1893, of \$536 in gold.

The result of the earnest labors of the faithful workers at home and abroad under the divine guidance and blessing, and the condition of the treasury give great encouragement and fill our hearts with gratitude and thanksgiving to the great Giver of all blessings.

CONCLUSION.

Last year's report closed the first half century of mission work under the auspices and direction of this Society. This report presents the work and its fruits under the blessing of God for the first year, the very threshold of the second half century. We rejoice that we can be by the favor of God, and by the manifested presence and workings of the Holy Spirit, record so good a beginning. To God be all the glory and praise! May those who shall be the Board of Managers of this Society, and the work and workers be such, at the close of a century's mission work and record, that a report can be given commensurate to the increased duties and responsibilities, the broader fields and grander opportunities, the greater improved methods of work, the spiritual growth and complete consecration of the people, the deeper insight of divine things, the more wonderful manifestation of the operations of the divine kingdom and the Holy Spirit in the world, and the fostering care and guidance of the great Head of the church, that shall come to them in those years. And, when the managers and workers of to-day shall have long ceased their labors and have gone to their reward, may their places be filled with men so broadened by the light, life, and progress of Christ's kingdom, the culture of the years and the indwelling power and working of the Holy Spirit, so inspired by Christ that they shall be equal to their day and responsibilities and do and accomplish for Christ and the church what those of to-day can never bring to pass.

But what is the lesson of this hour? One is thankfulness. "O give thanks unto the Lord for he is good, for his mercy endureth for ever. Let the redeemed of the Lord say so." Another is our present work and duty. For what are the many open doors of opportunity? For what are the apparent signs of the times? For what are the present anxiety, agitation, and ferment of the religious world on the Sabbath question? They mean for us more than ever the work and duty of evangelization and Sabbath Reform. They go together hand in hand. Imbued with their true and earnest spirit, possessed by a deep and growing love of souls, a broader sympathy for humanity, coming into closer touch with the masses, permeated with the spirit of evangelism, loyalty to the Sabbath and Sabbath Reform, living consistent Christian lives. May we as a people come grandly up to our mission work and opportunities, inspired by a holy zeal and enthusiasm, led by the Holy Spirit and endowed with his power, giving, praying and working as we have never before, win grand victories for the gospel and Sabbath truth.

In behalf of the Board and approved by them August 10, 1893.

O. U. WHITFORD, Cor. Sec.
MILTON, Wis., Aug. 24, 1893.

4. Authority for the Change of the day of the Sabbath, Rev. Mr. Chadwick.
 5. The Sabbath and Lord's Day, Rev. Wm. B. Maxson and Rev. Geo. B. Utter.
 6. A Christian Caveat, Edward Fisher, 1653.
 7. Twenty Reasons for Keeping Holy in Each Week the Seventh-day and not the First-day, Rev. Geo. B. Utter.
 8. Thirty-six Plain Questions, Rev. Thos. B. Brown, D. D.
 9. The Sabbath Controversy, The True Issue, Rev. Thos. B. Brown, D. D.
 10. The Fourth Commandment: False Exposition, Rev. Geo. B. Utter.
 11. The True Sabbath Embraced and Observed. In English, French and German, Rev. Samuel Davidson.
 12. Religious Liberty Endangered by Legislative Enactments: Authorized by General Conference, Rev. Samuel Davidson.
 13. Misuse of the Term Sabbath, Rev. Geo. B. Utter.
 14. The Bible Sabbath, Wm. M. Fahnestock, M. D.
 15. Delaying Obedience, Rev. T. B. Brown, D. D.
 16. An Appeal for the Restoration of the Bible Sabbath—An Address to the Baptists from the Seventh-day Baptist General Conference, Rev. T. B. Brown, D. D.
 17. The Sabbath and Its Lord.
 18. The Primitive Sabbath of the Christian Church. A paper presented before the Class of the Theological Seminary, Rochester, N. Y., 1857, Rev. Stephen Burdick.
 19. Questions Concerning the Sabbath.
 20. Reasons for Emphasizing the Day of the Sabbath, Rev. Geo. B. Utter.
 21. The Sabbath and Pure Christianity.
 22. The Sabbath and Sunday.
 23. The Bible Sabbath: A Dialogue.
 24. The Bible Doctrine of The Weekly Sabbath.
 25. Reasons for Embracing the Sabbath.
 26. Why I am a Seventh-day Baptist, Rev. A. H. Lewis, D. D.
 27. Law of Moses, Law of God, No Law, and the Sabbath, Rev. E. H. Socwell.
 28. Tests of Truth, Rev. H. B. Maurer.
 29. Nature's God and His Memorial, Rev. N. Wardner, D. D.
 30. Passover Events, Ch. Th. Lucky.
 31. The Sabbath Question Considered, Rev. S. R. Wheeler.
 32. Baptist Consistency on the Sabbath Question, Rev. H. B. Maurer.
 33. A Pastor's Letter to an Absent Member, Rev. N. Wardner, D. D.
 34. The Bible and the Sabbath.
 35. Sabbath, No Sabbath, First-day of the Week and the Perpetual Law in the Bible, Rev. J. W. Morton.
 36. Topical Series, Rev. James Bailey.
 1. My Holy Day.
 2. The Moral Law.
 3. Sabbath Under Christ.
 4. Sabbath Under the Apostles.
 5. Time of Commencing the Sabbath.
 6. The Sanctification of the Sabbath.
 7. Day of the Sabbath.
 37. Series by Rev. N. Wardner, D. D., English and German.
 1. The Sabbath—A Seventh-day or The Seventh-day?
 2. The Lord's-day or Christian Sabbath.
 3. Did Christ or His Apostles Change the Sabbath from the Seventh to the First Day of the Week?
 4. Constantine and the Sunday.
 5. The New Testament Sabbath.
 6. Did Christ Abolish the Sabbath of the Decalogue?
 7. Are the Ten Commandments Binding Alike on Jews and Gentiles?
- IN THE SWEDISH LANGUAGE.
38. The Bible Doctrine of the Weekly Sabbath.
 39. Biblical History of the Weekly Sabbath, Rev. L. A. Platts, D. D.
 40. Reasons Why I do not keep Sunday and Why I keep the Seventh-day.
- III. MISCELLANEOUS.
1. An Inquiry into the Prophetic Character of the Messiah, Rev. Wm. B. Maxson, D. D.
 2. Seventh-day Adventism, Some of Its Errors and Delusions, Rev. A. McLearn, D. D.
 3. Communion or Lord's Supper, Rev. N. Wardner, D. D.
- IV. EVANGELICAL TRACTS.
1. God's Love, W. C. Daland.
 2. Birth From Above, W. C. Tittsworth.
 3. Sanctification, W. C. Tittsworth.
 4. Repentance, W. C. Tittsworth.
 5. Salvation by Faith, W. C. Tittsworth.
 6. Following Jesus, W. C. Tittsworth.
 7. Will You Begin Now? H. D. Clarke.
 8. Time Enough Yet, Theo. L. Gardiner.

9. A Change of Citizenship, W. C. Tittsworth.
 10. Salvation Free, Arthur E. Main.
- V. BOOKS.
1. Kenyon's English Grammar, Wm. C. Kenyon, A. M.
 2. A History of the Sabbatarians, or Seventh-day Baptists, in America, Rev. Henry Clark.
 3. Remarks on the Different Sentiments Entertained in Christendom Relative to the Weekly Sabbath, Rev. Robert Burnside.
 4. Carlow's Defense of the Sabbath.
 5. The Royal Law Contended For, Edward Stennett.
 6. Discourses on the Parable of the Sower, Rev. Samuel Stennett.
 7. Manual of the Seventh-day Baptists, Rev. Geo. B. Utter.
 8. Thoughts Suggested by the Perusal of Gilfillan and Other Authors on The Sabbath, Rev. T. B. Brown, D. D.
 9. The Sabbath and the Sunday, in three volumes, Rev. A. H. Lewis, D. D.
 - Vol. I. Biblical Teaching Concerning the Sabbath and the Sunday, 60 cents.
 - Vol. II. Critical History of the Sabbath and the Sunday in the Christian Church, \$1 25.
 - Vol. III. A Critical History of Sunday Legislation From A. D. 321 to 1888, \$1 25.
 10. Sabbath Commentary, 60 cents, Rev. Jas. Bailey.
 11. History of the Seventh day Baptist General Conference, Rev. James Bailey.
 12. Seventh-day Baptist Hand Book, Rev. A. H. Lewis, D. D.
 13. Biographical Sketches of Rev. Eli S. Bailey, M. D., Rev. James Bailey.
 14. Autobiography of Rev. Alexander Campbell, Rev. Chas. A. Burdick.
 15. Paganism Surviving in Christianity, \$1 75, Rev. A. H. Lewis, D. D.
 16. Life, Soul, Death, and Resurrection, Rev. N. Wardner, D. D.
- VI. HYMN AND TUNE BOOKS.
1. Psalms and Hymns from the Most Approved Authors, 1826.
 2. The Christian Psalmody, 1846.
 3. The Carol, 1854.
 4. The Seventh-day Baptist Praise Book, 1879.
- VII. PUBLICATIONS IN GREAT BRITAIN.
1. The Seventh-day Sabbath the Desirable Day, Rev. Francis Bampffield, 1684.
 2. An Inquiry Whether the Lord Jesus Christ be Jehovah and Gave the Moral Law, and Whether the Fourth Commandment be Repealed or Altered, Thomas Bampffield, Speaker of the House of Commons Under Cromwell and brother of Francis Bampffield.
 3. Examination of the Authority for the Change of the Weekly Sabbath, James A. Begg.
 4. Sabbath Hymns and Sabbath Articles, Miss Marion Bernestein.
 5. Doubts on the Authority of What is Commonly called the Christian Sabbath, and other papers, Rev. W. H. Black, F. R. S.
 6. The Humble Remonstrance of Saturday, and other publications, Rev. Wm. M. Jones, D. D.
 7. A Fifth Example of Observing the Sabbath-day, Miss Theodora W. Black.
 8. A Defense of that most Ancient and Sacred Ordinance of God, the Sabbath-day, Rev. Theophilus Brauborne.
 9. Treatise of the Sabbath, Edward Brerewood.
 10. Three Sabbath Questions, Thomas Broad.
 11. Truth Defended, George Carlow, 1774.
 12. Tract on the Sabbath, Dr. Peter Chamberlin, 1657.
 13. Seven Able Tracts on the Sabbath Question, Rev. Robert Cornthwaite, 1745.
 14. The Last Legacy, Joseph Davis, Sr.
 15. A Short Essay on Rev. 1: 10, Rev. Henry Dawson.
 16. The True Testimony of God for His Sacred Law, Edward Elwell.
 17. A Christian Caveat to the Old and New Sabbatarians, Edward Fisher, Esq., 1653.
 18. What is the Scriptural Sabbath? J. G'scard, 1847.
 19. The Sabbath, A. V. Haye, 1876.
 20. Narrative of the Apprehending, Commitment, Trial and Execution of Rev. John Jones, 1661.
 21. Publications by Rev. Wm. M. Jones, D. D., 1875-1885.
 1. Mr. Moody not a Jew.
 2. How I Found the Sabbath.
 3. The Resurrection Memorial.
 4. The Sabbath—Sign of Anglo Israel!
 5. The Sign of the Messiah; Or How Long was Christ in the Tomb?
 6. A Chart of the Week, 160 languages; 108 show that the Seventh-day, or rest-day, or Sabbath, is the name for our Saturday.
 22. The joy of Obedience, Rev. J. W. Morton.
 23. A Threefold Dialogue, Rev. John Maulden.
 24. The Doctrine of the Fourth Commandment, James Ockford.
 25. The Seventh-day of the Week, the Sabbath of the Lord, James Oxley.

26. The Sabbath, Frederick Pierce, Artist.
27. The Widow's Mite, Eliza Bedford.
28. The Seventh-day: Our Appeal to our Christian Brethren of all Evangelical Churches, Rev. H. P. Ribton, M. D. Dr. Ribton perished in the massacre in Alexandria, Egypt, in 1882.
29. The Only Sabbath-day by Divine Appointment, James Scott.
30. The Authority of Jehovah Asserted, Rev. John Brittain Shenston.
31. An Appeal to the Consciences of Chief Magistrates of the Commonwealth, Rev. John Spittlehouse, 1671.
32. The Seventh-day is the Sabbath of the Lord, Rev. Edward Stennett, 1664.
33. The Royal Law Contended For, Rev. Edward Stennett, 1658.
34. Hymns on the Sabbath, Rev. Joseph Stennett.
35. The Seventh-day Sabbath Sought Out and Celebrated, Rev. Thomas Tillam, 1657.
36. Sunday in the Dumps, Sir Charles Wolseley, 1876.
37. The Commandments of God and Ordinances of Men, John Yates, 1882.

WOMAN'S WORK.

LOVE'S TRUE OFFERING.

BY MRS. C. M. LEWIS.

What shall I render, Lord,
For benefits so great
Which daily flow from thy dear hand,
Nor for my asking wait?

How can I show my love—
My gratitude to thee?
I bow before thy alter, Lord,
What shall my offering be?

Ah! now my Saviour speaks
In tones of deepest love,
A love which brought him down to earth
From glorious realms above.

"Go feed my lambs," he says,
"The gospel spread abroad,
Give living water to each soul
That walks life's dusty road,

"And knows not where to look
For fountains deep, and pure,
Which satisfy immortal thirst,
And sin's diseases cure.

"Each cup of water cold
In my name sweetly given
Shall bear pure incense from thy heart
Up to the throne of heaven.

"All up and down life's road
Where toiling millions speed,
Are sin-sick souls who know not where
To find the help they need;

"Give them the word of truth—
My gospel, full and free,
As water to a thirsty soul
My Word to them shall be.

"Help erring feet to find
The path that leads from sin,
And if once more they stray,
To bring them back again.

"Give courage to the weak,
Of every woe take heed,
Give sympathy to sorrowing hearts,
Give help to all in need.

"These are the offerings
I will accept from thee;
All that thou givest to those I love
Is given unto me."

WORKER'S watchword for the year's campaign, "Work more, give more, pray more, read more." There's a peculiarity about work for missions, a genuine interest once inspired never dies out but goes on, continually increasing. Said one recently, "I want to work for Christ twenty-four hours in the day, and I love to think that while I sleep one is working for me on the other side of the globe." How many of our women have such an interest?—*Missionary Record*.

NEVER was a faithful prayer lost. Some have a longer voyage than others, but they come back with richer lading.—*Gurnall*.

RECENTLY a Chinese convert of San Francisco, who refused to reveal his name to the missionary, handed him a little package directing him to expend the amount in securing a native Chinaman to preach the Gospel in China. It embraced nearly all his earthly possessions. The package contained \$100 in gold.—*Missionary Review*.

[From L. C. Randolph.]

—IN making our plea for Milton College in her hour of need, we took occasion to mention what she had done for one young man, and told the story of how he walked to college thirty miles, "leading a cow." A number of our young friends, with their usual facility for getting at the main point, have expressed themselves as very anxious to know the subsequent history of the cow. When nearly a dozen had presented their queries in the same day the coincidence became suspicious. But now the question comes by mail from a distant community, "What became of the cow?" In response to this popular demand we will say, briefly, that the cow was a good cow, fulfilling well her place in the world and contented with her lot. The boy used to reflect, as he whistled away morning and night with his old felt hat pressed against her flank while bossie contentedly chewed her cud, that many men and women might learn a lesson from her in this respect. We can gather no information regarding the manner of her death; but as in the case of men the main question is how she lived. She fulfilled her mission and passed away, little dreaming that she would one day be used to furnish the picturesque element of a simple story and become the subject of historical investigation on the part of curious Seventh-day Baptists.

—SOME weeks ago a correspondent wrote to the SABBATH RECORDER to remind the Western Editor that he had promised to give the young people some reasons for being Seventh-day Baptists, aside from the fact that their fathers and mothers were. We remember reading some such promise in the RECORDER; but we think our brother was mistaken in referring it to us. No matter about that point, however, we are willing to accept the subject and shall be glad to contribute something regarding it in the not distant future. The question is one of fundamental importance to our young people, and we do not feel like touching it until we have thoroughly digested our material and clearly outlined our convictions. In the meantime, young people, will you write and tell me why you keep the Sabbath?

—ONE of the most remarkable meetings which we ever attended was the one called in Central Music Hall, Chicago, Sunday, Nov. 12th, by Editor Wm. T. Stead, of the *Review of Reviews*. The published object of the meetings was to formulate a plan by which could be secured a unity of purpose and effort on the part of the churches and other organizations in relation to vice, poverty, and other evils which afflict the city. The meeting was of deep interest to the Western Editor, illustrating, as it did most powerfully, the difficulties in the way of united effort for reform, as well as the barriers which are responsible for the prejudice and alienation existing between the church and what is known as the laboring masses.

As the *Tribune* reported, "Preachers and saloon-keepers, gamblers and theological professors, women of the levee and members of the W. C. T. U., anarchists and professional people sat side by side yesterday on the platform at Central Music Hall. From it the love of Christ and of men was preached, dynamite was threatened, free silver and tariff reform were advocated, the churches were attacked and defended from the floor. There were hisses and cheers in almost equal proportion; a man rushed out of the house, crying, 'No dynamite! Christ is good enough for me!' A woman made a speech from the center of the house."

The speakers of this meeting, aside from Mr. Stead, were mainly preachers and labor leaders. Of course, "Tommy" Morgan, the socialist, whom nobody takes seriously, had to make some reference to dynamite, and, of course, other labor leaders were not very polite in their references to the ministers who were also invited guests of the occasion; but we felt most sincerely sorry when a clergyman, in broadcloth and immaculate linen, his hair parted in the middle with mathematical precision, stepped forth from the audience to retort with uncontrollable anger in face and voice.

We sadly thought, "Must this be the outcome of every effort to unite these alienated forces? Must the time be spent in criminations and recriminations? What does it matter where the blame lies? The question is, What are the facts regarding the great evils which stare us in the face so brazenly? and what are we going to do about it? One speaker said before the meeting that if the church and the labor classes were to come together the laborers must come to the churches. He was exactly wrong. If he meant that the laborers—and everybody else for that matter—must come to the principles of Christ as the basis for any enduring union, he was right; but the church must go to those who are alienated and bring them. It was Christ's way. The church—that is, you and I—must exercise patience, tact and forbearance. We are glad to say that there were representatives of the churches who spoke with consummate wisdom and we believe that great ultimate good must grow from the strange and stormy gathering.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Nov. 12, 1893, at 2 15 P. M.

President Chas. Potter in the chair.

Members present, C. Potter, J. F. Hubbard, F. E. Peterson, Wm. M. Stillman, A. H. Lewis, L. E. Livermore, J. G. Burdick, O. U. Whitford, J. D. Spicer, C. C. Chipman, H. V. Dunham, J. A. Hubbard, Stephen Babcock, D. E. Titsworth, E. R. Pope, C. F. Randolph, H. M. Maxson and A. L. Titsworth.

Visitors, W. H. Satterlee, H. W. Satterlee, H. H. Baker, R. Dunham and E. B. Titsworth.

Prayer was offered by Rev. F. E. Peterson.

Minutes of last meeting were read.

The Committee on eligible candidate for traveling representative of the Society presented the following report:

Your committee appointed at the last meeting to report the names of eligible candidates for the position of traveling representative of the Society, beg leave to report that they have given the matter careful consideration, and after considerable correspondence, part of which is herewith submitted, they have decided to report the name of Rev. G. M. Cottrell, as the most available man for the position, and would respectfully recommend his appointment.

Respectfully submitted,

D. E. TITSWORTH,
A. L. TITSWORTH, } Com.
H. M. MAXSON,

In connection therewith correspondence was read from O. W. Babcock, Joshua Wheeler, L. F. Randolph, J. H. Titsworth, Griffin & Son, L. C. Randolph, I. L. Cottrell and G. M. Cottrell.

On motion, and after remarks by A. H. Lewis, O. U. Whitford, D. E. Titsworth, the report was unanimously adopted.

By vote the question of salary for the traveling representative, time of beginning service and general instruction was referred to the committee on naming candidate.

On motion it was voted that the title by which the traveling representative shall be known shall be that of Field Secretary.

The committee appointed to confer with the Missionary Board looking to the securing of systematic giving throughout the denomination, presented correspondence from the President of the Missionary Board, expressing the desire of the Missionary Board to co-operate with the Tract Board in securing such systematic contributions.

The report of the committee was adopted.

The Editor of the SABBATH RECORDER presented correspondence in relation to the editing of the Sabbath-school lessons for 1894, and on motion, the securing of an editor and arranging his compensation was referred to the Editor.

On motion the President and Secretary were authorized to sign the deeds for the sale of the Orrin Vincent property at Milton.

Dr. Lewis presented a paper incorporating and reviewing the papers on Sunday-observance, which have appeared in the *Catholic Mirror*, which he thought would make a pamphlet of about 36 pages of the ordinary size.

On motion it was voted to publish the same, the size of edition referred to Treasurer.

The Treasurer presented his first quarterly report duly audited.

Report adopted.

The Treasurer reported cash on hand \$54 93, bills due \$515 49.

On motion the bills were ordered paid and the President and Treasurer were authorized to borrow the requisite funds to meet the bills.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

NEW YORK LETTER.

On Sabbath-day, November 4th, Dr. Swinney gave us an interesting account of Shanghai, the two cities, old and new, and of our buildings in the city and out of the city, showing in detail the plan and location of the different buildings. Her stay with us in New York has been full of pleasure and inspiration. On the evening after the Sabbath, November 11th, a farewell reception was given to Dr. Swinney at the residence of Dr. Wait, 34th Street and 9th Avenue. About fifty friends assembled to do honor and bid farewell to our good doctor. The reception was very informal. The evening was spent in social chat, looking at the pictures and other objects of Chinese industry which the doctor had brought with her. Madam Alberti gave one of her finely delivered and entertaining recitations. After two hours of social enjoyment the friends were invited to go down and refresh the inner man. The collation ended the pleasure of the evening, and all went home thanking Dr. Wait for this opportunity of bidding farewell to our much beloved missionary.

Sabbath-day, November 11th, was also a day of unusual interest, our communion Sabbath. The missionary secretary, Bro. O. U. Whitford, was present and gave us an able sermon and assisted in the celebration of the Lord's Supper. Thirty-eight were present. At our covenant meeting Dr. Swinney said "that to-morrow communion was of especial interest to her, as it would be the first one she had been privileged to enjoy since her return home. All our people have become very much attached to our medical missionary while in the city. The doctor has been very handsomely entertained by her cousin, Miss Swinney, of No. 21 E. 21st Street.

A gracious benediction will follow her as she leaves us to return to the work which lies so near to her heart.

J. G. B.

YOUNG PEOPLE'S WORK.

WE need more gospel and less theology; or better, much better, we need theology, but we need the gospel more. "Yes," some one says, "that's so; we all know that, but why don't you tell us something *new*?" We have heard this again and again, and good as it is, true as it is, when we pick up the RECORDER we like to read something that is new and bright, something that has a gleam about it, not the dull, dead gleam of wear, but a brilliancy that attaches to anything new. It is a most excellent truth, but we have it everywhere; the man who preaches nothing but gospel preaches it; the man who preaches nothing but theology preaches it; the man who preaches both, and the man who preaches neither, preach it; the minister preaches it and it is preached from the pews. Come now, brother editor, give us something *new*.

WELL, dear brother, you are right; your criticism is just, but please remember that "there is nothing new under the sun," and we are not all favored with the enviable power of presenting old things in new garb, for that is what you really mean. Perhaps you would relish Prof. Drummond's spicy way of putting this same truth. He says, "the world needs *light*, but it needs *heat* more." But really, brother, do we not overstrain ourselves in endeavors to find something new and startling? It is a characteristic of the time. The man who advertises seeks to outdo his competitors in the novelty of his bills, headlines, pictures, etc. The merchants' show-windows fairly dazzle the eyes of those passing by. The minister seeks out some new and striking illustration with which to embellish his sermon. Even the ladies vie with one another in devising new and unique forms for their hats. So in everything. We care nothing for yesterday's newspaper. It is out of date and useless before the noon hour of its birthday. So, dear brother, is there not the least bit of danger that we are carrying this very good principle a little too far? Of course, the other extreme, that of resting contented with the old, is opposed to all progress and is far worse than that insatiable craving after something new. Here, as in other matters, there is a "golden mean." So we close as we began; the world needs theology, truth, light, but it needs the gospel, love, heat more.

MARGARET THOUGHTFUL.

Miss Thoughtful is one of the most faithful workers in our society, and we have missed her very much this past summer. First, she spent part of the vacation visiting a friend away out in the country. She didn't tell of it herself, but we heard that she managed to get the young people of the neighborhood down there so interested that they have formed a Christian Endeavor Society. It is just like her.

After that she spent two weeks visiting the Columbian Exposition. She does not talk much about the Fair and give every one she meets a complete description of all she saw, and what she wanted to see, but I happened to call one afternoon at widow Hardup's to see if her wood had come, and there I found Miss Thoughtful with a lot of pictures and cards giving the poor widow a charming account of her visit to the Fair.

Soon after this she was taken ill and was sick a whole month. We never knew before how much we had depended on her in our Christian Endeavor work. And yet there has come from her absence one good result. Charley-Wait-for-

some-one-else has had to do part of Miss Thoughtful's work, and he is developing into a real good worker. He never knew before what he could do.

Then there is Mabel Backward, she began attending to some of the little things which Margaret always used to do, and she too is growing stronger and more useful. Then because of Margaret's absence and the absence of a few others, Frank Please-excuse-me and Flora Back-seat, have been obliged to work more, and now they like it, and keep right on working. So there is some good even from this evil.

We thought we were going to have Miss Thoughtful with us this winter, but she is to teach a little school out in the country. And now mark my word, see if she don't organize a Christian Endeavor society out there during the winter. All her pupils will love her, and will unconsciously imitate her quiet but prompt and faithful way of doing things. She never taught school before, but she will be successful, there is no doubt of it. The boys will become more manly and the girls more lady-like. She will not have to ask the boys to bring in wood for her, her thoughtfulness will be contagious, and the boys will attend to that without being asked every day. If she accidentally drops her pencil or book some scholar will be on hand to pick it up for her. She is neat and accurate in her work, so will the boys and girls be in their work. The whole school district will feel the influence of her winter's work and will be better for it.

We miss you Miss Thoughtful, but we thank you for your influence already among us. May God bless you in your work for him and his children.

EVERGREEN.

ANOTHER CIGAR STORY.

A few weeks ago I told of a little incident, a true one, which I witnessed at the Fair. Here is another, much in the same line: I was riding on a cable car going towards the Fair on Cottage Grove Street. There was a strong head wind blowing from the south, and the smoke from a cigar and the consumer's mouth came hot and thick into the face of the man in the next seat back. Traffic was heavy on the street cars at that time, and many ladies were obliged to ride on the "grip" car or in the "two rear seats only," where smoking is allowed. The man sitting behind the smoker leaned first one way and then the other in vain attempts to avoid the second-hand fumes of the cigar. He could not change his place, for all the seats were occupied. In fact, there was no standing room, and the smoker himself was standing on the "running board," leaning into the car. At length the man could endure it no longer, for he was choking and began to look pale and sick. I then distinctly overheard the following brief dialogue: "Say, friend, you please take my seat and let me stand up in your place; that cigar smoke is most too much for me." "Sorry," said the smoker, as he began edging around preparatory to slipping down into the seat from which the other had risen, "does tobacco smoke make you sick?" "Yes, too much of it at short range," was the curt reply, as he swung his arm about the post and secured a safe footing down on the "running board," getting ready to dodge the passing cars and wagons that might come dangerously near. And there he stood during the trip till within a few blocks of the Fair, while the smoker sat reading a paper, and the wind ruthlessly blew his breath, foul with poison, into the face of someone else. I was indignant. This was one of the most disagree-

able things about my stay at the Fair. I used to get so vexed myself when some man, sometimes poorly clad, more often wearing a silk tile, passing me on the street, would puff out a great cloud of smoke right into my face. I was often sorely tempted to give him a good stout thrust in the ribs with my parasol, but I didn't. I am glad my home is in the country where there is more room, and where thoughtless, mannerless men can be avoided by a few feet at least in passing.

WINDE.

OUR MIRROR.

PRESIDENT'S LETTER.

My Dear Young People:—Many of you know what it is to be ambitious, to climb high and then to look down and back on others who are trying, we think, to get above us. I am in a village of some three or four hundred population, Richburg, N. Y. It has a wonderful history; about ten years ago its population was over ten thousand people. Large blocks, hotels, and dwellings were built almost in a night, and yet people could not find shelter; they slept not only in barns, but in yards, and even in the road. They came here to plunder the bowels of old earth. Wells were in every yard almost, in search of oil and gas. Some are still productive, but the surging mass of mankind has drifted on still in search of riches; and as I sat one morning this week on one of the hills overlooking this town some three hundred feet, I could but wonder if more had not been made poor than rich out of all this revolution. The world has been made richer. Some fine blocks and buildings still remain, but after all there is that in a declining, a waning prosperity which chills us all.

While there are some grand Christian people here, every enterprize has suffered from the two extremes of prosperity. There are two churches here, a First and Seventh-day Baptist, they two were once crowded, I am told. One of them would now hold both congregations. If the interest increases they may again be full. But when I commenced here, it did seem to me I never had as many watches drawn on me while speaking in a given length of time. We only had to go around the walls of the city four days before they commenced to fall, and now every night brings new ones forward for prayers. We have a beautiful church, a fair congregation, a pastor and his wife who, with many others, have been praying for a work of grace like what they are now thanking God for. We have here also a young people's society which meets Sabbath afternoon. The church has been faithful to the Friday night prayer-meeting. Little Genesee will commence holding special meetings on Friday night, and I expect to be with them next week. Pray on, and pay on for this work to run from heart to heart.

E. B. SAUNDERS.

A FEW CRUMBS.

The Endeavor Society, at Scott, N. Y., offers a hearty greeting to all Seventh-day Baptist Christian Endeavorers, and commends them to John 15: 7, as a working motto for the coming year.

Since so many of our young people could not be at the State Convention in Syracuse, October 10th and 11th, it has been suggested that a few scattering crumbs from this spiritual feast might be of interest.

The weather was warm and pleasant and all nature seemed to wear her most charming smiles of satisfaction on the richness of her autumnal

harvest, the reward of a year of growth, and the thought of the many homes made happy by her golden yield. So, all heaven seemed to shower its most approving smiles over the richness of this great pentecostal harvest, the reward of eight years of growth, and the joy of the many souls born into everlasting happiness.

It was the eighth anniversary of our State organization; the first convention being held in this city, then with three hundred delegates, and now with over two thousand.

From beginning to end the convention was characterized by serenity. Not a ripple of discord disturbed the calm waters of loving service. A host of Christian young men and women came together and joined hearts in oneness of prayer, and hands in oneness of purpose, to advance the Master's kingdom and save precious dying souls. Oh! may this firm resolve not end here! The workshops are the 2,600 societies and the workmen are the 168,000 Endeavorers.

How about our own workshops and workmen? The success of any work means "every day at the bench." Remember it is not "they" but "we" who have the work to do, the souls to save. The work is personal, none other can do for us. Rev. R. E. Burton, D. D., in his address of welcome, said, "The blind can see the great need of the world to-day is not for the church to go to the study of osteology in the graveyards of buried ecclesiastical opinion and church dogmas. Rather the great crying need of the world to-day is that the church seek to know more of the present living Christ, in the salvation of men, no matter about the denominational differences."

Again, the successful workman must have physical strength. Food is required, a renewal of power each day. So the Endeavorer needs spiritual strength. Spiritual food is required, a renewal regularly, each day. Rev. M. D. Babcock, Baltimore, Md., in his convention address, "My Prayer," said, "Have some time alone with God each day." This is the Christian's dining hour. If we do this John 15: 1 will be a glorious reality; and we will go up to the State Convention in Albany in 1894 and report a greater work done in our spiritual workshops than we have ever known in the past.

No quarrel and no strife, the cause to destroy.
But every heart with brotherly love, beat with joy
No dogmas and no creeds, Christ to exclude,
But every one with his spirit was imbued.

F. F. BURDICK, *Delegate.*

SWEET-BYE-AND-BYE, Hopeland, Nov. 13, 1893.

Our society has added three new members already during this month, two from the associate list and one outsider, a new comer in the village. We held a social last Thursday evening at the home of the pastor. Coffee and cake were served, there was music, both vocal and instrumental, a young lady from the city who was visiting friends in town gave a recitation called "Back from the Depths." Henry Workhard, teacher of the graded school, read a short paper on the topic, "If you ought, why don't you?" and the pastor made a few remarks which he named "Plans for the Winter." After this all united in a little game called "Find it first," played with Psalm books borrowed for the purpose from the church. Five persons who are not in the habit of attending prayer-meeting agreed to come next week, and two of them allowed their names to be presented as associate members.

We came very near having a little trouble last month. It was the time for the election of officers. All went well till we came to choos-

ing some one to furnish items for Our Mirror in the RECORDER. Everybody wanted the place. At last a compromise was arranged and a committee appointed to prepare a schedule, just as we do in selecting the leaders for the prayer-meetings, by which the honor is distributed and no one has it more than one week in six months.

We are making arrangements for our Sabbath-school Christmas entertainment. We are to have something entirely new. It is a secret to all except the committee. All we know is that they call it "In the Gray Dawn," and have invited about twenty of the poorest children in town to help in getting it up.

MISS MADE UP, *Sec.*

—BROTHER SAUNDERS closed his successful labors with us at Nile one week ago to-night, Nov. 5th, to attend the Board Meeting in Westerly, of which he spoke in his last letter. It is with pleasure we learn of his return to this Association, and as he goes forward in his work for the Master he will be followed by our prayers and best wishes. Up to this date, November 12th, with one exception, meetings have been held every evening with good interest. We think the attendance last night exceeded that of any previous meeting. Our pastor has the entire confidence of the people here, not only of our church and society, but of those outside, and by his earnest and faithful efforts we can but feel that much more good will yet be accomplished. During the week several new ones have asked prayers and expressed a desire to live better lives; at the Friday evening meeting three presented themselves for baptism and membership with us. The ordinance was administered yesterday, directly after the morning service.

—THE Junior Society at Milton Junction was organized some weeks since, and has now a membership of nineteen. The interest in the meetings is very good.

—If any of our societies are troubled by a "back seat row," we would suggest that they try arranging the organ and singers in the back of the room instead of the front, and then with a leader before and the inspiration of music behind, it will be strange if any one can sit through the hour uninterested. Just give the plan a trial.

OUR YOUNG FOLKS.

SCHOOL LIFE.

I sat in the school of sorrow—
The Master was teaching there—
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upwards
And seeing the face divine,
So full of the tenderest pity
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay,
So hard and heavy to carry
That it darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done,"
And the Master came not near me
As the weary hours went on.

At last, in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard him say,
"My child, thou must bear thy burden,
And learn thy task to-day.

"I may not tell the reason:
'Tis enough for you to know
That I, the Master, am teaching,
And give this cup of woe."

So I stooped to this weary sorrow;
One look at that face divine
Had given me power to trust Him
And say, "Thy will, not mine."

And then I learned my lesson,
Taught by the Master alone,
And he only knows the tears I shed,
For he has wept his own.

But from them came a brightness
Straight from the home above,
Where the school life will be ended,
And the cross will show the love.

—Traveller.

A CHRISTIAN SACRIFICE.

A young man who was half through his medical course in one of our large universities, and who accepted Christianity and professed to follow its teachings, one day awoke to the fact that, having been absorbed by his studies, he had forgotten that his profession placed him under sacred obligations to lead a generous, unselfish life.

While in this frame of mind the thought of another student in the university came to him—a fellow-townman—who was fast rioting himself to death. The two had been friends, but when the younger man began to drink and to seek questionable associates, the medical student avoided him. Now he felt that he had done wrong to abandon a man when he most needed a friend.

That day he hunted the poor fellow up, and found him partially under the influence of the last night's debauch. His books were lying before him, and he was stupidly trying to prepare for his next recitation.

"This place is not for a man like you. Come to my rooms. We shall share them together."

The poor fellow answered: "I can't leave. I'm in debt. I'm no good. I'm past any hope of reform. Let me alone."

"Not a bit of it," answered the other cheerily. "I've let you alone too long."

The young man paid his townsman's debts and took him to his own neat rooms.

The next morning his guest was sober, and the host proposed a written contract between them, if they were going to live together. This paper stipulated, among other things, that neither of them was to go out alone; that twenty minutes should be allowed to get to the university or back, and all extra time should be accounted for. One hour each day was to be reserved for pleasure. Under all circumstances by-gones were to be by-gones.

This contract was signed by both students. A month passed without any violation of it. Then the man who had been rescued threw down his book and exclaimed:

"I can endure it no longer. I can't and I won't continue the struggle to keep that contract."

"All right. Break it, then, and break it here," was the calm reply.

"But how can I? I must drink. There is no brandy here.

"Drink, if you must; I'm studying."

"All right! I will."

The half-reformed fellow rose to put on his hat. His host also arose and took his.

"What are you doing?" asked the other, querulously.

"Remember our contract. If you must drink, I must go with you."

The guest's eyes fell, and he dropped to his chair. His face grew deadly pale. Should he break away from this man, the only true friend he had? If he did there was no hope for him. It meant a drunkard's degradation; possibly a drunkard's grave. The horrible craving for liquor stirred every nerve in his body. The struggle, the alternations of feeling, the intensity of desire, convulsed his whole nature.

There was a pause. For some moments in silence the men faced each other, one sitting, the other standing. At length the set lips of the tempted man relaxed, the frenzied eye softened, and he said feebly:

"Thank you, old fellow, I'll stay here, and try—and try—to overcome," and then, crying like a child, he threw himself upon his bed.

Another month passed. The temptation came again. Again this constant friend stood

by him, supporting him by his strong will, and his firm sympathy.

When eighteen months had passed the drunkard was a cured man. His old haunts had been abandoned, his old tastes overcome. During this period of convalescence his friend, each day in the quiet of his little side-room, had offered openly his morning prayer, and had read some time during each day a book which he had not invited him to share. It was the Bible.

"You never talk religion to me," said the puzzled man one day.

Talk religion, when his self-sacrificing host was leading the life of Christ before his eyes? It was the life that had saved. It ought to have spoken louder than words.

"I would have talked religion had it seemed best that I should do so," said his friend. "I have not shunned to show you the motive that has governed my conduct. Your feelings and opinions, with regard to Christ, whom I love, have been indifferent, almost antagonistic. More than I can tell you, I should rejoice could I know that you have the hope and the incentive to a true life that I have found in Him I love."

When the savior of his friend left the university, he took no honors, for his work of mercy had not left him time to do so. He was simply what is called a "common-place man." The other, who was a man of brilliant parts, ranked among the first in his class—he who but a little while ago had been picked up out of a debauch.

This story is a true one. The like occurs, in different ways and under varying conditions, oftener than we suspect. It is a sacred drama, forever new, forever inspiring, when one life is given in some beautiful form for that of another—unknown, unrecognized by man, but honored by God.—*Youth's Companion*.

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 Liberality.....	2 Cor. 8: 1-12.
Nov. 18.	The 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 X.—GRATEFUL OBEDIENCE.

For Sabbath-day, Dec. 2, 1893.

SCRIPTURE LESSON—Jas. 1: 16-27.

GOLDEN TEXT.—We love him because he first loved us.—1 John 4: 19.

INTRODUCTION.—James, called the Just, is supposed to be the brother of the Lord, and was the recognized leader (Acts 15: 13) of the church at Jerusalem, where he remained until his martyrdom, about A. D. 61, ten years before the destruction of the city. The epistle is addressed to Christians of "the Twelve Tribes scattered abroad," many of whom came to the great annual feasts at Jerusalem, so that the pastor would become acquainted with them there. The tone of the epistle shows a degeneracy among professed Christians, warns them against prevailing vices, and instructs them to live a patient, pure, religious life in their persecutions and poverty.

NOTES.

I. SOURCE OF NEW LIFE AND BLESSING. 16-18. 16. "Do not err" about God's tempting men to sin (verse 13), for, 17, he is the author of "every good." "And father." Used here in the Hebrew sense of source or origin. 18. "Begot." Brought forth; Rev. Ver., born of the spirit. John 3: 6. "The word of truth." Christ, the Word (John 1: 4); the Truth, the Life. John 14: 6. "First fruit." The first Christians in the harvest of salvation.

II. GUARDED FROM DANGERS. 19-26. 21. "Super-

fluity of naughtiness." Overflowing of wickedness, R. V. "Glass." Mirror, R. V. 22. To be "doer" is more than to do; it is making the doing an occupation, a life business. 25. "Looketh into." Earnest contemplation not to be forgotten. "The perfect law of liberty." The perfect law, the law of liberty, R. V. 26. "Seem to be." Thinketh himself to be, R. V.

III. PRACTICAL RELIGION. 27. "Pure religion and undefiled." Pure from its inward source, undefiled by contact with evil in others. "Religion." Worshipful habit in its outer manifestation. "The fatherless and widow" are here named for all the needy, because these two classes were by Eastern law and customs peculiarly needy and helpless from causes beyond their control.

COMMENTS.

I. SOURCES OF NEW LIFE AND BLESSING. 16-18. "Cometh down from the Father." We sometimes think we earn our blessings, money, home, food, clothing, and forget the giver. The beggar might claim he earns our gifts by tramping and begging. Our power to earn and to enjoy are from God as well as the things which we enjoy. And his gifts as they come from him are perfect. It is we who mar them and receive but a part.

"No variableness." God's goodness is always the same. We change and pervert, prevent and lose his perfect gifts. It is a great boon that he does not change. If he did we should be all consumed (Matt. 3: 6); but we can trust in his promises. They are as good now as when he uttered them ages ago; his words are always true, his invitations always hold, his love is ever the same.

"Of his own will begat he us." This is the crowning blessing of all his perfect gifts to sinful man, the new life. His free will, love and goodness is the only source. He, according to his abundant mercy, hath begotten us, children of God, made in his own likeness, inheriting his holy nature, his love, his care, his home in heaven. This new life must be guarded from evil, kept pure and holy to receive the inheritance. How earnest the pastor's appeal, Do not err, my beloved brethren.

II. GUARDED FROM DANGERS. 19-26. "Ye know this." R. V. We need to be often reminded of what we already know that we may be guarded against besetting sins. Though the pastor may have pointed out our faults he may need to apply known truths to them again line upon line.

"Let every man be swift to hear." The first condition of religious life is to hear the word of life. To maintain it and grow in grace it is necessary, eagerly and constantly, as daily food, to hear, receive and feed upon that word, the Bread of Life. Many named on the church roll scarcely care to hear the word at all. They may go to church some pleasant day, but more to see and be seen than to hear, or possibly, may go to hear the new preacher.

"Slow to speak." "He that hath knowledge spareth his words," and yet in the church, as elsewhere, there are chronic talkers at almost every conference meeting. It is a relief when they are done. Talkativeness is not a mark of wisdom. Prices are low when the supply is abundant. Therefore let thy words be few. Prov. 10: 19; 17: 27, 28, Eccl. 5: 2.

"Slow to wrath." There were religious (?) disputes in the church at Colosse, and sectarian opinion, like party politics, leads to heat and quick temper. Paul advises restraint. If the minister apply the word and disclose your sin, be slow to wrath.

"Not hearers only, deceiving your own selves." Some imagine there is a saving virtue in church going and Bible reading, but they are self-deceived. We will never be taken to heaven because we have heard the gospel and are regular attendants at church and Sabbath-school. We must show our faith by our works. In the very doing there is blessedness.

III. PRACTICAL RELIGION. "Pure religion." The apostle here defines religion in its outward manifestation, active, practical religion. Stagnant waters become foul and inactive religion cannot remain pure. "To visit" includes all acts of charity, but it is not an active charity to crowd the house of the sick and the needy with hosts of visitors to be entertained and fed. Don't visit them with afflictions. The visit of charity may be best made by sending the needy help. It is thus that we may visit those far away in distant lands, send to them the gospel, the physician of soul and body.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 26th.)

KEEPING UNSPOTTED FROM THE WORLD. James 1: 27, Rom. 12: 1, 2.

Without spot or blemish. Keep the world-spots off. A sound peach or apple placed against a rotten one will

soon become rotten. "Evil communications corrupt good manners." This living sacrifice offered to God must be an unspotted one, sound and healthy. Justification by faith, consecration of the powers of body, mind, and soul, enable us to present this holy offering. Our sacrifice to God is to be not divided and separate, but it is to be complete, without world-spots and polluted service. If we would be unspotted there is to be no conformity to the habits, feelings, maxims, of a luxurious, idolatrous, easy-going world or age, but conformity to the precepts and laws of the gospel, and the people who know and love God. The Bible laws govern the unspotted; their lives are fashioned after Christ's example.

But what if we now find ourselves spotted? What shall we do? "Be ye transformed." Change the form of the world for that of Jesus Christ. Cherish a different spirit, one attached to God and his cause. How? "By the renewing of your mind." That is, by "making new." Be a "new creature." Not the intellect simply as distinguished from the affections and will, but the whole spirit, everything there is of you. Let Christianity reign in the soul, have its seat there. First, then, "Ye must be born again."

REFERENCES.—Love not the world. 1 John 2: 15-21. Not of the world. John 17: 1-9. Gain and loss. Matt. 16: 24-28. Worldly cares. Matt. 13: 22-30. The world in the heart. Eccl. 3: 11-15.

—A CHRISTIAN should certainly be anxious and willing to occupy any position that will be helpful to others and will promote God's cause; but he certainly ought not to be so anxious that he is willing to displace another who is already doing the work he would like to do. How unwise and worldly it would seem for one to seek a position as teacher, superintendent, chorister, or any other useful position, in a way to displace another and satisfy personal ambition. True leaders are not self-seekers.

—BUT sometimes we hear of such self-seeking, and the seeker is pretty sure to fail of promoting his own best interests or others. To put one's self, as it were, over against everybody else, is to find, very soon, that the self is a small man, a minority in the popular vote. Unselfishness is the surest mode of promoting personal welfare and of being qualified to do others best good.

—MINDS are filled, not altogether by pouring something in, but by giving out from them. Teaching is drawing out from others, helping others to think and speak out what has been put in, or inwardly developed. While the mind is exercised in the effort to impart knowledge or truth, mental digestion and assimilation is going on. A going out of a thought from the mind fastens it there. It is not ours if we keep it all to ourselves.

HOME NEWS.

New York.

NEW MIZPAH.—Dr. Ellen F. Swinney, of Shanghai, who has been in New York City for several weeks, began her homeward journey last Tuesday. She will spend two weeks at Smyrna, Del., with her mother. While in New York she devoted most of her time to getting supplies and making purchases for her hospital, but was the recipient of much attention from her friends. A very pleasant reception was tendered her by Mr. and Mrs. J. G. Burdick at the New Mizpah reading-rooms for seamen at 86 Barrow Street. Quite a company of Seventh-day Baptists assembled there to meet her, and the gathering was increased by a number of men from the ships then in port, the Nomadic of the White Star line being the most fully represented. Refreshments were served, and recitations and songs by the young ladies and seamen followed.

Miss Fitch, grand-niece of our beloved Mrs. Carpenter, gave a beautiful selection, and the

men sang "Speed Away" as a parting song to the guest of honor. Later in the evening Dr. Swinney was asked to talk to the men and tell them something of her experiences in China.

She described various phases of her life there, dwelling particularly upon the method of transporting travelers over the mountains in chairs, or, as the Chinese call them, jinrikshas, carried by the natives. She said she felt decidedly averse to be taken up that way, but was assured by one of the oldest missionaries that never yet had an accident occurred. The jinriksha bearers are trained when very young to be sure footed and quick, and they go through a careful course of instruction before being given a chair.

Dr. Swinney delivered so interesting an address that when she finished, one of the men went to Mrs. Burdick and said he was sorry she had not spoken longer, for he would gladly have listened to her till midnight.

She had talked to the men at the mission soon after her arrival in the city, and they were delighted with her beautiful thoughts and the manner in which she expressed them.

LEONARDSVILLE.—In spite of the universal cry of "hard times," in which we have joined with the rest of the country, Leonardsville seems to be "on the improve." To begin with, the long-longed-for, much-talked-of, Unadilla Valley Railroad is at last a fact from Bridge-water to our village, and freight and coal are now brought to us by rail. This gives us hope that some of our children may yet live to realize the dreams of our ancestors, in seeing the road completed and opened to general traffic. In addition to this, quite a number of new buildings are going up which add materially to the appearance, as well as solidity, of the town. Several more are in prospect in the spring. This, with some changes in business, is bringing several families here who are, and will be, of help to the church, as well as the general community.

It is much more difficult, however, to estimate the spiritual condition in our midst. Still, judging from what can be seen, the church is in flourishing condition. The Sabbath morning services especially are very largely attended, frequently filling the church nearly to the extent of its capacity. While the other services are well sustained, we feel that we need a deep revival of pure and undefiled religion in our midst, and are hoping that in the plans of the Missionary Board for the winter, the Central Association will not be left out. The Sabbath-school, under the able management of Mr. Abert Whitford, Superintendent, and Miss Agnes Babcock, Primary Superintendent, is particularly aggressive. One of the pleasantest Sabbaths of the season was the first one in November, which was given to the children as their harvest festival. They had solicited the whole community for contributions of fruits, flowers, and grains with which the church was profusely and beautifully decorated. The pastor preached to them a harvest sermon, and in the evening they gave a harvest entertainment of readings, recitations, musical selections and short addresses. The contributions were then taken to the room below and sold, netting the children about thirty-five dollars, which will be used for church purposes or general benevolence as they may decide. If the enthusiasm of these little ones can only be conserved the future of this church is thoroughly established.

J. A. P.

New Jersey.

NEW MARKET.—Mr. and Mrs. H. V. Dunham and little girl left here about the middle

of October for a visit at Alfred Centre, and we are glad to see them back after three week's absence.

Mr. and Mrs. M. O. Burdick and son, of Little Genesee, N. Y., spent a few days visiting relatives and friends the middle of the month.

Rev. L. E. Livermore made a brief visit to New Market, Oct. 8th., and again Nov. 11th. Miss Cora Maxson, of Richburg, accompanied him in Oct. and will spend some time with friends.

Covenant meeting Friday afternoon, Oct. 20th, communion, Sabbath-day, Oct. 21st, preceded by a sermon to old people with parallel application to young people.

W. H. Satterlee was our delegate to the State Convention of Y. P. S. C. E. at Trenton, Oct. 11th and 12th. He reports the Convention full of interest and enthusiasm at every point, and remarkable for systematic arrangement of details. During the past year 4,673 members have been added to our ranks in the State of New Jersey. Next year the Convention will be held at New Brunswick.

Our pastor was treated to a "hen" party not long since. We had heard of hen parties before but think this one must have been an original idea as every family was expected to carry a live hen to stock the parson's poultry house.

The evening of Oct. 19th the Plainfield Local Union, consisting of a dozen or more societies of Christian Endeavor, presented a programme in our church. The programme consisted of music, report of preceding meeting, short speech by President of the Union, three-minute talks on the State Convention by delegates from all of the Societies present, and address by Rev. F. E. Peterson, on the importance of personal work. Mr. Peterson spoke eloquently upon the subject assigned him, saying that if he had a hobby at all it was that of personal work.

We hear much of the propensity of English ladies to indulge in long walks. A party of our young people, chiefly young ladies, recently paid their respects to Washington Rock on the mountain, some of them going over the mountain, walking all the way both ways, making a total distance of about ten miles.

A Halloween sociable was held at the home of Mrs. Lucy Titworth by the Y. P. S. C. E. An interesting programme was presented and some pranks indulged in which all seemed to enjoy immensely.

Alabama.

ATALLA.—Our church continues in a prosperous condition. Our numbers have been increased by the coming of Rev. and Mrs. G. W. Hills, of Milton Junction, Wis.; Mrs. J. T. Greene and son, of Minnesota. Each of them have united with the church here. We gladly welcome them in our midst.

We are expecting Mr. E. D. Richmond in a few days and hope to have a revival meeting during his stay here.

Eld. Hills has been here since October 9th, and preaches every Sabbath at 11 A. M. and 7 P. M., also Sundays at 3 P. M. Congregations from 18 to 40.

The church received the sacrament of the Lord's Supper the first Sabbath of this month for the first time in several years.

Mr. Emmett Burdick, of Nile, N. Y., spent a few days here the first of this month viewing the "sunny south."

We hope Mr. Burdick will become a citizen of our little city in the near future. We will

gladly welcome him and all others who will come.

Rev. R. S. Wilson visited Red Hill Missionary Baptist church in the country, three miles distant from here, where he preached Sunday, the 6th, at 11 A. M. He was accompanied by his wife.

Bro. Hills will deliver a lecture on the Religious Congress, held at the World's Fair, next Sunday.

LELA WILSON.

NOVEMBER 15, 1893.

MISSIONARY SOCIETY.

Receipts in October, 1893.

Collection at Western Association.....	\$	30 49	
Plainfield Church.....		89 88	
Sabbath-school, M. M., (Bed in Hospital).....		25 00	
North Loup Sabbath-school.....		5 00	
Rockville Sabbath-school.....		10 00	
Dekuyter Church.....		10 00	
Rockville ".....		8 00	
Receipts through George H. Utter:			
Collection at Conference.....	\$	331 77	
Mrs. Mary Etta Hall, Lodi, Wis.....		2 00	
Young Ladies' Missionary Society, Brookfield.....		5 00	
Mrs. T. S. Andrews, Farina, Ill., Student Evangelists.....		10 00	
Mrs. Jonathan Maxson, Westerly, R. I., M. M., (Bed in Hospital).....		25 00	
Mrs. James Summerbell, Alfred, N. Y., M. M.....		5 00	
Alvit Clarke, Milton, Wis.....		5 00	383 77
Receipts through Rev. O. U. Whitford:			
Milton Junction Church.....		23 58	
Mrs. R. L. Davis, Westfield, Pa.....		2 00	
Mrs. B. S. Maxson, Charlottesville, Va.....		2 00	
Dea. J. H. Loofboro, Welton, Iowa.....		10 00	
Jacob Brinkerhoff, Alfred Centre, C. M.....		5 00	42 58
Receipts through Eld. S. I. Lee:			
A Friend of Missions.....		50 00	
Collection at Nebo, Indian Territory.....		12 80	
Eld. J. S. Powers, Bonita, Tex.....		1 00	63 80
Receipts through Eld. L. F. Skaggs:			
J. M. Todd.....		1 75	
E. B. Saunders.....		2 81	
Ira. L. Maxson, Treas.....		30 00	
Collection at Humboldt.....		8 00	
South.....		20 29	
North Loup.....		14 25	
Young People at Conference.....		141 33	213 87
Receipts through Eld. H. B. Lewis:			
Watson Church, Collections.....			7 98
Receipts through Rev. George W. Lewis:			
J. R. Weed and wife, Wells, Minn.....		1 00	
E. A. Sanford, Dodge Centre, Minn.....		1 50	
Collection at Trenton Church.....		1 55	
Hammond Church.....		3 90	7 95
Receipts through F. E. Petersen:			
D. E. Titworth, for traveling expenses.....			15 00
Ladies' Benevolent Society, Milton, M. M., Bed in Hospital.....			50 00
Charles Potter, Plainfield, Potter Fund, Southern Field.....			200 00
A Friend, Hope Valley, R. I.....			1 00
First Brookfield Church.....			5 70
Pawcatuck Church.....			39 40
First Alfred Church, G. F.....		61 92	
M. M.....		1 00	62 92
Chicago Church, G. F.....		7 15	
C. M.....		9 50	16 65
James I. Callin and wife, Wolf Creek, Wis.....			20 00
New York Church.....			9 00
Friendship.....			10 00
Collection at Semi-Annual Meeting, Minn.....			8 00
Received through RECORDER Office:			
A Friend.....		2 50	
Sabbath-school at Five Corners.....		2 00	
Ladies' Evangelical Society of Second Alfred Church.....		3 37	
J Duane Washburn, South Hamilton, N. Y.....		1 00	8 87
Receipts from two women of Grantsburg Church.....			5 00
			\$1,854 42

E. & O. E.

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Oct. 31, 1893.

SOUTH-WESTERN ASSOCIATION.

The South-Western Seventh-day Baptist Association will hold its Annual Meeting with the Church at Fouke, Ark., commencing Fifth-day, Nov. 30th. Opening sermon by Eld. J. O. Quillin, Indian Territory. Alternate, Eld. L. F. Skaggs, Mo. We hope to greet our brethren from other Associations at that time.

S. I. LEE, Moderator.

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.

RESOLUTIONS.

Resolutions of respect passed by the Milton Junction Sabbath-school, Nov. 11, 1893:

WHEREAS, Our heavenly Father, in undoubted wisdom and love, thought best to remove our beloved brother, Silas G. Burdick, from the toils, cares and battles of this life to the peace, joy and glory of paradise; and

WHEREAS, Brother Burdick was for about twelve years, our earnest and faithful Sabbath-school Superintendent, and often teacher, as well as church treasurer, trustee, etc.; and

WHEREAS, He was a fearless champion of temperance reform wherever he went, therefore,

Resolved, That we bow in reverent submission to Him who knoweth best, while we deeply mourn the great loss to us of our much esteemed brother; that we tender our deepest sympathy to our bereaved sisters and brothers; that we rally under the banner he loved so well; that a copy of these resolutions be sent to the bereaved family; that copies of these resolutions be sent to the SABBATH RECORDER, Sabbath Visitor, and the Milton Junction News, for publication.

F. J. WELLS, W. H. GREENMAN, L. ALLEN, Com.

STAND BY THE POLICY,

Sublime, Patriotic, and National.

OF AMERICA FOR THE RESIDENTS

of America. Do not abandon the system which gives the country the best opportunities for its Farmers, Mechanics, and Young People, they have ever had! No interference with the Protective Tariff and no Repeat!

TRAMPLE UPON

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!

RESERVE THE PUBLIC LANDS

for actual settlers and save them from monopolies and speculators! Protect and encourage the actual settler!

NO INTERFERENCE

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.

THE SUPERB MARKET REPORTS

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

THESE TIMES OF CHANGE?

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.

REMEMBER!

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.

The Tribune has the largest circulation of any weekly in the United States, issued from the office of a daily. We have challenged the country for a year, with no takers.

"WASHINGTON'S FAREWELL."

Write for the full, illustrated Premium List of the New York Tribune. A copy will be mailed, free of charge. "Washington's Farewell to his officers," an accurate historical picture, painted expressly for the Tribune by an artist of great authority, will be sent to every one paying \$1.20 for his paper. Other exceedingly interesting and valuable articles are included in the Tribune's list.

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.

SPECIAL NOTICES

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 churches and amounts 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 churches and amounts 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 churches and amounts 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 churches and amounts 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 churches and amounts 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 (5.58), Big Springs (2.92), Jackson Centre (7.43), Daneville (1.43).

South-Western Association.

Table listing churches and amounts for South-Western Association: Fouke (4.13), Bulcher (7.77), DeWitt (1.63), Hammond (\$3.00 paid) (3.63), Eagle Lake (5.58), Hewitt Springs (3.08), Providence (1.93), Rose Hill (3.38), Rupee (4.47).

WILLIAM C. WHITFORD, Treasurer.

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

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.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 11, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

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

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

ERIE LINES

TO NEW YORK, PHILADELPHIA, BOSTON, CLEVELAND, CINCINNATI, CHICAGO.

Table showing departure and arrival times for ERIE LINES to various destinations including Hornellsville, Elmira, and Buffalo.

Table showing Eastern Time for June 4, 1893, with columns for departure and arrival times for various locations like Dunkirk, Sheridan, Forestville, etc.

Through tickets to all points East or West. For further information apply to any Erie agent, or address H. T. Jaeger, General Agent, 177 Main St., Buffalo, N. Y. D. I. ROBERTS, General Passenger Agent, New York.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke.
 Ashaway, R. I.—Rev. G. J. Crandall.
 Rockville, R. I.—A. S. Babcock.
 Hopkinton R. I.—Rev. L. F. Randolph.
 Hope Valley, R. I.—A. S. Babcock.
 Mystic, Conn.—Rev. O. D. Sherman.
 Waterford, Conn.—
 Shiloh, N. J.—Geo. Bonham.
 Marlboro, N. J.—Rev. J. C. Bowen.
 New Market, N. J.—C. T. Rogers.
 Dunellen, N. J.—C. T. Rogers.
 Plainfield, N. J.—J. D. Spicer.
 Salemville, Pa.—
 Salem, W. Va.—Preston F. Randolph.
 Lost Creek, W. Va.—L. B. Davis.
 Berea, W. Va.—H. D. Sutton.
 New Milton, W. Va.—Franklin F. Randolph.
 New York City, N. Y.—Rev. J. G. Burdick.
 Berlin, N. Y.—E. R. Greene.
 Adams Centre, N. Y.—Rev. A. B. Prentice.
 Lowville, N. Y.—B. F. Stillman.
 West Edmeston, N. Y.—Rev. A. Lawrence.
 Brookfield, N. Y.—Dr. H. C. Brown.
 DeRuyter, N. Y.—B. G. Stillman.
 Lincklaen Centre, N. Y.—Rev. O. S. Mills.
 Scott, N. Y.—B. L. Barber.
 Leonardsville, N. Y.—Edwin Whitford.
 Alfred, N. Y.—Rev. H. W. Burdick.
 Independence, N. Y.—S. G. Crandall.
 Solo, N. Y.—Rev. A. A. Place.
 Richburg, N. Y.—Rev. B. E. Fisk.
 Little Genesee, N. Y.—E. R. Crandall.
 Nile, N. Y.—J. B. Whitford.
 Shingle House, Pa.—Rev. G. P. Kenyon.
 Hebron, Pa.—Mrs. Geo. W. Stillman.
 Jackson Centre, Ohio.—J. H. Babcock.
 West Hallock, Ill.—Niles S. Burdick.
 Chicago.—L. C. Randolph.
 Farina, Ill.—E. F. Randolph.
 Marion, Wis.—Paul M. Green.
 Milton Junction, Wis.—L. T. Rogers.
 Edgerton, Wis.—Dr. H. W. Stillman.
 Walworth, Wis.—E. R. Maxson.
 Albion, Wis.—B. B. Collins.
 Berlin, Wis.—John Gilbert.
 Cartwright, Wis.—D. W. Cartwright.
 Utica, Wis.—James H. Coon.
 Dodge Centre, Minn.—Giles L. Ellis.
 New Auburn, Minn.—John M. Richey.
 Welton, Iowa.—U. S. VanHorn.
 Garwin, Iowa.—Rev. E. H. Soocwell.
 Billings, Mo.—Rev. L. F. Skaggs.
 Hammond, La.—Rev. G. W. Lewis.
 Nortonville, Kan.—O. W. Babcock.
 North Loup, Neb.—Rev. Oscar Babcock.
 Humboldt, Neb.—Joshua G. Babcock.
 Smyth, Dak.—W. N. Burdick.
 Fayetteville, N. C.—Rev. D. N. Newton.
 Attala, Ala.—Rev. R. S. Willson.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$8.

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY,
 T. B. TITSWORTH, Proprietor.
 Satisfaction guaranteed on all work.

A. SHAW,
 JEWELER AND GRADUATE OPTICIAN,
 Complete Test Lenses for fitting difficult cases, accurately.

UNIVERSITY BANK,
 ALFRED CENTRE, N. Y.
 E. S. Bliss, President.
 Will. H. Crandall, Vice President,
 E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY,
 ALFRED CENTRE, N. Y.
 Equal privileges for Gentlemen and Ladies.
 Fall term begins, Tuesday, Sept. 5, 1893.
 ARTHUR E. MAIN, D. D., PRESIDENT.
 E. M. Tomlinson, A. M., Secretary.

W. W. COON, D. D. S., ALFRED CENTRE,
 DENTIST.
 Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of
 Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre,
 Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year.
 Address John M. Mosher, Business Manager.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.
 L. A. PLATTS, President, Alfred Centre, N. Y.
 Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis.
 T. M. Davis, Recording Secretary, Alfred Centre, N. Y.
 A. B. KENTON, Treasurer, Alfred Centre, N. Y.
 Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.
 E. M. TOMLINSON, President, Alfred Centre, N. Y.
 CHAS. STILLMAN, Cor. Sec., Alfred Centre, N. Y.
 E. S. BLISS, Treasurer, Alfred Centre, N. Y.

New York City.

POTTER PRINTING PRESS CO.,
 12 & 14 Spruce St.
 C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH.
 D. E. TITSWORTH.

THE BABCOCK & WILCOX CO.
 Patent Water-tube Steam Boilers.
 Gmo. H. BABCOCK, Pres. 80 Cortlandt St.

Leonardsville, N. Y.

THE OTSEGO FURNACE CO.
 Warm Air Furnaces.
 Sanitary heating a specialty.
 A. W. Daggett, Pres. I. A. Crandall, Sec. & Treas.
 H. D. Babcock, V. Pres. G. C. Rogers, Mgr.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.
 EXECUTIVE BOARD.
 C. POTTER, Pres., J. F. HUBBARD, Treas.
 A. L. TITSWORTH, Sec., Rev. F. E. Peterson,
 Plainfield, N. J. Cor. Sec., Dunellen, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.
 CHAS. POTTER, President, Plainfield, N. J.
 E. B. POER, Treasurer, Plainfield, N. J.
 J. F. HUBBARD, Secretary, Plainfield, N. J.
 Gifts for all Denominational Interests solicited
 Prompt payment of all obligations requested.

POTTER PRESS WORKS.
Builders of Printing Presses.
 C. POTTER, JR., & Co., Proprietors

W. M. STILLMAN,
 ATTORNEY AT LAW,
 Supreme Court Commissioner, etc
 Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY
 Wm. L. CLARK, President, Ashaway, R. I.
 W. C. DALAND, Recording Secretary, Westerly, R. I.
 O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
 ALBERT L. CHESTER, Treasurer, Westerly, R. I.
 The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

Hope Valley, R. I.
 E. GREENE,
 REGISTERED PHARMACIST,
 Hope Valley, R. I.

Chicago, Ill.

RDWAY & CO.,
 MERCHANT TAILORS,
 205 West Madison St.

C. B. COTTBELL & SONS, CYLINDER PRINTING
 PRESSES, for Hand and Steam Power.
 Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
 President, Mrs. Harriet S. Clarke, Milton, Wis.
 Cor. Sec., Mrs. Albert Whitford, Milton, Wis.
 Treasurer, Miss Elizabeth A. Steer, Milton, Wis.
 Rec. Sec., Mrs. E. M. Dunn, Milton, Wis.
 Secretary, Eastern Association, Mrs. Agnes N. Daland, Westerly, R. I.
 South-Eastern Association, Miss Elsie Bond, Salem, W. Va.
 Central Association, Mrs. T. T. Burdick, South Brookfield, N. Y.
 Western Association, Miss Mary Bowler, Little Genesee, N. Y.
 North-Western Association, Miss Phebe Coon, Walworth, Wis.
 South-Western Association, Mrs. A. H. Booth, Hammond, La.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.
 E. B. SAUNDERS, President, Milton, Wis.
 Eda L. CRANDALL, Secretary,
 IRA MAXSON, Treasurer, Nortonville, Kan.

ASSOCIATIONAL SECRETARIES.—Edwin G. Carpenter, Ashaway, R. I.; Edna Bliss, Alfred Centre, N. Y.; Edwin Shaw, Chicago, Ill.; A. C. Prentice, Adams Centre, N. Y.; Mrs. J. L. Huffman, Salem, W. Va.; Leona Humiston, Hammond, La.

MILTON COLLEGE, Milton, Wis.
 Winter Term opens Dec. 13, 1893.
 Rev. W. C. WHITFORD, D. D., President.

Milton Junction, Wis.

T. ROGERS,
 Notary Public, and Conveyancer.
 Office at residence, Milton Junction, Wis.

CATALOGUE OF PUBLICATIONS

BY THE
AMERICAN SABBATH TRACT SOCIETY,
 ROOM 100, BIBLE HOUSE, NEW YORK CITY, OR
 ALFRED CENTRE, N. Y.

BOOKS.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 268 pp. Fine Cloth. \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 80 cents

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1893. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 80 cents.

THOUGHTS SUGGESTED BY THE PNEUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 128 pp. 25 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Policy; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 84 pp. Bound in paper, 15 cents.

WHY I AM A SEVENTH-DAY BAPTIST. By Rev. A. H. Lewis, D. D. Reprinted from the *New York Press.* 22 pp. Price 5 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW, AND THE SABBATH. By Rev. E. H. Soocwell. 28 pp. Price 5 cents.

TESTS OF TRUTH. By Rev. H. B. Maurer, with introduction by Rev. E. T. Hiccox, D. D. 50 pp. Price 5 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 28 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lueky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 28 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the *American Baptist Flag.* By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH, containing Scriptural passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

"SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.
 An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The True Sabbath Embraced and Observed. 16 pp.
TOPICAL SERMONS.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 18 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp.

GERMAN TRACTS.—By Rev. N. Wardner, D. D.—1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue? 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christian? Keep as the Sabbath during 800 years after Christ.

EVANGELICAL TRACTS.—"God's Love," 8 pp.; "The Birth From Above," 7 pp.; "Sanctification," 7 pp.; "Repentance," 5 pp.; "Salvation by Faith," 5 pp.; "Time Enough Yet," 5 pp.; "Following Jesus," 5 pp.; "Will You Begin Now?" 5 pp.; "Salvation Free," 7 pp.; "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"THE PECULIAR PEOPLE,"
 A CHRISTIAN MONTHLY
 DEVOTED TO
JEWISH INTERESTS.
 Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lueky.

TERMS.
 Domestic subscriptions (per annum)..... 85 cen's.
 Foreign..... 50 "
 Single copies (Domestic)..... 5 "
 (Foreign)..... 5 "

Rev. WILLIAM C. DALAND, Editor,
 ADDRESS.

All business communications should be addressed to the Publishers.
 All communications for the Editor should be addressed to Rev. William C. Daland Westerly, R. I.

"DE BOODSCHAPPER,"
 A SIXTEEN-PAGE RELIGIOUS MONTHLY
 IN THE
HOLLAND LANGUAGE.
 Subscription price..... 75 cents per year

PUBLISHED BY
 G. VELTHUYSEN, HAARLEM, HOLLAND.
DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"HELPING HAND
 IN BIBLE SCHOOL WORK.
 A quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. E. Livermore. Price 25 cents a copy per year; 7 cents a quarter.

"OUR SABBATH VISITOR,"
 Published weekly under the auspices of the Sabbath-school Board, at
 ALFRED CENTRE, N. Y.

TERMS
 Single copies per year..... \$ 50
 Ten copies or upwards, per copy..... 50
 CORRESPONDENCE.
 Communications relating to business should be addressed to E. S. Bliss, Business Manager.
 Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

"THE SABBATH OUTPOST,"
 A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

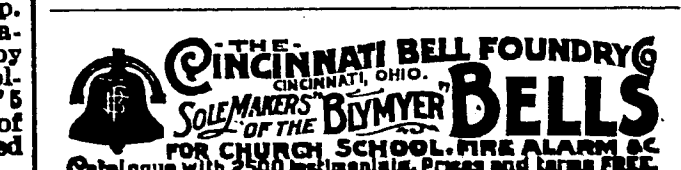
PUBLISHED MONTHLY
 By the South-Western Seventh-Day Baptist Publication Society.
 TERMS.
 Single Copies per year..... \$ 50
 Ten copies to one address..... 4 00
 ADDRESS:
 THE SABBATH OUTPOST, FOUKE, ARK.

FAT PEOPLE

To reduce your weight SURELY use Willard's Obesity Pills and lose 15 pounds a month. No injury to the health. No interference with business or pleasure. NO STARVING. They build up and improve the general health, beautify the complexion and leave NO WRINKLES. Lucy Anderson; 84 Auburn St., Cambridge, Mass., writes: "Three bottles of your Obesity Pills reduced my weight from 225 pounds to 190 and I never felt better in all my life. I am much pleased with the result, and shall do all I can to help you." Our patrons include Physicians, Bankers, Lawyers, and leaders of Society. Our goods are not sold in drug stores, all orders are supplied direct from our office. Price per package, \$2, or three packages for \$5, by mail prepaid. Particulars (sealed) 4cts. All correspondence Confidential.
 WILLARD REMEDY CO., Boston, Mass.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED.
 I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.
 Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.
 Upon receipt of model or sketch of invention I advise as to patentability free of charge.
 "Your learning and great experience will enable you to render the highest order of service to your clients."—Benj. Butterworth, ex-Commissioner of Patents.
 "Your good work and faithfulness have many times been spoken of to me."—M. V. Montgomery, ex-Commissioner of Patents.
 "I advise my friends and clients to correspond with him in patent matters."—Schuyler Duryee, ex-Chief Clerk of Patent Office.
 BENJ. R. CATLIN,
 ATLANTIC BUILDING,
 WASHINGTON, D. C.
 Mention this paper.



PATENTS OBTAINED.
 Terms Easy.
 Thirty-five years' experience. Examinations and reports free. Prompt attention. Send Drawing and description to L. BAILEY & Co., Atty's, Washington, D. C.

CONTENTS.

EDITORIALS:—Kneeling at the Threshold—Poetry; Paragraphs; Thanksgiving 737
 Fitness; The Victor's Secret; Sketch 738
SABBATH REFORM:—Paragraph; How to Recure Reform; Calls it a Mistake; "Sunday" at the Meeting of the Baptist Ministers of New York City; Did Christ Found a Church or a Society 746
MISSIONS:—Fifty-first Annual Report 742
WOMAN'S WORK:—Love's True Offering—Poetry 744
 From L. C. Randolph; Tract Society Board Meeting; New-York Letter 745
YOUNG PEOPLE'S WORK:—Paragraphs; Margaret Thoughtful; Another Cigar Story; Our Mirror—President's Letter; A few Crumbs; Paragraphs 746
OUR YOUNG FOLKS:—School Life—Poetry; A Christian Sacrifice 747
SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs 747
HOME NEWS:—New Mizpah; Leonardsville, N. Y.; New Market, N. J.; Atalla, Ala. 718
Missionary Society:—Receipts; North-Western Association 749
Resolutions 750
SPECIAL NOTICES 750
BUSINESS DIRECTORY 751
CATALOGUE OF PUBLICATIONS 751
MARRIAGES AND DEATHS 752
LITERARY NOTES 752

MARRIED.

CRANDALL-BAILLY.—At the residence of their uncle and aunt, Mr. and Mrs. B. D. Crandall, Cuyler, N. Y., Nov. 15, 1893, by Rev. L. R. Swinney, Harry C. Crandall, from Westerly, R. I., and Miss Minnie E. Bailly, of Montville, Conn.

BRISSEY-McDANIEL.—At the home of the bride's parents, on Bone Creek, W. Va., Nov. 11, 1893, by Rev. L. D. Seager, Mr. Luther Brissey and Miss Lula McDaniel.

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.

BENNETT.—In the town of Alfred, N. Y., Nov. 14, 1893, of a tumor, Phebe Jane, wife of John Bennett, aged 74 years, 1 month and 24 days.

At the age of ninety she united with the First-day Baptist Church of Pen Yan, Yates Co., N. Y. She never removed her standing from that church. Since June she has been a sufferer but no complaint broke from her lips. She bid her friends good bye and then fell asleep in Jesus. She has left a husband, two children, grandchildren and other relatives to mourn their loss. Her funeral occurred at her late residence, Nov. 19th. Rev. Mr. Braster, of Andover, assisting. J. K.

MERRITT.—In the town of Almond, N. Y., Nov. 12, 1893, in the 89th year of his age, Mr. Thomas P. Merritt.

Mr. Merritt was a native of Rhode Island, where one brother, Mr. Russell Merritt, of Ashaway, still survives him. In early life he came to this country and has lived in Alfred, Caton, and Almond. Many years ago he became a member of the First Alfred Church, from which he never removed his standing. He was three times married, but had no children. Having outlived most of his kindred and the companions of his youth and early manhood, he came to his grave in a good old age followed by his widow, and adopted son, and a few more distant relatives. Psal. 90:10. L. A. P.

WOODARD.—In Wellsville, N. Y., Nov. 4, 1893, of pneumonia, Philena Potter Woodard, in the 62d year of her age.

Mrs. Woodard was the daughter of Perry and Sarah Potter, and was born in Hartselle, N. Y. In early life she publicly professed faith in Christ, and through all her life she rejoiced in the hope of his salvation, manifesting ever a gentle, trustful, helpful spirit. She leaves a husband, one daughter [adopted] besides a large circle of relatives and friends to mourn her loss. Interment at Alfred Rural Cemetery, Nov. 6th. B. C. D.

BLIVIN.—In Amity, N. Y., Nov. 11, 1893, Caroline S. wife of Dea. Silas Blivin, deceased, in the 87th year of her age.

Mrs. Blivin lived and died at the home of her son-in-law, Squire J. Smith. She had been failing in health for some time and was anxious and ready to go when the Master called for her. She retained her mental powers in a remarkable degree. In early life she confessed Christ by baptism and uniting, with others, in the organization of the Seventh-day Baptist Church of Amity, now Scio, with which Church she remained a member until death. She was the last of her fathers family. She had two children, both of whom preceded her. She leaves four grandchildren and other relatives. Her funeral was held at her late residence, Eld. A. A. Placer, assisting. J. K.

MYERS.—At her home in Dodge Centre, Minn., Oct. 31, 1893, Mrs. Nettie Myers, in the 48th year of her age.

She was born at Hamilton, N. Y., and was the oldest daughter of Dr. J. M. Saunders. She was married to Mr. Myers last Christmas, and the happy months of married life are ended with a stroke sudden and terrible. She leaves a husband, father and two sisters to mourn her loss. We trust she has only gone before to meet the loved ones. H. L. E.

STILLMAN.—In Nortonville, Kans., of typhoid fever, Jared B. Stillman, in the 25th year of his age.

The son of Mr. and Mrs. S. H. Stillman. He was

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

born in West Hallock, Ill., where he was baptized and joined the Seventh-day Baptist Church at 13 years of age. He came to Kansas with his people in 1883, where he has been identified with the church and Y. P. S. C. E. of this place. He was married to Miss Ida Perry in 1890, who is left with two small children to suffer from this seemingly untimely loss. A large congregation joined the family friends at the funeral in their tribute of respect. With beautiful floral designs and trimmed grave, friends sought to lighten the blow, and Rev. G. M. Cottrell spoke words of comfort to the bereaved from Jer. 31:13, "I will turn your sorrow into joy; I will comfort you and ye shall rejoice from your sorrow." G. M. C.

Literary Notes.

Harper's Young People for November 21st will be a special thirty-six page Thanksgiving Number. It will have a colored cover with an appropriate drawing. The third installment of Captain King's "Cadet Days," which is proving to be the great boys' story of the year, opens the number; and then follow Thanksgiving stories by Ellen Douglas Deland, Maria Louise Pool, R. K. Munkittrick, and a Thanksgiving poem by Mrs. Margaret E. Sangster (the Post-Mistress); the first part of an interesting and instructive article, by Kirk Munroe, on "How a Daily Newspaper is Edited;" and other stories and articles by W. J. Henderson, H. G. Paine, and James Barnes on World's Fair subjects, deep-sea diving, and sea stories.

In *Harper's Bazar* of November 18th there will be many attractions. The reader will find in it an article on "The Music of Norway," by Aubertine Woodard Moore; a paper entitled "The King's Garden," by Louise Seymore Houghton, a glimpse of work among the children of tenement-houses by King's Daughters in New York; and the first of a series of practical papers on "Dressmaking for Amateurs," by Georgina Pell Curtis, with diagrams and directions for cutting patterns.

PELOUBET'S SELECT NOTES. A Commentary on the Sunday-School Lessons for 1894, by Rev. F. N. Peloubet, D. D., and M. A. Peloubet, 356 pp. Illustrated, \$1.25. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

It has been said "there was only one best," and among all the many helps for teachers of the International Lessons the "one best" is surely Peloubet's Notes.

There are many helps that partially cover the lesson subject, but for a complete understanding of the text from every standpoint the teacher should have this book at hand for weekly reference in studying the lessons.

It will be a peculiar help during 1894, because the first six months' lessons, being from the earlier books of the Old Testament, introduce many perplexing questions that must be squarely answered, and Dr. Peloubet has been extremely wise and judicious in so presenting these controversial subjects that they may become incidental rather than prominent, and thus do not obscure or tend to lead away from the main teachings of the lesson.

In handling the lesson on the life of Christ for the last half of the year, the author has drawn from his incomparable store of past study and thought the brightest, most trenchant expressions and teachings of the world's students.

The notes are generally complete. The text is illustrated with abundant original engravings which illuminate many otherwise dark passages, and as a whole, in its mechanical as well as literary make-up, the book will at once interest

and instruct any teacher of the word. Of course Seventh-day Baptists will not accept their views on the Sabbath question as given in two lessons, viz., those of Oct. 21 and Nov. 4, 1894, but that is no worse than the general teaching in that line by the most of Protestant authors.

Upon the whole Peloubet's notes are popular, comprehensive and very helpful.

It is published in one volume, uniform with its nineteen annual predecessors, and is a rare reference book for one's library, even after the year's study is completed.

For Sleeplessness

Use Horsford's Acid Phosphate,

and you who toss and turn all night, and long for sleep to come, will obtain it.

Those of our readers, interested in hogs and chickens and a sure and guaranteed cure for cholera, should read the advertisement in this paper by Mrs. Rachel V. Thomas, Conarts, Ala. Mrs. Thomas is reported as being a high-toned, reliable Christian lady, the daughter of a leading farmer and stock-man and the wife of a prominent business man of her town.

Every Wednesday Select and Popular Personally Conducted Excursions to the Pacific Coast.

To those intending to go to Colorado or California this winter, arrangements have been made to sell tickets one way or round trip at greatly reduced rates. Pullman, Vestibule and Sleeping Cars will be run on these trains, and we can safely say that no line takes the tourist through so much historic country, and our personally conducted excursions have become so popular that they are now an absolute necessity. A special feature of the management of these excursions is the care and attention shown ladies and children traveling alone. They are as well cared for as though accompanied by their personal friends or neighbors.

Time, rates and further information from H. T. Jaeger, General Agent, 177 Main St., Buffalo, N. Y.

The Great Through Car Line.

It is a well-established fact that the North-Western Line (Chicago & North-Western R'y) in its equipment and train service, its general facilities for the accommodation of all classes of travel, and its methods of looking after the comfort and welfare of its patrons, takes rank with the leading railways of the world.

Its through car lines extend from Chicago to St. Paul and Minneapolis, the "Twin Cities of the North-West;" to Duluth, the Superiors, Ashland, Marquette, and the wonderful iron and copper regions of Northern Wisconsin and Michigan; to Winona, Pierre, and the rich agricultural sections of Minnesota and the Dakotas; to Des Moines, Sioux City, Council Bluffs, Omaha, Lincoln, and the prosperous and growing cities of Iowa and Nebraska; to Deadwood, the Dakota Hot Springs, and the famous mining districts of the Black Hills; to Denver, Salt Lake, and the health resorts of Colorado and Utah; to San Francisco, Cal.; Portland, Oregon, and Pacific Coast and Puget Sound.

The perfectly equipped vestibuled trains of the North-Western Line convey the traveler comfortably, safely and quickly to nearly every part of the West and North-West, and while one may travel surrounded by all the luxuries afforded by an equipment of magnificent sleeping cars, buffet smoking and library cars, compartment sleeping cars, and superb dining cars, the comfort and convenience of passengers desiring to travel at small expense is promoted by the provision of accommodations for their use in Tourist Sleeping Cars, Free Reclining Chair Cars and commodious day coaches.

In a word, if you contemplate a trip to almost any portion of the West and North-west, your ticket should read via the North-Western Line. Map, time tables and general information can be obtained

of ticket agents in the United States and Canada, or by addressing W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

Butter Cream Crackers.

For flavor, crispness, keeping qualities and everything required to make a first-class cracker, there is nothing equal to Butter Creams, manufactured by the Binghamton branch of the New York Biscuit Co., under the personal supervision of C. C. Jackson, Manager. Ask your grocer for them. The name Butter Cream is stamped on each cracker.

Fast Line to Des Moines.

The long list of cities in the West and North-west reached without change of cars via the North-Western Line, has been increased by the addition of Des Moines, the capital city of the great State of Iowa, and passengers for that point can now leave Chicago at a convenient hour in the evening, and arrive at Des Moines the following morning in time for breakfast. The train is fully up to the high standard always maintained by the North-Western Line, and equipped with Palace Sleeping Cars of the latest design, and Reclining Chair Cars in which seats are furnished free of extra charge. Maps, time tables and general information can be obtained upon application to any ticket agent or by addressing W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

Wanted.

A Sabbath-keeping girl to do housework in a small family of Seventh-day Baptists. Address Mrs. Charlotte McWilliams, Grand Junction, Iowa.

SURE CURE FOR HOG AND CHICKEN CHOLERA.

I have a positive, tried, proved and guaranteed cure for hog and chicken cholera, which has stood the test of six years without ever making a failure to my knowledge or that I ever heard of. It has been used successfully in hundreds of cases. My father is and has been for forty years a leading hog raiser in this county, and has lost many hogs from cholera, but has never lost a hog or chicken with cholera since the discovery of this remedy. One dollar will buy enough of the ingredient at any drug store to cure 50 or 75 head of hogs. I will send any person the recipe for only fifty cents. Send to-day, use the remedy and you will never lose another hog or chicken from the cholera; don't wait until they begin to die. References: My Postmaster, Express agent, or Pastor of Baptist Church which I am a member, or any business house or good citizen of this town. Agents wanted. Address, Mrs. RACHEL V. THOMAS, Cowarts, Ala.

\$525 Agent's profits per month. Will prove it or pay forfeit. New articles just out. A \$1.50 sample and terms free. Try us. CHIDESTER & SON, 26 Bond St., N. Y.

AGENTS make 100 per cent profit and more, on all America. Corsets, Belts, Brushes, Safety Razors, Curlers, Insoles, Plasters, and all our other popular goods. (Either sex.) Address DR. GEO. A. SCOTT, 842 Broadway, New York City.



\$5 to \$15 per day, at home, selling LIGHTNING PLATER and plating-wire, watch-cases, tableware, etc. Plater the finest of jewelry goods as new, on all kinds of metal with gold, silver or nickel. No experience. No capital. Every house has goods needing plating. Wholesale to agents \$5. Write for circulars. H. E. DELNO & Co., Columbus, O.

CHRISTMAS MUSIC FREE For Choirs and Sunday-Schools. Address, The Echo Music Co., LaFayette, Ind.