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THE SABBATH RECORDER.

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TRUST.

BY LOIS.

I will trust thee, blessed Saviour,
Whatso'er my lot may be,
Knowing well thy loving favor
Sendeth what is best for me.

Though all my plans for life be thwarted,
And afflictions sore assail,
I will not be broken-hearted,
Nor allow my faith to fail.

For I know what'er betide me,
I may feel thy presence near,
Thou wilt ever walk beside me,
And thy love my pathway cheer.

And when my troubled life is o'er,
Thou wilt take me to thy breast,
There, with the loved ones gone before,
I will be forever blest.

A SAD loss to Andover Theological Seminary recently occurred in the death of Professor T. C. Pease, a young man of only forty years, but a man of rare attainments and great promise.

THERE is a family of Seventh-day Baptists in Texas who very much desire to employ a good honest man of like faith to work their farm. If any one who would consider a proposition to go there for that purpose will communicate with the editor of the RECORDER he can learn more about the situation.

CONFESSION of faults, that does not carry with it reparation of wrongs done, so far as reparation can be made, and lead to reformation of life, is not true confession. Confession without genuine sorrow is mockery. "For godly sorrow worketh repentance unto salvation, not to be repented of: but the sorrow of the world worketh death."

SOME schools are seriously considering the necessity of abolishing the exciting and dangerous game of foot-ball from the list of allowable college games. It is now being carried to such an extreme that no less than five persons are reported as having been killed, and a larger number seriously injured this year. As things are going it will soon be legitimate to ask, "What are colleges made for anyway?" They are becoming great sporting circles in quite too many instances.

MORE than one-half, or about nine hundred millions of the fifteen hundred millions of the inhabitants of the world worship idols. The first Foreign Missionary Society was organized about one hundred years ago. During this

hundred years there have been almost three millions of heathen converted to Christ. In this country about eighty millions of dollars are annually expended for home evangelization. About five millions of dollars are annually raised in this country for foreign evangelization.

PASTORS' salaries are confessedly too small as a rule among our people. It is no special help to say that they are also very meager in many instances outside of our people. There are about 80,000 pastors in this country and the amount paid for their salaries is estimated at about \$65,000,000—or an average of \$800 per year. What other class of public servants of equal ability and qualifications would be willing to labor for the amount they almost grudgingly pay to their spiritual advisers?

WENDELL PHILLIPS said: "The best education in the world is that got by struggling to get a living." There is much truth in the statement. It is neither a disgrace nor a disadvantage to be born poor. It is a sad misfortune to many to be born rich. It takes away an important incentive to industry, economy and independence of character, which elements are of much more value than money. Let no young man spend time in lamenting his poverty. Go to work with a determination to create success and a competence. Be honest, frugal, industrious, manly, righteous, and you will have a competence that mere riches cannot make.

THE last month of the year 1893 is already under way. The last number of Volume 49 of the SABBATH RECORDER will be issued Dec. 28th, only three more numbers after this week. Quite a large number of subscribers have thus far neglected to pay for the RECORDER this year, and according to instructions the Business Manager will discontinue all papers that are one year in arrears the first of January. This is the only safe, business-like plan for conducting a paper, and though our people have been slower than most others in adopting it, they do not propose to be much behind others in carrying out the plan now it is adopted. Brethren and sisters, please be lively in getting in your renewals within the next three weeks.

TWO UNITARIAN Clubs of Boston, as reported, invited the Oriental teacher, Protap Chunder Mezoomdar, to address them. He quoted Oliver Wendell Holmes as saying, that "Unitarianism stands on a sliding scale between tradition and utter rationality." To this, the speaker made the following sensible reply which we hope even Unitarians will carefully ponder: "This sliding scale, however, is a dangerous ground to tread upon, because the materialistic attractions of the age are so strong and the agencies of spirituality are so feeble and remote that we have no difficulty in finding out, when a soul slides, what it slides into. I therefore feel no hesitation in saying to my

people at home, and to you gentlemen here, that we must have some few very definite, clearly expressed principles."

WHY will people be so careless? During the last year there were 7,320,038 letters and other mail matter that went to the dead letter department of the post office in Washington, for want of proper directing. These letters were found to contain \$2,346,170, in money, post office orders, drafts, etc. This shows an astonishing amount of carelessness, and of course results in a great amount of anxiety, inconvenience, hindrance to important transactions and more or less of final loss. We receive our share of careless communications. Letters with money and no name signed; others with name and no post office given; others mention money enclosed but seal and send it without enclosing the money; others enclose money and forget to seal the letter; and many more forget, or at least neglect, to either write or send money! Now if all who write letters would adopt the plan of carefully reading their letters over to see if they have made any mistakes, or submitting them to wife, husband, brother, sister or friend, for careful inspection, many mistakes might be corrected before getting into the mail. The Apostle James, in the Sabbath-school lesson last week, exhorts to "Be swift to hear, slow to speak, slow to wrath;" and if he were living in this world now he would doubtless add, "be prompt to pay, and careful in writing."

CHRISTIAN ENDEAVOR SOCIETIES.

The work of organizing still goes on. Nearly two thousand societies have been organized since the Montreal Convention last July. There are now 28,360 societies of Christian Endeavor in the world, and if this rate of increase shall continue, the announcement of the second million in membership will not be very long delayed.

In his Annual Address last July, President Clark made three broad recommendations for enlargement of plan and work; (1) That Christian Endeavorers seek to promote Christian Citizenship; (2) Proportionate and Systematic Giving through Denominational Boards; and (3) Enlargement of Interdenominational Fellowship on the Christian Endeavor basis.

At the next International Convention to be held in Cleveland, Ohio, July 11-15, 1894, it is proposed to award one hundred diplomas to such societies as in the judgement of a competent committee have done most to promote these special lines of work, and such as are instrumental in forming the greatest number of other organizations. The third point in the suggestions of the President will be appreciated by Seventh-day Baptist Christian Endeavorers, since it was this point, in particular, that was so flagrantly violated by the managers of the Convention held in the city of New York in July, 1892. Because of an honest difference of opinion respecting the teachings of Scripture

on the question of the Sabbath, we were arbitrarily ruled out of the privileges of the Convention. That certainly was in contradiction to the professed object and purpose of the organization and directly opposed to interdenominational, as well as even ordinary Christian fellowship. But this is not the spirit or purpose of the organization itself, nor do we believe it is shared by many of either the managers or members. Let us carefully guard against cherishing a similar spirit of intolerance or of retaliation.

HOW FAR SHOULD A MINISTER CONFORM TO THE WORLD?

BY THE REV. WILLIAM C. DALAND.

This question is part of the larger question, How far should the Christian conform to the world? Allowing Romans 12:2 to decide the matter, one might say that the Christian, and therefore the Christian minister, should not be at all conformed to the world, that is to the world in the sense in which the word is so often employed, being an expression denoting this present order of things, over against which the eternal or spiritual order is set. This world has its laws, its ways and manners. The kingdom of God has its laws, its ways and manners. Now, he who is in the kingdom of God must have his life conformed to the laws of the kingdom, and not to the laws of this world. In the sense, therefore, in which the term world is antagonistic to the Christian life, the Christian must not be conformed thereto.

But if it is meant, How far may a minister do the things which people do who are not Christians? the question is a different one. Though we are in the kingdom, it has not yet come in its fulness. We are still in the world, though not of it. The world eats, sleeps, works, plays, dresses, and does numerous other things. The Christian is not yet where he is free from the necessity of doing many or perhaps all of these things.

Of course the Christian must not do the things which are clearly wrong; and in the doing of things which are right or in themselves indifferent, he must not compromise certain principles. He must be first of all a follower of Christ. What he does he must do as a follower of Christ. In engaging in business or pleasure, or in following out any of the pursuits of life in common with those not Christians, he must do it so that he is first and always, in his own view and in the view of others, a follower of Jesus. He is first a citizen of the kingdom of heaven, and only secondarily a citizen of a kingdom of this world. What he does as a citizen of an earthly commonwealth must be held in subordination to his citizenship in the heavenly kingdom. This subordination must never be lost to view. He is the possessor of heavenly riches, in the grace of our Lord Jesus Christ. In his acquisition of earthly wealth he must never in his own view or in the view of others place the visible above the invisible. For the things which are seen are temporal, and the things which are not seen are eternal. In his Christian life he is made to drink of the river of God's pleasures; it is his delight to do his Father's will; his delight is in the law of the Lord. Therefore never in his own view or in the view of others must the pleasures of this world to him exceed the pleasures of a holy life. Now the Christian minister must, as a bishop, be an "ensample to the flock." In all these things, therefore, it behooves him to be watchful lest through the deceitfulness of his own heart really,—or as he

may appear to others who judge from his outward demeanor,—he be more truly a worldling than a child of the kingdom.

But practically, for illustration, how far may the minister engage in worldly business? Well, he may do so to the extent of earning his livelihood. While they who preach the gospel should live of the gospel, as St. Paul saith, we nevertheless have the example of the same apostle for labor at his handicraft for his own honorable support. There may arise circumstances in a minister's life which shall render it needful that he eke out a slender salary by writing or teaching, or some other occupation in the line of his vocation, which is by no means a conforming of himself to the ways and manners of this world. This is a vastly different thing from his engaging in extensive real estate operations, or buying stocks on a margin, or otherwise becoming absorbed in business to the detriment of his spiritual life and of his labors in the word and doctrine. For a livelihood he may engage in business, if the necessity be upon him; for gain he must not.

How far may the minister mingle in public affairs? For their good he may, so far as he can, be of a real benefit. He does not cease to be a citizen because he is a Christian or a minister. But to the detriment of the cause of Christ, or to the hurt of his influence as a man of God, he must not. Of this every man must be his own judge. His influence he must throw in the right direction in matters of public weal; but whether he may labor at the polls, or run for office, or stump the country in the interest of a party or a party candidate, he must determine by the sentiment of the community and by the circumstances of the case. Extreme cases may occur, as in a time of great public disturbance, or when some great principle seems to make it needful; but in general the minister must be extremely cautious in venturing further than the most modest participation in affairs of state.

How far may he entertain earthly relationships as other men? Of course his position as a Christian minister does not necessarily debar him from the joys of home and earthly friendship. Still St. Paul has told us, and we need to keep it before us as a warning sign, that "he that is married careth for the things that are of the world, how he may please his wife." We must not let earthly relationships stand first, and above all we must avoid wrong or questionable relationships. Indeed it is doubtful if the minister can afford to entertain any intimate friendship and do justice to his calling as a man of God.

How far may the minister engage in sports or pastimes? Now this question of pleasure is a very difficult one to settle, and each must surely be persuaded in his own mind. In strictness, of course, the theologian may argue that no act of the worldling is good, because it is not performed out of a renewed heart or having in view the glory of God. Therefore we cannot say that this or that is right or wrong. What the minister can do from a renewed heart, believing it to be for the direct or indirect glory of God, he may do. He must not eat or drink for pure pleasure, but with the higher motive of nourishing his body, which is the temple of the Holy Ghost. He must not engage in any sport or pastime except with the lofty thought that in enjoying the precious gifts of God, he is receiving recreation in the best sense, and is therefore better as an instrument in the hand of God for the building up of the church and the salvation of

men. Whether he may ever go to the theatre, play this or that game, dance, or engage in athletic sports, play a musical instrument, ride a bicycle, sail a yacht, or drive a horse that can trot, are questions that cannot be decided by arguments as to the inherent sinfulness of this or that act, but by a broad induction having in view the influence of the practices in the locality where the minister lives, his own strength or weakness, the effect upon his own character, and whether on the whole he is better or does better for the practice. In regard to the use of narcotics, stimulants, or meats and drinks, it seems to follow that the same view may be taken with justice. It is well for us all to err on the side of over-caution in regard to our own conduct and on the side of charity toward others, rather than to reverse the judgment. We must not judge another in his meats, or drinks, or his sabbath-days; but we should be very careful that, whether we eat, or drink, or whatsoever we do, we do all to the glory of God.

OUR WORDS.

BY JACOB BRINKERHOFF.

"Out of the abundance of the heart the mouth speaketh." Matt. 12:34.

How important then that the abundance of the heart consists of right thoughts, a good conscience, a rich store of divine wisdom, and all the purposes and faculties sanctified to the service of God! In Scripture language in general, and in this instance, the heart is used to express the intellectual man, although the seat of physical life. The Saviour is teaching the lesson of devoting our lives and all our powers to the service of God, instead of lowering them to purposes of selfishness or sensuality. We reason that causes produce effects, and everything is attributable to some cause. Jesus recognizes this, and would teach us that a fountain must be pure if we expect purity in the stream emanating from it, and flowing on in its channel, whether it be water or human life in the world. The words which one uses corresponds with his character, and his words are an index of his life. Our faculty of speech, by which we communicate to our fellows and utter praises to God, is a very ennobling characteristic of the human race, which we ought to use for its highest purpose. Saying and doing, speaking and acting, are the two ways in which we are known to our fellows around us, and by which they esteem us for our good or disclaim us for evil.

Those who have set their "affections on things above where Christ sitteth at the right hand of God," will have their hearts or minds filled with the things of the divine life, earnestly desiring to reach that attainment, and from their mouths will proceed words befitting such profession, showing the treasures laid up in heaven. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10:10. Man must first set himself to the service of God, developing righteousness, then he is willing to confess before his fellows his hope of salvation. He takes into himself—his heart—the abundance of the righteousness of God, leading to a godly life, and out of that abundance flow corresponding words, confessing both to God and men that he henceforth lives for God, and that his influence upon those around him shall be to make them better and happier. Bunyon's Pilgrim, on setting out for the Celestial City, became absorbed in the things pertaining to the City, the life there and its glories, and spent much time in reading in the Book which de-

scribed the place and encouraged him in his journey; it was in vain that trials were made to dissuade him from his purpose, and from the abundance of his heart he talked of it to all who came in his way.

It is the most natural thing in the world that people will talk of that which interests them most, hence the importance of being interested in that which is of the greatest value, and nothing is of greater moment than that which is of the most far-reaching consequence. Those engaged in the different avocations of life must be expected to take into their hearts and lives that which concerns their occupation, and do well to speak of them in the most befitting and inspiring manner. While this is so, and at the same time engaging in the higher profession of the service of God, its sanctifying effects are seen in the mingling of the certain indications of higher life with the daily life and business. But deeper than life's common affairs is the Christian life, ennobling labor and occupation, filling us so abundantly that our words will soon show the Master we serve.

Of all words that issue from the mouth of man profane ones are the most senseless. It has been said that all forms of sin afford the sinner some pleasure or profit except that of profanity. Surely no one who would stop to reflect that he possesses the image of God in his creation could take that name in vain. Who could want his heart filled with an abundance of evil imaginings, evil thoughts, imprecations, wrath, so that it pours forth in the streams we sometimes hear, of profanity? And from some issue streams of vulgarity and obscenity, showing the low depth of iniquity to which the individual has fallen. Could we but tell them how much better for them to let in Christ and the Holy Spirit, that they might drive out this low possession, and give them a happier and peaceful life.

There surely are grades of sin and grades of sinning, and from thoughts there come words and acts. If our thoughts are pure we may have lives of purity, at least so far as in this life of weak humanity it may be possible. We have a perfect pattern to follow. We may have much of the grace of God to help us manifest the spirit of Christ in our lives and to have the love of God in our hearts, so that out of the abundance that is there the same thing shall proceed, and our words shall be of the same character too, so that it may appear to our fellows that our profession is genuine. Truly the inconsistent professor is the greatest hindrance to the profession of the Christian religion, for there is no example of his profession to follow, and repels others from accepting it. Let our hearts and minds then be so full of God's love and truth, his mercy and goodness, that such shall be our theme when our words flow out, and the result we may leave to him who says his word shall not return to him void.

ANOTHER VETERAN GONE.

Mrs. Elizabeth Parvin passed to her eternal rest, Nov. 10, 1893, at the ripe old age of 81 years. Mrs. Parvin was born in Bridgeton, Cumberland Co., N. J., in 1812. June 18, 1832 she was married to Mr. Benia Parvin, who was called to his reward, Sept. 3, 1885, while they were on a visit to their son's home in Arkansas. In 1856 she, with her family, removed to Illinois, and three years later they came to Minnesota, being among the oldest settlers in this part of the State. Six children have been born to them, of whom only two, a son and daughter, survive. She was converted

in early life and united with the Methodist Episcopal Church. Her home in Minnesota has been in a neighborhood of Seventh-day Baptists with whom she mingled and worshiped. She was much esteemed by all who knew her, living an unostentatious but consistent Christian life. She was kind to all. Her patience seemed inexhaustible, nothing would ruffle her temper. She had a calm confidence in God and his providence. Her health had always been remarkably good until within a few days of her death. But the measure of her usefulness was full and God said to his good and faithful servant thou mayst enter into the joy of thy Lord. She passed away peacefully as when one goes to rest. "Blessed are the dead which die in the Lord." WILBER FISK.

FREEBORN, Minn., Nov. 20, 1893.

FAINTING.

BY M. E. H. EVERETT.

"In due season we shall reap if we faint not." Gal. 6:9.

Feed me with aloes! let me feel
The wounding thorns of discontent,
Lest I should faint, like worthier souls,
Whose feet in earth's hard pathway went.

Some breathed the perfect rose of love;
They lingered when they should have fled;
They neared the heights of holy peace
But fainted e'er the day was dead.

Some sowed most precious seed with care,
But gathered gold so late, so long,
They fainted with their burden's weight
When summer's wasting heat was strong.

Yet others planted heavenly fruits
And watched with joyful eyes their bloom,
Then feasted with the honey bee,
Fainting of surfeit and perfume!

Their precious lives were sowed in vain,
Their tender deeds no harvest bore;
If only, in the strength of God,
They might have wrought a few hours more!

I am thy weakest little child,
And not a martyr, nor a saint;
Feed me, dear Lord, with bitter bread,
Chastize me, that I may not faint!

THE CHURCH OF BOULDER, COLORADO.

This church wishes to express thanks for the help promised to build a house of worship. A small amount of money has already reached us. The church appointed its pastor to serve as treasurer of this building fund. If any one does not receive a receipt in due time after sending money, please inform me without delay. Letters are sometimes miscarried. We hope to transact this business for the Lord, making no mistake with any one. In the "United States Postal Guide" are suggestions to the public on postal subjects. In the first suggestion, "How to direct and mail letters" the words, "Spell the name of the State in full," are in italics. This is important in the case of Colorado. Although Colo. is the authorized abbreviation, yet it is not always written so as to distinguish it from the abbreviation for California. Sometimes the mail is looked over in the greatest possible haste. A plain *unmistakable* address on every letter would give much relief to the severely taxed postal clerks, and avoid many vexatious mistakes.

As a church we feel quite encouraged both in the way of accessions to our number and in the prospect of having a house of worship. But we do realize that numbers on the church roll and a church building are not all sufficient. The church of Laodicea said (Rev. 3:17), "I am rich and increased with goods and have need of nothing." But God said: "Thou art wretched, and miserable, and poor, and blind and naked." The Lord grant to us here a deep work of grace in the heart, the indwelling of the Holy Spirit of God, and copious showers of divine refresh-

ing. Without these how empty is every effort to advance the blessed cause. We want to do a good work here. We are not to be satisfied with simply providing services for our own particular people. We want to go beyond ourselves, induce others to seek and find the Saviour, and to know and practice more of God's revealed truth.

S. R. WHEELER,

Pastor, and Treasurer of Building Fund.

P. O. Box 532, BOULDER Colorado, Nov. 22, 1893.

YEARLY MEETING.

The Yearly Meeting of the New Jersey and New York City Seventh-day Baptist churches convened with the Shiloh Church, Nov. 17th.

The Sabbath eve prayer and conference meeting was a family home-coming and reunion. The Rev. J. G. Burdick conducted the praise service. Sabbath morning the Rev. F. E. Peterson preached, and the visiting brethren and sisters joined with the Shiloh Church in the celebration of their regular communion service. Sabbath afternoon the Sabbath-school held its session, when the lesson was reviewed, after the class recitation, by Brethren J. C. Bowen, Harold Tomlinson and F. E. Peterson. Then came the Children's Praying Band, led by Bro. J. G. Burdick. In the evening the house was crowded above and below to hear the lecture on "Social Parity," by Dr. A. H. Lewis, which was delivered by request of the Good Literature Committee of the Y. P. S. C. E. Sunday morning sermon by Dr. A. H. Lewis. In the afternoon Bro. J. G. Burdick preached, and F. E. Peterson and the pastor made some remarks on the Mizpah Mission, and a collection was taken for the same. The Christian Endeavor Societies of the churches represented, in the evening presented an entertaining programme. Miss Mary H. Davis, President of the local Society, was in the chair with Miss Jennie Hummel, the Secretary, at her side. The music was furnished by the Music Committee. Devotionals, conducted by J. G. Burdick. A paper was presented by Miss Lizzie Fisher, of Marlboro. A recitation by Miss Bella Randolph, of Shiloh. A paper by Mrs. F. E. Peterson, of New Market, and an address by Harold Tomlinson, of Plainfield. The papers and address were requested for publication in the SABBATH RECORDER. A short conference, conducted by A. H. Lewis, closed one of the best sessions of the Yearly Meeting. Some say "the best." The traveling was good, the weather fine, with moon-light nights, and the attendance excellent. People went early in order to get seats. A fair delegation from other churches was present, but we wish more could have enjoyed the blessing.

Several new organizations have recently sprung into life in this community. The Junior Benevolent Society, A Brass Band, and a Literary Society. The Junior Benevolent Society composed of eleven girls, about fourteen years of age, recently held their first public entertainment, which netted them a nice little sum. From this they made their first investment, and thereby showed their loyalty to their church, purchasing a beautiful standard lamp and shade for the pulpit.

Dr. Ella F. Swinney has returned to this place with her mother, where she will make her farewell visit at the home of her childhood before starting for her work again in China, early next month. We count ourselves highly favored in having her with us. PASTOR.

It does not take a great man to be a Christian, but it takes all there is of him.

SABBATH REFORM.

NATIONAL REFORM CONVENTION.

The late National Reform Convention at Pittsburgh embraced a large number of themes, and its utterance on Temperance, Social Purity, Divorce Reform, the Labor Question, the Negro Question, the Chinese Exclusion Legislation, etc., were worthy of high commendation.

But the supreme question in the Convention was Sunday-observance. Its "Statement and Principles" declared as follows:

Fourth.—That one of the most prominent of national moral questions at this time demanding prompt and right settlement is the relation of our nation and government to the Sabbath. We note the following momentous facts in the present attitude of our nation to the Lord's day: 1. The act of Congress, in connection with an appropriation to the World's Fair, honored the Sabbath. 2. When a determined effort was made to repeal this act, Congress deliberately and firmly maintained it. 3. This was in harmony with the Sabbath laws of nearly all our States, and with the sentiment of the great majority of Christian citizens, about 25,000,000 of whom expressed the Sabbath sentiment of the country in meetings and petitions to Congress. And yet, 4. All this was not enough to prevent the United States Circuit Court and two county courts of one of our States from defeating the will of Congress and of the Christian people of the country. And, 5. This defeat of Sabbath sentiment and congressional action was, on the other hand, in harmony with the great tide of Sabbath-breaking amusements and Sabbath-desecrating traffic, especially by great railway corporations, and newspaper companies, and the United States mail. This divided and opposing condition as to the Sabbath law cannot continue. As President Lincoln said of slavery, so it must be said of the Sabbath here: "Our nation cannot continue to be both for and against it. It must become wholly the one or the other." As our nation in that struggle in Lincoln's day put itself in right relation to Christ's law against slavery, so to-day we call upon it to put itself in right relation to the Sabbath which was made for man, and thus also to him who is therefore Lord of the Sabbath.

Although compelled thus to chronicle the utter defeat of the effort to accomplish a better state of things concerning Sunday, through congressional action, several speakers in the Convention dwelt at length upon the "recent victories for Sunday," as shown in matters connected with the World's Fair. Nothing less than blind persistency would insist upon calling such repeated defeats "recent victories." We admire faith and optimism, but when optimism calls black, white, it seems a little like the small boy's clinching argument, "If it is not so, it is so, because my mother says it is so." If the quotation given above from the manifesto of the Convention be true, as it certainly is, it is more than a farce to call such a state of things victories for Sunday. The wail of defeat is not the shout of victory.

But the practical and significant point in the utterances of the Convention is found in the last item, which reads as follows:

Fifteenth.—That we request the executive committee of the National Reform Association to send one or more agents to Washington to press at every opportune time, in co-operation with agents of other kindred reform organizations, any such bill or bills as may be before Congress in defense of our public schools, for the investigation or suppression of the drink traffic, or for divorce or any other Christian reform; that the committee labor, as far as possible, for the enactment of a national Sabbath law, and for the promotion of such an amendment to the national Constitution as will justify beyond all peradventure the declaration of our Supreme Court that "this is a Christian nation;" and that in aid of this practical work the members of this Convention pledge their active, prayerful and financial aid.

The purpose to beseege Congress vehemently and persistently until a national Sunday law is obtained was announced many times during the Convention, and strenuous appeals for funds to prosecute the work of "Christian lobbyists" were here at every session. The future of the National Reform movement is closely allied to this phase of "practical politics." Up to this time the advo-

cates of this movement have been looked upon as "harmless cranks." Its success has not been probable enough to awaken much attention or much opposition. If the proposed efforts to be made at Washington should be pushed, and if some complication touching "party issues" should arise, the movement may be deemed worthy of some definite opposition and of some definite support as a political movement. This has not been the case up to date. The average congressman cares for "reform" only as it aids politics.

Anything like the probable success of the National Reform movement would undoubtedly result in increased wrong and persecution. While the design to persecute is disclaimed, and we think honestly, by the better class of leaders, the purpose to compel all men to regard Sunday on religious grounds is openly stated. These reformers have some definitions quite as queer as that which calls defeat "victory." They want no "union of the Church and State," but only "union of Christianity and State." That is exactly what the Roman Empire did from the time of Constantine forward. Roman Catholics now rejoice that there is no union of Church and State in the United States, as in Europe, and they only wish that the State should countenance and give proper aid and opportunity to Christianity, which means Catholicism. Our national reformers want the same thing, only they want to define Christianity after the national reform pattern, and not after the Roman Catholic. They aver, "we would not interfere with any man's conscience; all we want is a law to compel every man to give proper regard to Sunday as the American Sabbath." That means Seventh-day Baptists, Seventh-day Adventists and Jews can keep Saturday if they want to, but they must also keep Sunday, because "the civil law cannot make provisions for minorities." It means that men who believe that there is no religious obligation to observe any day must keep Sunday sacred to cessation from business, recreation and the like, according to the National Reform programme. It is a proposition to put into the national Constitution, and make, as a fundamental law of the nation, a requirement compelling every man to treat Sunday as the national reformer thinks it ought to be treated. All this is defined as "freedom of conscience." Great is the mystery of definitions. Seventh-day Adventists are now imprisoned in Maryland for quietly working on their farms on Sunday, but that is not "persecution;" oh, no, "persecution" has an unsavory sound; it is—it is only—ahem; it is merely, quietly and lovingly obliging them, *i. e.*, constraining them to obey the statute law of Maryland, touching the "blessed American Sabbath," merely that "and nothing more."

All that the national reformers desire is a few words in the Constitution of the nation, which will enable the president to call out the army, if need be, to compel all men, creedless, and of all creeds, to desist from running railroad trains, printing newspapers and picking tomatoes on the "American," the "holy," the "civil," the "Christian," the "Lord's day" Sabbath. This is not to be spoken of as illiberal or as persecution! It is simply what national reformers propose to *compel men to do*. That is all, and it is such a trifle that "Saturdarians" and all others ought to be ashamed to say a word about it. They ought rather to praise the Lord that steps are being taken to bring them into line along with those who know what is best for them. Nothing like definitions. There are noble men among these reformers who would not be illiberal, and they do not aim at persecution. But the accomplishment of their purpose, and the enforcement of the proposed constitutional amendment touching Sunday would make persecution unavoidable. Set the machinery in motion and abuses will follow. If the present

Sunday laws were enforced everywhere, as they are in isolated cases in Tennessee and Maryland, "religious liberty" would be assailed in every State and on every day in the year. The desuetude into which existing laws have fallen is the only reason why so little persecution exists. It "begs the question" to say that the "civil Sunday" can be enforced without touching religion. The national reformers are too consistent and too brave to resort to such a subterfuge. They honestly and openly accept the truth that any "Sabbath law" is a law touching religion, and ought to be enforced as such. We commend such honesty, erroneous as we believe their proposition to be. It is supreme nonsense to aver that men should be punished by fine and imprisonment for not keeping a civil holiday! If the Sunday law is only "civil," why not make and enforce similar laws concerning Christmas, Good Friday, Thanksgiving, Fourth of July, etc. If the law does not deal with Sunday as a religious institution, the days are parallel.

The truth is told in a single sentence. The National Reform movement, so far as Sunday is concerned, is the mistaken effort of good men to accomplish desirable ends on a false foundation and by wrong methods. It must fail at last, however earnest, devoted and well-meaning its advocates may be.

PRO CHRISTO ET PATRIA.

Programme of the National Reform Convention, First United Presbyterian Church, Union Avenue, Allegheny Pa., November 14 to 16, 1893. The Key-note of the Convention is the Kingship of Christ over the Nation and the Application of His Law to the Moral Issues of Our National Life.

The above "head" will show the reader the general character of the Convention, of which the readers of the *Evangel and Sabbath Outlook* have already learned something. The Covenanters, whose stronghold is Western Pennsylvania, are the heart of the movement. They have adopted the National Reform Association as one of their denominational societies. These Covenanters are more accurately known as Reformed Presbyterians.

This name, however, is not very definite. There are several branches in the United States which have descended from the Cameronians, or Reformed Presbyterians, or Covenanters, who were first organized in Scotland in 1743, and in the United States in 1774. The relation of the church to civil government is the special peculiarity of these people. They differ among themselves; some refuse to vote or take any active part in affairs of the nation because the Constitution of the United States "does not acknowledge the existence of the Almighty God, the supremacy of Christ and the authority of the Scriptures." Others vote, but protest against the "godless government." They sing only the Psalms.

A synod was organized in the United States in 1809. In 1871 the denomination was pledged to labor for "a constitutional recognition of God as the source of all power, of Jesus Christ, the ruler of all nations, of the holy Scriptures as the supreme rule, and of the true Christian religion," and also, "to refuse to incorporate by any act with the political body until this blessed reformation is secured."

They number, according to Dr. Carroll's report, 10,574 communicants. They are found in nineteen States, more than one-half being in Pennsylvania and New York. This is the strictest branch, or "Old Lights." The New Lights, starting from a division of 1833, grants the right of private judgment as to taking part in political affairs, providing that members do not thus "become connected with immoral institutions." This branch has 4,602 communicants. In 1840 a few seceded from this branch on the ground that the 4,602 were guilty of "sinful ecclesiastical relations." This "Reformed Presbyterian" Church has four organizations, one edifice and thirty-seven mem-

bers. The New Lights have also suffered from seceders under the name of the "Reformed Presbyterian Church in the United States and Canada." This body was organized in 1883 because of dissatisfaction concerning discipline exercised in case of members who "voted." This body consists of one church in Pennsylvania, having 600 members.

The United Presbyterians, although they have not adopted the National Reform Association as a denominational society, are in sympathy with its aims and give it much support. This body was organized in Scotland in 1847 and in the United States in 1858. It has 94,402 communicants. Thus it appears that the National Reform movement, sometimes called the "God-in-the-Constitution movement," enters into the constitutional creed of these various Presbyterian bodies, which aggregate, in round numbers, one hundred and ten thousand communicants. The movement finds friends and more or less moral support in other quarters, but it is essentially the product of "reformed" (and divided) Presbyterianism. It is of Scotch-Irish origin, and its main supporters bear the names, and show the distinct characteristics of that origin. They are earnest, conscientious, combative and independent. None can know them without admiring many of these traits. They are fighters "from the word go" whenever a matter of opinion or principle is at stake. Their enemies call them narrow and bigoted. In many respects that charge is not true; in some respects it is. In the main, their purposes are the highest and best. They are worthy to be classed among genuine, brave reformers. A serious point of weakness is their tendency to divide, but more fundamentally serious is their error of aiming to "make men good by act of Parliament," and of punishing, by civil law, those who dissent from their opinions on practical religious matters. Some of their more thoughtful leaders declare that they do not expect good from civil law until the sentiment embodied in law has found lodgement in men's hearts. But practically the appeal to civil law in religious matters discounts and destroys reliance on the higher truth, and on the power of religious conscience, and on God's spirit in the hearts of men. In the matter of civil law as related to the issues in social, political and business life, which spring from the relations that men bear to each other in society, the National Reform movement is well to the front, and is worthy of hearty approval. But on religious issues the movement is an echo of that fear to trust God, which led Uzza to "steady the ark." It is an attempt to rehabilitate the religio-political side of the Jewish theocracy. It is a patterning after the pagan idea that religion is a department of the State, and its position concerning Sunday laws is pagan from the core, though put forth in the name of Christianity; but it is a Christianity which has not yet learned the meaning of Christ's words, "My kingdom is not of this world, else would my servants fight."

SELECTED DEFINITIONS.

Agnosticism: Half chaff and half chaffing.

Character: Consolidated habit.

Character: The stamp on our souls of the free choice of good or evil we have made through life.

Church: A society for making men like Christ and earth like heaven.

Jesus: The human side of the mind of God.

Money: That which can procure admission everywhere except to heaven, and buy all things except happiness.

Policy: Seeing God in such a manner as not to offend the devil.

Progress: The stride of God.

Religion: The way back to the Father.

Self-love: Keeping the private "I" too much in the public eye.

Spirit: Son of Eternity, fettered in time.

Success: Doing what you can do well, and doing well whatever you do without a thought of fame.

MISSIONS.

WE have spent two weeks among the Brookfield and West Edmeston churches in the interest of missions and systematic giving to the Missionary and Tract Societies. These churches have young, enthusiastic, vigorous pastors who are also good preachers. We trust they are good *pastors*. Personal work in the homes is fruitful of excellent themes for sermons and results in mutual spiritual good to both people and pastor. These churches adopted systematic giving some time ago, but it is not as universal in the families as the pastors desire to see it and hope to have it by more earnest effort and faithful supervision. Good spiritual life and activity prevail among them. The farmers in this section have had a good season, good crops, and are getting fair prices for their produce. This is the place to get good cheese and butter. Business is better here than in less favored localities which have suffered from drought. We hope our people in this favored section will remember from whom all blessings come, and liberally give for the support and advancement of the cause of Christ in the world. O U W.

EVERY true Christian feels that he is only a steward. He and what he has belong to the Lord. "The silver is mine, and the gold is mine, saith the Lord of hosts." We all must render an account to God for our stewardship, whether we have little or much. In giving back to the Lord of the means he has put into our hands for the support and advancement of the gospel and divine truth in the world, we believe the best way to do it is by system and not by haphazard. System is necessary to success in any worldly business, and it is equally necessary, so far as human agencies are concerned, in carrying on the Lord's work in the world. We see system and method in art, commerce, manufactory, agriculture, education, in every human enterprise. The church of Christ and Christian people should not be behind the world in true and wise system and method in maintaining and advancing the kingdom of God in the world. Paul adopted and put into operation systematic giving in his direction to the church at Corinth in the collections for the poor saints at Jerusalem. We have, as a people, attempted to establish in our churches systematic giving. The pledge card and the weekly envelope have been brought into use. The method is simple, easy, and practicable. Every man, woman and child can every week or month, as most convenient, put some sum into an envelope, as an offering unto the Lord for his treasury. Some of our churches have adopted and put into operation the envelope system of giving, and also for raising funds for church expenses. Where it has been faithfully carried out the results have been most gratifying. We wish all the churches and all the families could adopt it. No system will run itself. It requires oversight, advocacy, some one to push it. The success of systematic giving in the churches depends very much upon the pastor. The benefits of systematic giving recommend it. Some of them are: (1) It is systematic and not irregular. (2) It is steady and not spasmodic. (3) It makes giving a principle and not an impulse. (4) It gives a constant income into the church treasury whereby to pay regularly the pastor's salary and the bills for church expenses. (5) It en-

ables the Missionary and Tract Societies to have a solid financial basis upon which to plan work for the year, and funds in the treasury to pay monthly or quarterly salaries and bills due. (6) It cultivates the good habit of giving and we at best are but a bundle of habits. (7) It educates the children in the home and in the church to give regularly to the Lord's work, and trains them to work when their fathers and mothers are gone. These, we believe, are strong and sufficient reasons to induce every Christian and church to adopt and practice it.

O. U. W.

OUR LAND DEDICATED TO CHRIST.

The discoverer of this country and first settlers dedicated this whole land to Almighty God. We are the *fidei commissarii* of all that our ancestors secured for us by blood and treasure. God and man hold us responsible for the perpetuation of the dedication made of our country to Christ and Christian civilization. Can we who have received so much from others say that we purpose only to take care of ourselves, and let our descendants take care of their own interests? Can any one that is in vital sympathy with the Son of God help laboring for the good of those who shall come after him? Can any one who has ever bowed the knee before the cross, studied the meaning of the bloody sweat of its divine victim, and interpreted the significance of Calvary's never-to-be-forgotten transactions, permit his heart to be driven in upon itself without any yearning of affection for others? What are you doing, dear reader, to realize the dedication to God of this land by Columbus and the Pilgrim Fathers? How stand you in account with your conscience and the pressing demands of the country? What has been thus far the proportion between your obligations and your efforts, your income and your benefactions? A dollar contributed to Home Missions to-day is worth more than ten dollars will be a few years hence. A single church planted this year in Texas, Idaho, Wyoming, Oklahoma, Montana or Washington, will do more for the evangelization of this country than ten churches will at the beginning of the next century. Give this year the gospel to New Mexico and Arizona, and you will have two Christian States on Papal soil looking with pity and compassion on poor, besotted Mexico, and exerting an influence over her for good that will flow on like the Rio Grande till the earth is consumed in the conflagration of the last day. Plant a few more mission chapels in Utah and the States bordering upon it which are largely under the domination of Mormonism; establish a Christian College in Salt Lake City, Santa Fe or Tucson, and you will lay the foundations of truth and piety in all those regions of country whose blessed influence will be felt when Mormonism is dead and Romanism is wrapped in its winding sheet. Are there not some of our giving people anxious to claim a special interest in a work so glorious and far-reaching as that which the Home Board is carrying on in our country? —*The Church at Home and Abroad.*

THE CONTINENT.—A missionary of the American Board writes from Bohemia of the Free Reformed Church, with "its life amid difficult surroundings. Perhaps the fact that whereas 15 years ago there were but 15 members, and that now there are 10 churches, 30 stations, and 700 members, is of less importance than the spiritual life of the church. Among its members are only 3 or 4 who are not to be ranked among the uncultured and poor. And many are very poor. Yet they love their Saviour, the Lord Jesus, with all their heart; and I hope that I shall not greatly err, if I say that every member is a preacher and a missionary."

A PASTOR on the Pacific coast writes: One-third of the 336 members of my church are Chinese believers. While I joyfully recognize in the American members of my church a steadfastness and devotion nowhere excelled, I also testify that according to every test of Christian

character authorized by the Master, our Chinese members are their full equals. I affirm that by every practical test of character, by their steadfastness, zeal and honesty, liberality and growing knowledge of the truth, and increasing efficiency in teaching the truth to others, they give on an average, tokens of true conversions as clear as can be found in the Christians of any land.—*Exchange.*

GOJUMRA, Japan, is a total abstinence town, and over each house a motto is placed, reading, "Frugal in all things: liquor prohibited." All cities and villages throughout Christendom please copy.

The editor of *Dento*, a Buddhist newspaper, advises that the Bible be taught in the Buddhist colleges. "Christianity," he says, "is not losing its influence. It is our great enemy. We should be very cautious and prudent. We ought to understand the meaning of the chief weapon of our enemy, the Bible. In order to combat our foe we should investigate the Bible's character. If we neglect the proper means of defense, Christianity will swallow up our believers in a great vortex."

GOD puts us in the midst of a whole apparatus of tests that those tests may bring to light that which is in us; for it is absolutely true that feeling may now be lurking in us, just as there is fire lurking in the flintstone, which may remain there from the days of creation undetected and undeveloped till the genial steel strikes upon it; and then when the blow of the steel brings to light the long concealed fire we are amazed to find that in that cold mass there could have lurked a thing that was so vivid and so sparkling. All this is that great teaching, that marvelous discipline of circumstances! For after all, it is not by direct teaching, it is not by explanation, that men ever learn to know themselves; it is by the wretched and by the painful instruction of circumstances.—*A. K. H. Boyd.*

SHANGHAI is a most important centre for Christian influence, since more than a dozen of the great missionary societies are represented in the city by churches, schools, hospitals, publishing houses, and other like instrumentalities. From hence to all parts of the empire continually flow streams of good influence.

THE armies of Europe now number more than 22,000,000 men, and to support them it costs \$4,000,000,000 (four billions, mark it!) What a benefactor of his kind he would be who should persuade the monarchs to disband this destructive force, and to pay that amount, or a tithe of it, for the benefit of mankind!

GENERAL GRANT said that one Indian war cost \$6,000,000 and killed 6 Indians. "Heaven," according to Red Cloud, "is a place where white men tell no lies."

A MISSIONARY says that Chinese converts "don't know any better than to go to prayer-meeting every time." Then let no "Christians" ever inform them of their "mistake," for in this case ignorance is bliss.

CARE OF THE BATHROOM.

If you cannot keep your bathroom sweet by thorough flushing every day, and by pouring hot soda-water, or dissolved copperas through the pipes about once a week, there must be some serious trouble with the plumbing, and you should have it examined at once, writes Maria Parloa in the July *Ladies' Home Journal*. Sometimes the pipe in the kitchen sink is not kept perfectly free and sweet, or the closet in the basement is not properly flushed. If there be trouble anywhere in the waste-pipes it will make itself known all over the house. Try having the pipe in the kitchen sink flushed twice a week with strong soda-water. It should be boiling hot. It will dissolve and carry off all the particles of grease that may be clinging to the pipe.

EDUCATION.

SUMMER COURSE IN ENGLISH.

During the hottest weeks of summer, there was in session at Morgan Park Academy, twelve miles south of Chicago, a class of twenty-five men and women, of varying ages and from different States, devoting the summer vacation to the task of acquiring a correct use of English. The Academy is the preparatory school of the University, of which it forms an integral part, and this year, for the first time since its adoption by the University, it kept open its doors for a summer session. It offered courses of study to regular students of the Academy; to teachers who wished to review or to prepare themselves in special lines; and to those who wanted to fit themselves for the entrance examinations of the University.

Hither came professors from Chicago's great centre of learning, to reinforce the Academy's regular corps of instructors, and hither flocked more than twenty-five earnest men and women students; some of them undergraduates in college and some of them teachers of years' experience.

Among the eight branches of instruction, Latin was easily first in popularity, and English second. Two courses of six weeks each were given in each branch. Ten hours of recitation a week constituted a major in any one of the studies, and five hours a minor. A student had the choice between a major and a minor in any branch taught, and might take one major and one minor, but was strongly advised (to the verge of prohibition) not to take more than two majors and two minors during the same quarter.

An arrangement of convenience was a three weeks term. This made it possible for many to attend the Academy who, for various reasons, could not have devoted all the summer, or even six weeks, to study.

Although no entrance examinations were required no one was admitted to the class in English grammar, and reading.

The text-books used during the first term were Longfellow's *Courtship of Miles Standish*, Scott's *Marmion* and *Ivanhoe*, Irving's *Sketch Book*, and the Sir Roger de Coverley papers in the *Spectator*. During the second term there were studied, Shakespeare's *Julius Caesar* and *Twelfth Night*, Macaulay's *Second Essay on the Earl of Chatham*, Emerson's *American Scholar*, Dickens' *David Copperfield*.

Professor Edwin H. Lewis' method of conducting the class made each recitation,—of which there were two a day, one in the morning, the other in the afternoon,—a critical lecture upon the book under study, rich in the literary allusions possible only to a mind of wide culture.

At the opening of the session, the *Sketch Book* and *Marmion* were studied respectively by the morning and afternoon classes. The daily task of each student was to read carefully twenty-five pages in each book and to write an original theme, covering at least eight sheets of commercial note-paper, upon the contents of each page. Two themes a day to write, and fifty pages of new matter to read, with every faculty of the mind alert, so that questions as to the appearance, dress, character, and motives of the hero and heroine, the description of scenery, castle, or town, could be answered with scholarly accuracy! This alone was fine practice. But its value as training was supplemented by the office hours given by Dr. Lewis, always once, and sometimes as often as four times a week, to each student. At these interviews the themes upon which so much anxious care had been expended were often reduced to miserable shreds and tatters by the professor's critical and fastidious red pencil. Spelling, expression, grammar, form, thought, were carefully weighed, and if found wanting, rewriting was ordered.

How alert the students became in detecting the errors of the writers they were reading! What balm fell upon the discouraged, mortified soul that had striven in vain to produce a theme without an error, when that master of English,

Washington Irving, was found, in the *Sketch Book*, to have lapsed repeatedly into using *and which* to connect a verb and verbal noun, or to have misplaced the innocent adverb *only*!

What consolation was felt when in Scott were found the blunders that made the careful writer, Robert Louis Stevenson, say of him recently, "I long to box his ears, God bless him, although to a luminous and striking degree he is free from the faults that many of us possess!"

Some of the recitation hours were given up to reading aloud in class, Dr. Lewis believing that the man who means to write must learn to read by the ear as well as by the eye. There were other hours devoted to careful scrutiny of the meanings of synonymous words as *round* and *around*, *continual* and *continuous*, *energy* and *force*, *truth* and *veracity*. Every unknown or rare word in the text-books was also challenged and made to declare its root and definition.

The course in English was profitable to every member in the class. The latter was not composed, apparently, of embryonic journalists and aspiring authors, although it might well have been, but of men and women who were subsequently to use their pens in school work, in private or business correspondence, or in law offices. That continued study is still needed by these students, Dr. Lewis would be prompt to say. But these twenty-five men and women are on the right road, and there are thousands of others who need a like training. In fact, so prevalent is the use of impure, slovenly English that few people can be sure of saying at all what they mean.—*M. A. Bird, Registrar of Pratt Institute, From Pratt Institute Monthly.*

WOMAN'S WORK.

IN MEMORIAM.

Only two words, yet to many of us just the sound of them sets into vibration all the minor chords in our hearts, and tender memories of loved ones gone are awakened. To our own little church these two words mean much, as the vacant seats, mute witnesses of lonely homes and saddened hearts will testify. Again and again have we been called to pay tribute to those who have lain aside their armor and have gone from us never to return, and to-day it is my sad duty in behalf of the Woman's Christian Temperance Union, the Ladies' Aid Society, and the Missionary Society, to add still another tribute.

One more seat is vacant, and we miss from her accustomed place the familiar form of one, who a year ago to-day mingled her voice with ours in praise and thanksgiving. We miss her cordial greeting; we miss the words of encouragement and cheer that were never withheld when needed; we miss her quiet, helpful ways, and thank God that it was our privilege to have known her.

Floretta Robertson, wife of David C. Gardiner, was born at Petersburg, N. Y., Jan. 21, 1828, and died at Nile, Aug. 7, 1893. At Petersburg she received her education. Being the oldest of five children she had much of the care and oversight of them, and was thus unconsciously fitted for the vocation of teaching, which she chose at an early age. In 1848 she came with her family to Friendship, and while teaching at Nile she first met him, who afterwards became her husband. At that time Mr. Gardiner was living at Little Genesee, and leaving his home that a year before had been bereft of the young wife and mother, he went to visit friends at Nile. Here he found her, who was to be indeed the light of a happy home and a help-meet for him. The discipline and self-control learned in the school-room was a fitting preparation for the life before her, and when she entered the lonely home of him she had

chosen for her life companion her heart was filled with love for the three motherless children she found there. With infinite care and patience she began what proved to be her life work, and so wisely and lovingly did she perform her duties, that as the years went by, and one after another little ones were added to her flock until they numbered seven, her mother-heart was large enough to take them all in, and it was her loving boast that she knew no difference in them. With exemplary patience she guided them all from childhood to youth, and then on to young man and womanhood, until one by one, they fitted from the home nest and but two remained.

To-day the result of her labors are seen on both the home and foreign mission fields, in the college at West Virginia, and in the useful lives of those who chose other vocations. But after the fitting, "Mother" was the load-stone that drew them back to the home nest, and year by year the old house on the hill was made bright and joyous because children and grandchildren returned for their glad re-unions where her loving self-sacrifice spared no efforts to make their sojourn one to be remembered with gladness. It was at the time of one of these re-unions that Susie, whose name is held sacred all over our denomination, died at her grandfather's. When the hour of her departure drew near, and all human efforts to hold her longer were fruitless it seemed fitting that her grandmother should break the news that the death angel had come and she must go without a farewell kiss to father or mother. Tenderly she told the dying child, and received her loving messages to the dear ones here and in China, and when the farewells were all spoken she breathed her last, clasping the hand of her, who first of the family would join her in the spirit land.

To those whose privilege it was to live neighbor to her she was a help and inspiration, and no call for aid was unheeded. More than one heart will cherish her memory, because of her kindly ministrations at the bedside of some loved one. While health and strength were hers she identified herself with all the efforts that were put forth to better the condition of her fellows, and one by one, as the different societies were organized she became an active member of each. Quiet and unostentatious she was at her best in her home life, and to her lonely companion and those left in the saddened home, we extend our sympathy. Yes, more, we reach out over the pathless ocean, and in imagination grasp the hand of the daughter, whose heart bleeds afresh at this new sorrow, but with the grief must also come a joy and satisfaction that through her children, so carefully trained, "she being dead yet speaketh."

Fold her hands tenderly over her breast,
Mother is gone.
Close her eyes gently, at last she has rest,
Mother is gone.
Gone from the hearthstone, so cheerful and bright,
Filling our hearts with sorrow and blight,
No more to battle for truth and for right,
Mother is gone.
Oh stricken hearts look above, weep no more,
Mother's in Heaven.
Viewing with wonder, that glorious shore,
Mother's in Heaven,
Never again to know sorrow or pain,
Chanting with angels their glorious refrain,
Happy forever. Your loss is her gain.
Mother's in Heaven.

MARY F. WHITFORD.

NILE, N. Y.

It is a law of divine economy that the best things of life are within the attainment of every individual.

If it is a small sacrifice to discontinue the use of wine, do it for the sake of others; if it is a great sacrifice, do it for your own sake.—Selected.

THE CHRISTIANS DEATH.*

BY IDA FAIRFIELD.

"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"I have seen Heaven" she whispered,
"Its doors are opened wide,
And Jesus, my dear Saviour,
Has called me to his side,
Dear friends, do not detain me,
My Saviour bids me come,
I long to be with Jesus,
And Heaven will be my home."

Born in a heathen nation
Where heathen shrines abound,
Reared amid heathen customs,
In darkness most profound;
Trained by a heathen mother,
Her gods of wood and stone
In abject fear to worship,
The true God still unknown.

A ray of heavenly brightness
Across her darkened way,
Had fallen like the dawning
Which ushers in the day.
The faithful Christian teacher,
The blessed mission band,
Had brought the gospel message
From a far Christian land.

They told the wondrous story
Of Jesus, and the cross,
She heard, believed, accepted,
And strove through pain and loss,
A life of consecration
And sacrifice to live,
And faithfully to others
The words of life to give.

But wasting fever claimed her,
And death, indeed, was nigh,
She found with Christian people
A peaceful home, to die,
And through the shadowed valley
She saw His shining face
Whose precious love redeemed her,
Who saved her by His grace.

The triumph, which attended
The struggling soul's release,
Was, "Christ, the hope of glory,"
And His abiding peace.
For every son or daughter
He calleth by His name,
In Christian land, or heathen,
The blessing is the same.

Then spread the glorious tidings,
To earth's remotest bound,
Repeat the gospel story
Wherever man is found:
Was not, for thine inheritance
The heathen given thee,
The earth, thy sure possession,
Oh! blessed Christ, to be?

HEAVEN'S BIRTH-DAY

A year has gone since he has been in heav'n;
Dear Lord of mercy grant, we pray thee, grace
To thank thee that so long it has been giv'n
To him to see the brightness of thy face.

It is a year! What hath it brought to him?
What it has meant to us we know full well—
Paths trod with prayers for patience, eyes tear-dim,
And hours whose tale to God alone we tell.

But unto him! The heart beats quick and high
When the thought travels through the boundless
deep,
Which lies beyond our life as oceans lie
Beyond a range of pathless mountains steep.

What depth of wisdom may be his to-night,
Out-seeing keenest eye of any man!
What myst'ries may be open in his sight
Who understandeth more than sages can!

What strength for life is his! Could he return
To teach us how to take God's gifts to us—
Whate'er their semblance—would our hearts not burn?
We should not creep beneath life's burden thus!

And, crown of all, think of his wealth of love!
Knowing no longer any bound or fear,
Linking him close to heaven's heart above
Yet making earth more dear and still more dear.

Over the pathless mountains he has gone,
Upon the open ocean sails his bark,
Sweet winds of joy forever urge it on
Through a fair sky that feareth not the dark.

The blessedness a year has brought to him,
No mortal eye could suffer to behold;
And we can only whisper, "Sight is dim,
"The half was never—never can be—told!"
—Miss M. C. Jones, in Congregationalist.

*Written from an incident narrated by Mrs. D. H. Davis.

DESPISE NOT SMALL THINGS.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

With these words of the Saviour before us, who can feel too poor or illiterate to do something for him? Who was ever placed in circumstances where there was not in his surroundings some who needed help, comfort or strength. We have often found in the different pursuits of life, that when we have tried to do some great thing, thinking to bring honor, or wealth to ourselves, or perhaps to gain the approval of our fellow beings by our deeds of charity; where we have expected the greatest results, and had built the highest hopes, failure has marked our every footstep, while our feeblest efforts put forth in the spirit of the Master have borne fruit to the honor and glory of his name. The life of Christ was made up of small things, and behold, what great results attended the efforts. With what simple means he restored sight to the blind, the lame was made to walk, the deaf to hear, those possessed with devils, clothed and in their right mind, and even the dead were made alive. How often in his teachings to his disciples did he exhort them to care for the little ones, and admonish them not to offend one of those who trust in him? His approval of the gift of the poor widow, his instructions to his disciples to gather up the fragments that nothing be lost, indeed in many ways, did he give us an example not to despise small things.

Then, if he, who was called to do such a great work, even the redemption of a sinful world, could make use of such simple means to show his power, cannot we, his followers, imitate his example and do the little that comes in our way? Yes, let our mites be dropped into his treasury, let our feeble pen, and our feeble talents be used to instruct, encourage and strengthen each other; let all our publications receive our support, for who can tell which shall be the means under God of doing the greater good? Smaller ones may enter homes where the greater may never go. In all our ways, let us seek to elevate, and bring our fellow beings into a higher life. Not that I would ignore great things. No, let those who are possessed of means and talents give of their abundance as the Lord has prospered them, in the name and spirit of him who gave commission to his disciples to "go ye, therefore, into all the world and preach the gospel to every creature." Then, with these, together with our lesser means, will our missions be sustained, our work in every line advanced, the naked clothed, the sick and in prison visited, and God be glorified, and his cause and kingdom be built up in the earth. But again, I would say, despise not small things, for "inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

L. J. C.

A sister writes me as follows: "I send you two extracts of letters I received from a young friend to whom I sent some of our missionary tracts. She is a Sabbath-keeper but not a Seventh-day Baptist. The money sent is a free-will offering, as I did not ask it at all (only from the Lord). I did want the seven or eight dollars to furnish the Bible Woman's room, (and now I have it) before Dr. Swinney's return. I do want more faith." Ask and receive that your joy may be full. Why don't we do this?—If I can do no more I can ask our Father's all-sustaining grace for you."

EXTRACTS.

"I received the tracts. Many thanks for the

same. I enjoyed reading them very much and would like to help in the work all I could. Nothing I would like to do more than to help win souls to Christ. I will send some money when my school is out." Later she writes: "This is the first money I ever gave for foreign missions, and I pray that God's blessings may go with it. Yes, indeed, I know I would enjoy hearing talks on foreign mission work. I have often thought what I would do when I would be a woman. How I would help others, the poor and the sick. But I think now it is best to do what God has planned for me. I see things very differently from what I did a few years ago. This is to help furnish the room you spoke of."

My sister writes again: "Another sister has furnished the balance, which will be given Dr. Swinney before her return to China." Sisters, can we not do more *personal work* for the master? Send for Mrs. Davis's tract and then send them out to do their work. Sow the truth broadcast over the land. "Cast thy bread upon the waters; for thou shalt find it after many days."

POEM.

THE LAW OF CHRIST FULFILLED.

"Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6: 2.

Take my heart, oh, Saviour, take it
And cleanse it from all sin.
Wash every stain of guilt away
So thou canst dwell within.

Then can I other's burdens bear,
Then can I do thy will,
And by thy daily presence Lord,
Thy righteous law fulfill.

Then can I feel for other's woe
And lend a helping hand
To erring, weak and sinful ones,
In this, and every land.

Then can I love as Thou hast taught,
To love and pity all
Who in the depths of sin are found,
Who have not heard thy call.

Then will I do whate'er I can,
Thy love and power to show,
For through my words and actions all,
Will thy sweet spirit flow.

Then can I look with eye of faith
To far off distant lands,
Where brave, true souls are toiling on,
With willing hearts and hands.

Then can I also know and feel,
That I can with them meet,
And bear the burdens of their hearts
To God's own mercy seat.

S. E. B.

CONTRADICTIONS OF THE SUNDAY ARGUMENTS*.

BY N. WARDNER, D. D.

Some claim that the Sabbatic Institution and the day of the Sabbath are distinct, and so the day may be changed to the first day of the week and the Institution remain unaffected. Others claim that the sanctifying of the seventh day of the creation week was what constituted the Institution, and to change the *day* would change the *Institution*, because the reason God gave for it would not apply to any other day. Others claim that God's rest-day was Adam's first day, and therefore was the first day of time. Others repudiate this claim. God said Adam was created on the sixth day of that week, during which he named the beasts, slept while God made Eve, courted and married her, and received his charge as monarch of the earth. Hence God's rest-day was Adam's second day. If God's rest-day was the first day of time, where did the preceding six creation days belong? Were they measured parts of eternity? Webster says eternity is

*A Paper read before the World's Religious Congress, September 16, 1893.

"duration without beginning or end." Hence without beginning and ending of days. Others claim that, though the Seventh-day Sabbath was instituted at the creation, it was not again named or given to man till Moses' time. But Scripture teaches that a common use of what God has sanctified is sacrilege. Dr. Lange says, "If we had no other passage than this in Gen. 2: 3, there would be no difficulty in deducing from it a precept for the universal obligation of a Sabbath, or seventh-day rest, to be devoted to God as holy time, by all that race for whom the earth was expressly prepared. The words, "Hallowed it," can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy. Dr. Jamieson says, "Here is an example, equivalent to a command that we should cease from labor of every kind." Dr. Murphy says, "This solemn act of blessing and hallowing is the institution of a perpetual order of seventh day rest in the same manner as the blessing of the animals denoted a perpetuity of multiplication, and the blessing of man indicated further a perpetuity of dominion over the earth and its products. The present record is sufficient proof that the original institution was never forgotten by man."

Covetousness was not historically forbidden or named till Moses' time; yet no one will accept this as proof that no such sin existed. The jubilee and day of atonement instituted through Moses, have no Scripture account of ever being observed. Were they therefore lost? Others claim that the Sabbath is Jewish, and originated in the wilderness to commemorate the deliverance of Israel from Egyptian bondage. Others contradict it, because God, in the fourth commandment, claimed the weekly Sabbath to be the commemoration of his rest-day from the work of creation. If it originated in the wilderness the Israelites would have known it, and known they began to keep it for that purpose. But such an idea never obtained among them, all believing that it originated at creation to commemorate that event. God said the day on which he rested was the seventh day of the first week of time, and in the wilderness he pointed it out by several miracles each week for forty years, so that it was impossible to mistake which day it was, and there is no indication that any ever understood that it could apply to any but the seventh day of the week, till Dr. Bound, A. D. 1595, gave the fourth commandment an interpretation never before thought of, claiming that it required simply "A seventh day," instead of *the seventh day* as God recorded it, in order to help himself and his Puritan brethren out of an absurd position.

Without a hint of Scripture, many assume that redemption is a greater work than creation, and that it was completed by Christ's resurrection; and therefore that day should be kept instead of God's rest-day. Others repudiate this argument. No inspired commemoratives of redemption are recorded except baptism and the Lord's Supper. Christ deemed these sufficient. A late writer says, "If redemption is greater than creation, then the moral law must be greater than creation; for there can be no redemption without it. And violating it must be a greater calamity than to blot out the universe; for the greatness of redemption depends upon the greatness of the calamity which the transgression of the law produces. A work must be measured by its effects. Yet those who claim that redemption is so great a work, belittle the law, the transgression of which constitutes the sin to be redeemed from, and thus belittle redemption.

Again it is claimed that no direct command is needed to enforce the observance of Sunday. Apostolic example is sufficient, being equivalent to law. Others deny that the apostles set any such example. Thus, with one breath they affirm that the Sabbath was changed by divine authority, so that the fourth commandment now enjoins the sacred observance of the *first* day of the week as it formally did the *seventh*; and with the next breath, acknowledge that there is no command to keep the first day; and then, with the next breath declare it to be a flagrant sin against God to secularize it! If they believe that apostolic example is equivalent to divine law, why argue a change and quote the fourth command as though apostolic example were not sufficient?

Again, we are told that it makes no difference which day we keep if we keep one properly. Does it make no difference whether God is obeyed or disobeyed, if disobeyed properly? How it sounds to say, apostolic example is equal to divine law, and then, that it makes no difference whether we follow it or not; that the first day was set apart, by divine authority, to commemorate Christ's resurrection, and yet it makes no difference whether we keep it or not. Sensible men would not talk so if they had any Scripture for their practice. Failing to find inspired authority for their day many assert that the apostles kept both days. If so, then the plea for a change of day is yielded, for if the apostles kept the seventh-day their inspired example established it as the Sabbath under the gospel according to the commandment. If they kept the first day also, they simply added another weekly Sabbath upon the supposition that their example alone is equivalent to divine law. Others claim that Christ abrogated the Sabbath and there is none under the gospel. Others deny this. If he abrogated the Sabbath then why keep one? If Christ abolished it and provided no other, it is equivalent to forbidding us to keep any as his representatives. But they say the interest of Christianity and society demands such a Sabbath. This is charging Christ with destroying what the interest of his own cause and of humanity demand. If he did, then to supply one, in his name, is forgery and treason. Others claim that the Law of God, written in the hearts of his people, is all that is now binding. Well, what law is that? The same law was in the heart of Christ which he said he did not come to do away, each jot and tittle he made binding upon all the subjects of his kingdom—which, Paul says, faith in Christ establishes. Jesus kept the Sabbath and the whole Decalogue, in letter and spirit, and thus showed what law was in his heart, and commands all to follow him as the way, the truth, and the life. If his image is instamped in a man's heart that law is instamped there. One is not there without the other. It is God's seal stamped upon the hearts of his sanctified ones. If that law has been abolished, moral obligation has been abolished; for where there is no law there can be no transgression; and if no transgression, no penalty; and if no penalty, no redemption, and no gospel.

The night meeting at Troas (Acts 20: 7-15), the only religious meeting on the first day of the week, recorded in the New Testament, is claimed as proof that the apostles kept Sunday as a sacred day. Yet those apostles traveled all the light part of that day, as admitted by Dr. Barnes, Dr. Hacket, Conabear and Howson and others; and Paul walked about twenty miles to Assos. The breaking of bread was

after midnight, and therefore must have been on the day of their traveling, even according to Roman reckoning; and if their breaking bread on it proved that they regarded the day sacred, their traveling on it certainly proved that they did not, and Acts 2:42 proves that they regarded all other days sacred, as it shows that they broke bread daily, six times on other days to once on Sunday. We have no account that they ever traveled on, or otherwise secularized the seventh day of the week, which they always called "The Sabbath," and on which they habitually met for worship. And their example is claimed to be "equal to divine law."

Dr. Edwards, in his New Testament with notes, thus interprets 1 Cor. 16:2, 3, "Lay by him in store *at home*, that there be no gatherings, that their gifts might be ready when the apostle should come." In his "Sabbath Manual," when he had a point to establish, he says, "Laying by him in store was not laying by at home, for that would not prevent gathering when he should come." When such men thus contradict themselves in their efforts to justify a religious practice, it is evidence that they can find no Scripture for it.

H. C. Sheldon, professor of Historical Theology in Boston University, says in regard to a change of the Sabbath, "Where is the record of the apostles' decree in question? Nowhere, except in a late and ungrounded tradition. No trace of it appears in the New Testament. Not a trace of it is found in the centuries following the labors of the Apostles. If they passed such a decree, the knowledge of it died with them; for not a single writer of the first centuries makes the fourth commandment a sanction of the Christian Sunday. . . . In assuming an apostolic decree setting over this command unto the first day of the week, the Puritan has simply turned Romanist."

Now, since the first day of the week is always represented in the New Testament to be the day following the Sabbath, with what claim to truthfulness can Dr. Crafts say that the fourth commandment had nothing to do with the seventh day of the week, but quotes it to enforce the first day as the Sabbath; and then turns round and contends that it applies to no day in particular, but simply to one day in seven. In his "Sabbath for Man," he says of the Jews, "It is passing strange that a people whose ancient law compelled the Gentile worshipers of the sun, who happened to be in Palestine, although they kept the first day of the week for their worship, to rest on the seventh day also, out of respect to the prevailing religion, should object to Great Britain and the United States following the example of their fathers, only making the rule work the other way." Here he admits that the seventh and first days of the week, as now reckoned, are identical with the seventh and first days of the week in Moses time; and that the fourth commandment then enjoined the sacred observance of the seventh day of the week, thus contradicting himself when he said it had nothing to do with the seventh day; and contradicts himself again, when he claims that the seventh day of the week has been lost and we cannot tell when it comes. Here he affirms that the first day of the week which the Pagans kept in Moses time, is identical with the day he now wants enforced by severe penalties, as the Christian Sabbath, claiming that the fourth commandment applies to that day. He thus teaches that the command to work on the first day and rest on the seventh is a command to work on the seventh day and rest on the first—that the sanctifying

act which made the seventh day holy, and the first day common, made the first day holy and the seventh day common—that God's resting on the seventh day was resting on the first day!

Bearing the statements of Dr. Crafts and others in mind, let me quote a few extracts to show how first day advocates contradict each other. In the "Encyclopedia of Religious Knowledge," B. B. Edwards says, "There is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews, to the first day of the week." Lyman Abbott says, "The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without authority in the New Testament." Dr. Fallows says, "The New Testament is silent about a change of days. The apostles doubtless observed the same Sabbath before and after the resurrection of our Lord, as would be very natural." Dr. Dowling says, "The Christian Sabbath is not in the Scriptures, and was not, by the primitive church, called the Sabbath."

Rev. M. J. Savage says, "The New Testament contains not one word of command as to the observance of the first day of the week, our present Sunday. According to the Puritan idea, if Sunday is not in the Bible it is nowhere. For the present popular belief about Sunday there is no sound basis in the Bible, in church history, in religion, or in morals." Dr. Dowling says, "He who receives a simple doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the early doctrines and ceremonies of Rome upon the same authority." Father Earright, lecturing at Harlem, Iowa, Dec. 15, 1889, said, "Every one knows that Sunday is the first day of the week, whilst Saturday is the seventh day and the Sabbath—the day that was consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. . . . It was the holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath and urged all persons to labor on the seventh day on pain of anathema. Which church does the whole civilized world obey? Protestants call us every horrible name they can think of—Anti-Christ, Scarlet Colored beast, Babylon, etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday they acknowledge the power of the Catholic Church. The Bible says, "Remember the Sabbath-day to keep it holy," but the Catholic Church says, "No, keep the first day of the week, and the whole world bows in obedience." Many say they would keep the seventh day if it were the popular practice. This is discarding the claim of divine authority for Sunday-observance, or putting popular practice above divine authority. God's authority is as much involved in one command as in any other, and no more.

Others say, "We cannot tell when the seventh day comes; yet they find no difficulty in determining when the first day comes, which always begins when the seventh day ends. Christ kept the seventh-day Sabbath and said it was the

one made for man. Jews and some Christians have kept it ever since, while pagans, Catholics and most Protestants have kept the first day, and the contest has raged during all this time (since the fourth century) as to which day should have pre-eminence. All history and all languages, from the earliest period, are uniform in their testimony that no day has been lost, and no evidence exists that one has been lost. It is a baseless assumption.

Some say we may keep the spirit of the fourth command and not keep the letter. This is equivalent to saying we may obey a command by disobeying it. If the spirit of a command of God may be kept while the letter is repudiated then one can live in adultery and keep the spirit of the seventh command, or live by stealing and keep the spirit of the eighth command!

In conclusion, I venture to say, that if the Bible contained one phrase that pointed out the first day of the week as a sacred day, all who keep it would agree upon it as authority. But on the contrary, not a single position or argument has ever been put forth by observers of Sunday which has not been opposed and contradicted by other observers of the same day. "A house divided against itself cannot stand." "Every plant which my heavenly Father hath not planted shall be rooted up." Such is the affirmation of our Lord and Judge.

CLOSE OF PASTORATE.

After almost eleven years' connection with the First Genesee Church, as its pastor, the writer closed his labors there Oct. 31st.

These years comprise an especially pleasant epoch in the history of the pastor and his family. The relations between pastor and people could scarcely be more pleasant and cordial; and only those who have had similar experience can understand the feelings of the pastor as the ties, strengthened by so many years of pleasant intercourse, were severed.

These years brought to the membership of the church, and the people of the vicinity, sunshine and shadow—joys and sorrows. Sorrows came principally in consequence of the removal of dear ones by death, in some instances pillars of the church, but the sunshine so far exceeded the shadow as to make the occasional darkness seem like the early twilight.

Those who were in youth and childhood when we went there, in 1882, grew to maturity; many of them having homes and families of their own, and, best of all, with but few exceptions they professed hope in the Saviour and interested themselves in his work. The religious and social associations of those years, bringing so much of pleasure and, we trust, profit to all who participated in them, will abide with us as among the pleasantest memories of our lives.

It was especially gratifying to the pastor that, during the closing weeks of his pastorate, he had the privilege of twice visiting the baptismal waters, on Sept 30th, baptizing four, and on the last Sabbath of his stay, three willing candidates. Of the seven, four were adults, two of whom passed the meridian of life.

We wish to make grateful acknowledgement, and express our thanks for the manifold tokens of regard, in the various presents and favors received during our residence in Genesee, both from the people who are members of the church and those who are not. During the last few days of our stay we received, mostly in money, presents amounting to more than one hundred and fifty dollars. It is our earnest prayer that the blessing of the heavenly Father may richly abide with the people and their chosen pastor—Bro. Powell—who is just entering upon his work there.

GEO. W. BURDICK.

MILTON JUNCTION, WIS., NOV. 23, 1893.

YOUNG PEOPLE'S WORK.

THE following is a translation from the Latin of a letter which has been called "The First Apology" for Christianity. "It is the only description in classical literature, with the exception of a few passing allusions, of the early church, and bears valuable and unbiased testimony to its purity and enthusiasm."

It was written by Pliny the Younger to the emperor Trajan at Rome. It was about 112 A. D. Pliny was legate to the provinces of Pontus and Bithynia, in Asia Minor. If you consult the maps in the back of your Bibles, you will see that Galatia lies south and between the two provinces mentioned, and if you look in Acts 16: 7, you will find out whether or not Paul entered Bithynia when he made his journey about in Asia Minor, and the margin will tell you the date by which you can calculate how long a time it was after Paul's visit to this part of the country that Pliny lived here and wrote this letter.

A LETTER FROM C. PLINY TO THE EMPEROR TRAJAN.

It is a strict custom of mine to refer to you, my prince, everything about which I have any doubt. For who is better fitted to direct me in my doubts or to instruct me in my ignorance?

I have never attended judicial proceedings concerning Christians, and so I do not know for what and to what extent it is the practice either to punish them or to make inquisitions. I have hesitated a good deal whether there should be any discrimination for ages, or whether those however infirm should differ in no way from those who are stronger; whether pardon should be granted for repentance, or whether it should be of any advantage to one who has once been wholly a Christian that he has ceased to be; whether they should be punished simply for having the name of Christian, if there be no criminal conduct, or whether criminal conduct attaching to the name should be punished.

In the meanwhile in the case of those, who as Christians were brought to me, I have followed this method: I asked of them directly whether they were Christians or not. If they confessed that they were I asked again and even the third time, threatening them with punishment. If they still persevered I ordered them to be punished. (1) Nor did I feel any doubt that whatever (2) it might be which they confessed, their stubbornness and unchangeable obstinacy at any rate ought to be punished. There were others of like folly whom, because they were Roman citizens, I designated should be sent to Rome. (3) Soon from the very fact that a case had been treated, as generally happens, the crime (4) diffused itself abroad and more cases happened. An accusation without the name of the author has been published containing the names of many.

When at my dictation those, who denied that they were Christians or that they had been, prayed to the gods and made sacrifice with frankincense and wine to your statue, which I had ordered to be brought in for this very purpose, with the images of the deities, and when in addition they blasphemed Christ, which it is said those who are really Christians cannot be forced to do, I thought that they ought to be acquitted. Others named in the accusation said that they were Christians and then soon denied it, saying that they were once but that they had ceased to be, some of them three years

previously, some more than that, and a few even twenty years before. All of these likewise worshiped your statue and the images of the gods, and blasphemed Christ. But they maintained that this had been the sum and substance of their fault, or mistake, or whatever you may choose to call it; that on a stated day (5) before light they were accustomed to meet together and in turn among themselves to repeat a kind of song to Christ, as though he were a god, binding themselves by an oath (6) not that they should enter upon some crime, but that they should commit no theft, no robbery, nor adultery; that they should not prove faithless nor refuse, upon demand, to give up anything which had been entrusted to them; that when these things were performed they had the custom of separating and of coming together again to take food, but ordinary and harmless; (7) that they had ceased to do these things since my edict by which in accordance with your instruction I had forbidden the existence of organized societies. (8) In consequence I thought it all the more necessary to find out what was the truth, even by means of torture, from two maidservants whom they called "deaconesses." I found out that it was nothing else than a perverted and unrestrained superstition. And so I have delayed the judicial proceedings and have sent to you for counsel. For it seems to me to be an affair worthy of consultation, especially because of the number of people who are thus exposed to danger. For many of all ages, of all ranks, and even of both sexes are and will be brought into danger.

The infection of this superstition has spread abroad, not only into the cities, but even into the villages and country districts. And yet it seems possible to check and correct it. It is very certain that the temples, which were almost deserted, have begun to be frequented, that the sacred ceremonies, which for a long time had ceased, are revived, and that the meat (9) of the sacrifices is being sold for which till now only a very few buyers were found. From this it is easy to form an opinion what a crowd of men could be reclaimed if there were to be an opportunity for repentance. Farewell.

NOTES.

(1) The word punished is *duci*, to be led, and almost always when used in this way means to be led to execution. Commentators quite generally agree that this is the meaning here.

(2) This shows Pliny's ignorance of the doctrines of Christianity.

(3) Compare Acts 25: 10.

(4) Or, "when, as usually happens, the charge became more common, simply from the fact of the matter being dealt with." That is, the fact of being a Christian was used as a means of venting one's spite, even when there were no grounds for the accusation. This is the general view of the passage. The rendering above is open to criticism.

(5) Stated day, *stato die*. This was undoubtedly the Sabbath, though commentators in their notes say "first day of the week," "Lord's-day," "Sunday," etc.

(6) Oath, *sacramento*, was probably the ceremony of the Lord's Supper.

(7) Harmless, because it was commonly believed in those times that the Christians drank the blood of a human sacrifice at their meetings.

(8) "Brotherhoods," "guilds."

(9) *Pastumque victimarum*, food of the victims. All commentators agree in referring this to the food which the animals intended for sacrifice fed upon. In view of the fact so well known that Christians "abstained from meats offered to idols," and so spoiled the sale of a large amount of meat, I have ventured the translation found above.

THE right kind of a Christian will thank God every hour of his life, whether there is anything in sight to thank him for or not.

STRAY SPARKS

FROM THE MILWAUKEE CONVENTION.

From the note-book of one who felt some of its warmth. Free translation, not exact quotations.

Christian Endeavor is not so much doing as we want to, as wanting to do as we ought to.—*Wishard*.

The worth of a human soul cannot be measured by material things. No greater insult can be given a mother than to offer her a money price for her child. We must learn to value a human soul by loving that soul. The world must be brought to Christ, by personal effort made by those who love their fellowmen and will "endeavor" to help them.—*Lyon*.

In religious life we speculate too much and do too little. We want less book-keeping, and more business. We are dealing in options too much, in merchandise too little. Let us have less logic and more salvation.—*Woolley*.

Three questions in regard to local missionary work: What are you doing? What may be done? What are you going to do about it?—*Ryan*.

The question, Christ or anti-Christ, solves all problems, social and political. Anything that affects society for good or for evil is an element which the church has to face. The liquor traffic is a question the church cannot dodge. The Son of man was manifested that he might destroy the works of the devil. If the brewery and the saloon are not works of the devil, what are they?—*Woolley*.

The aim of the Christian Endeavor Society is to give every one something to do, to dispense with the unemployed. The battle-ground is the pledge. An examination of the fruits of those societies which have rejected or modified the pledge is unsatisfactory. The power of benevolence we are not employing as we should. Rejoicing in the privilege of having a part in the great work of evangelization, let us support our denominational Boards by definite, systematic and proportional giving.—*Clark*.

OUR MIRROR.

PRESIDENT'S LETTER.

The work at Little Genesee and Richburg is still progressing. Through the past week I have continued alternating between the two places. Part of the off nights the pastors have continued the meetings and part of the time the people have rested. At Richburg the interest has continued to grow, and next Sabbath, if the weather is suitable, there will probably be baptism. How many there are ready we do not yet know.

Quite a share of those converted will doubtless unite with the First-day Baptist Church. I got Bro. Geo. B. Shaw to come and help us over Sabbath-day and Sunday. Friday night he conducted the meeting here at Genesee, while I was at Richburg, then Sabbath morning we changed, he going there and helping Pastor Stillman through Sabbath-day and evening. Then on Sunday night conducted union services in the First Baptist Church.

Here at Genesee new ones have started at each meeting. Over twenty are forward each evening. Some have been reclaimed, but so far the interest is largely among the young people, and especially young men, as there are many more of them who are unconverted than there are of the young women.

We have here a grand lot of young people, but as is too often the case the great majority of workers are young ladies. I cannot win in

this cause without the young men, or with them engaged on the other side. They are volunteering now so rapidly that the other forces, like Ahab, are alarmed and saying, "Art thou he that troubleth Israel?" We held a gospel meeting well attended for Thanksgiving services. Pray that the walls of sin may continue to tremble and fall about us.

E. B. SAUNDERS.

—THE Juniors of the First Hopkinton Church kept up meetings regularly through the summer, though the attendance was small a part of the time, many being away from home. Now the attendance is large and increasing. They have been treated to several delightful surprises during the past few months. The one which was the most pleasing, and for which there is continued thanksgiving, was the privilege of seeing our dear Dr. Swinney and listening to her account of the work in far away China. The Juniors had been greatly interested in her work and had been reading about it, and doing something in the way of assisting in it, but did not expect to be permitted to see her. When it was told them that they were to meet her face to face, and hear her speak, their joy was beyond expression. One of their members is living in China, Theodora, the son of our dear Brother and Sister Davis, from whom they recently received a very interesting letter. Missionary meetings are seasons of especial interest. Six dollars have just been divided equally between three worthy objects. SUPT.

—THE Secretary was considerably startled when a glance at the calendar showed that it was December 1st, and the matter which had been waiting its proper time for attention had been still neglected. Some opportunity has already been lost, but perhaps it is not too late to do something. It is no other than to draw attention to the Seaman's Christmas letters, and ask how many societies have that among their definite plans for giving Christmas cheer? It seems pre-eminently the work of a Christian Endeavorer to exercise thought for the less favored ones at this season, and we sincerely hope that the little which has been done for two years previous may be taken as a precedent, and it will come to be an established work among our young people. Will you not make up as nearly as possible in promptness what your Secretary has lost in neglect? There will still be time for packages of letters to reach Mrs. Burdick by the middle of December, if there is no delay. Please canvass your society at once and lose no time in sending out the letters, addressed to Mrs. J. G. Burdick, New Mizpah, 86 Barrow St., New York City.

—THE Circle of King's Daughters, of Milton, recently sent a quilt made in their royal color and white, to Dr. Ella Swinney, for her personal use. They felt as though her love and zeal for the hospital work might lead her to allow but little for herself, unless she were made the recipient of a gift which should be distinctly for her own room.

—WE hope that "many littles make a mickle" may be realized from the collections for the Boulder Church. The collection in the Milton Junior and Senior Endeavor Societies lacked a trifle of reaching \$5. It is with disappointment that we chronicle so little done for so worthy an object. We should be glad to know if the other societies acted upon the suggestion, and with what results.

MANY of our cares are but a morbid way of looking at our privileges.

OUR YOUNG FOLKS.

CORRESPONDENCE.

SPRINGFIELD, Kan.

Riding along one pleasant afternoon, with a little five year old girl, in Western Kansas, the question of the Sabbath arose as a topic of conversation, the child being somewhat old for her years.

"To-morrow is the Sabbath," she thoughtfully reiterated, having heard the statement made. "Yes, and then comes Sunday, after Sabbath-day," she said, and looked into my face inquiringly, as if an explanation was due her, since nearly all in this section observe Sunday, and her playmates attended the Sunday-school.

"Yes, to-morrow is the Sabbath," we explained, "our Sabbath, but most of the people here keep Sunday, all but Mr. Rupert's, but that makes no difference to us, since God rested on the seventh day, and that was his Sabbath, and he told us to keep it and we must obey him."

We heard her next thoughtfully repeating these words, "We and God and Mr. Rupert, yes, we and God and Mr. Rupert keep the Sabbath, and it is right to do it."

Simple though the lesson, it seemed that any of us might learn there from; and though far removed from persons of like faith and church privileges, if only "We and God and Mr. Rupert," observe the sanctified Sabbath and keep it holy, what if the whole world does observe a pagan institution and forget God's law. One with God is a majority.

E. W. CLARKE.

THE HAPPIEST WOMAN.

Bob Marshall lived in a rough town in Pennsylvania, and was the hardest drinker of the many hard drinkers of the place. Not that he ever lay in the gutter, or ever neglected his business.

No, he was a very industrious man, had a good house, a good, quiet wife, and a family of bright, well-cared for children. He belonged to that class of men who can drink heavily with little perceptible effect.

He kept a jug beside him as he worked and every hour or half-hour, as inclination prompted, he would help himself to a glass. But the liquor did not brighten his nose or his brain; neither did it seem to becloud either. A fifth of the whiskey which he took daily would have sent one of his neighbors into drivelling imbecility, and another into delirium-tremens.

During the last temperance movement, a zealous worker in the cause, a little, pale-faced woman—went to T—(this was Bob Marshall's home), for she had heard it said that if any people on earth needed to be warned against drinking, it was these. Many persons had advised against her going to this rough town. She would be derided and insulted, they said.

When she applied for the use of the town hall it was denied.

"We know all you can say," said the man applied to. "You can't tell the drinking-man half as much about the evils of intemperance as he can tell you. Almost every man in this town drinks, and folks aint going to turn out to hear themselves abused by a woman who ought to be at home minding her house and children. You'll be insulted, and perhaps assaulted, and the law will have to interfere for your protection."

The pastor of one of the two churches of T—was absent. In the other there were nightly meetings of prayer for a revival. So the little woman could get neither church.

But that May evening, at half-past 6, about the time when people were leaving their tea-tables, the town-bell began to clang in a quick way, which startled and alarmed everybody.

Some one said he guessed there was a fire, and some one else, half-hearing this, reported

that there was a fire, and soon the word was running from mouth to mouth, and men and boys and women were hurrying towards the town hall from every one of the crooked streets.

When a goodly crowd was assembled in the yard, and everybody was asking everybody else where the fire was, and why the bell was ringing, and what was the matter, etc., etc., the pale little woman appeared first on the hall steps, and then on a dry-goods box near, and began to speak.

"My friends," she said.

There was a lull in the talk all about her, for her voice was clear as a bell, and surprisingly full for such a little body.

"My friends," she repeated, and this time the words penetrated farther; and those who had not heard her, saw her standing up there.

The people massed about her, and became silent.

"You ask what is the cause of this alarm. I will tell you. There is growing in this town a tree against which I must warn you. Listen! When I tell you of the baleful influence it is exhaling, and when I point it out to you, will you promise me to lay the ax to the root, and hew it down and cast it into the fire?"

I wish I could reproduce that speech entire for you. But I could no more do it than I could paint the movement and the music of a river.

That assembly of men in their artizan clothes, or women in their kitchen aprons, of children in their school-dresses, caught there in the lengthening shadows, seemed turned into statues by the earnest, eloquent appeal of a small woman.

The address was short, and at its close Mrs. P.—said:

"I would like to speak to you again to-morrow evening. Will you come to hear me?"

"Yes! yes! yes!" was the response from all parts of the crowd.

"Then meet me here at half-past six to-morrow."

The next day the authorities waited on the determined little woman, and offered her the use of the town hall.

This was the initiation of one of the most noticeable temperance movements which ever visited a little town.

Bob Marshall stood up against it, and behind Bob Marshall stood scores of other men and these scores of other men behind stood scores of women.

Many of Bob's neighbors, and friends and cronies who had signed the pledge went to him with the story of their new liberty and their new hope, and begged him to covenant with them; to promise them and their wives and their children, as they had promised, to abstain from all traffic in drink. But Bob good-naturedly but emphatically refused to take the pledge, dismissing all their arguments with a breath. He declared that his drinking wasn't hurting himself or others.

"It is hurting others," the temperance people urged. "You're at the head of the 'hold-outers.' You're the most influential man among them: Fifty or a hundred men are standing behind you, covered by you. Admitting that whiskey doesn't hurt you, it's hurting them. If you'll join the movement, we'll reform the last man of them."

Still Bob refused. If there were men behind him, he had nothing to do with their being there; they put themselves there, etc.

But the greater opposition he offered, the more determined were the temperance people to conquer his will. They ordered to the front their logicians, their eloquent men, their persuasive women, till Bob's refusal, from being good-natured grew to be coldly polite, then severely dignified. At length, one day, he replied angrily:

"Look here! I'm tired of this! You meddlers, get out of my shop, and let me alone. Don't you come botherin' me with this talk any more. I've had enough of this naggin'. You're an impudent set of fellows to come advising me about my duty to my wife and children. Which cares most for 'em, you or me? You'd better go and look after your own wives and children. Mine have more clothes and better clothes than any of yours, and the clothes are all paid for, and that's more than some of you can say. Look

out for your own homes, and let mine alone. My wife ain't goin' to thank you for meddlin' about her happiness. She's the happiest woman in town now. Tend to your own wives, I tell you again; I say mine's the happiest woman in town."

He said the same thing, "My wife's the happiest woman in the town," to the old gray-haired minister, sent to him by the preserving temperance people.

The minister had married Bob to this happiest woman in town; had received the happiest woman into church; had instructed all Bob's children; had been the family adviser and sympathizer.

When Bob said to him, "My wife's the best cared for woman in town; the happiest woman in town," the minister replied:

"But she might be the happiest woman in any town, the happiest woman in the world, if you'd stop drinking."

"You don't mean to say that it would make her any happier," said Bob.

"Yes, I do. Of course it would make her happier."

"Did she say that it would?" Bob demanded sharply.

"Not that I know of, but there is no right-feeling woman who is not grieved and shamed by her husband's drinking."

"I don't believe my wife's grieved and shamed at anything I do, or that she ever has been. My drinking doesn't worry her. I never get drunk."

"Suppose you ask her," the minister suggested.

"I will; I will ask her to-night," Bob said, promptly.

"And what then?" said the minister.

"If she says that it will make her any happier to have me give up drinking, I'll do it. I'll go to your temperance meeting to-night. I'll leave it all with Susan."

"Good!" said the minister, laying his hand on the other's arm, and feeling sure of his man.

That evening, after tea was over, Bob said to his wife that he would like to have a little talk with her. So they went away to the spare room together, and then he told her all about it, how the men and the minister had been talking to him, of the arguments they had used, etc., etc., of how he had boasted that she was the happiest woman in town, of the minister's reply.

"Then I told him, Susan, that I'd leave it all to you, and I do; I leave it to you. Aren't you happy, Susan? If you think, Susan, that you would be made any happier by my becoming an abstainer, I'll do so. I'll sign to-night."

There was a dead silence.

"What do you say, Susan?"

"What did she say?"

She said nothing, not a word.

She fell on her knees, and cried and cried as though she never could stop—cried till the tears gathered in Bob's eyes.

"There! there!" he said. "Don't take on any more. I'll join to-night. I never knew how you cared. You never scolded or fretted like the other women."

"I only wanted that promise," she said, "to make me the happiest woman in the town."

"She told him that for fourteen years, there had been an aching spot in her heart,—a spot haunted by a cruel dread—a fear that he might go down to a drunkard's grave.

That night at the temperance meeting, when the pledge was read, and signers called for, Bob Marshall got to his feet in a quiet, resolute way, and then the men who had reasoned with him, and the women who had plead with him, and the wife who had wept and was weeping, saw him go forward to the desk.

"Bob Marshall!"

"It's Bob Marshall!"

"It's Bob."

"He's going to join."

These words went from mouth to mouth. People stretched forward to see; rose to their feet, climbing on chairs and benches in wild excitement, and as Bob took the pen and bent over to write his name, the joy of the awakened people broke all bounds.

Cheer followed cheer; the men tossed up their hats, the women waved their handkerchiefs. Then all seemed to be pressing forward to the stand. Some shook Bob's hand, others hugged

him, while dozens and scores eagerly put their names to the temperance pledge. For over half an hour the joining went on till, it is claimed, every person present was enrolled.

When Bob and his wife got home from the meeting that night, and she had turned up the low-burning lamp on the sitting-room table, she looked into his face with shining eyes and said:—

"To-night, dear husband, your wife is the happiest woman in town."

"And I am as happy as you are, wife—there was a cloud that hung over my life—if I would not confess it. It has passed."

There are many mothers who seldom speak of the cloud on their hearts' happiness. They suffer on in silence and pray. A single act of self-sacrifice on the part of some one might often make such a silent sufferer "the happiest woman in town."—*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 Liberty.....	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 XII.—THE GLORIFIED SAVIOUR.

For Sabbath-day, Dec. 16, 1893.

SCRIPTURE LESSON—Rev. 1: 9-20.

GOLDEN TEXT.—Wherefore God has light; exalted, Phil. 2: 9.

INTRODUCTION.—A generation had passed since the lessons we have been studying were written. James had been put to death, Paul had been beheaded, Peter crucified, Jerusalem destroyed, the Roman Empire deluged with the blood of Christians, the city amused with Christians being torn by wild beasts in the amphitheater and their living bodies in pitchy tunics blazing as torch-lights. There is one apostle of our Lord yet living, and by the same persecuting power he is banished to the lonely Patmos in the Ægean Sea. The Master has one message yet to send to his people in their trials, one book of holy writ yet to leave us. The exiled John, the disciple whom Jesus loved, is called to write it, the Revelation to conclude the volume of the Holy Scriptures. The book of Revelation, as described in the 19th verse, consists of (1) The Introduction and the Vision, "The things which thou hast seen." (2) The church as it existed at the time of the vision near the close of the first century, "The things which are." (3) The prophetic history of the church through all its trials to its final triumph, "The things which shall be." The prophetic history is given under several figures, each being a series of "seven" denoting completeness, as the seven churches, the seven seals, the seven trumpets, each carrying the history forward till there should be time no longer. Our lesson is from the vision introductory to the messages to the seven churches.

NOTES.

I. HIS PATIENT APOSTLE. 9, 10. 9. "John," who leaned on Jesus' breast, and whom, it was said among the brethren should never die (John 21: 23), now about a hundred years old, the only living apostle. Common sayings of even good people are sometimes wrong. "In tribulation." John was in exile and Christians were suffering persecutions. "Patmos." A rocky island in the Ægean Sea, twenty-four miles south of Ephesus. "Saint John's Cave" is still pointed out. "For the word of God." Because he preached the gospel he was banished by the Emperor of Rome. "In the spirit." In such a state that for the time the spirit was loosed from the body and placed in communication with the spiritual world. "The Lord's-day." Either (1) the great day of the Lord (1 Cor. 5: 5, 2 Cor. 1: 14, 2 Peter 3: 10, 1 Thess. 5: 2), or (2) the Sabbath of the Lord (Ex. 20: 10), My holy day (Isa. 58: 13). That Sunday is the Lord's-day is a comparatively modern theory which has no

warrant in the Scriptures. "Asia." A province in the western part of Asia Minor. John had charge of the churches in Asia after Paul's death.

II. HIS MESSAGE TO THE CHURCHES. 11. Seven is a typical number implying completeness, perfection. "The seven churches" represents the entire church of Christ until its perfection and final triumph. Of the churches of Asia over which John had charge such are here selected as are suited to the purpose in view. "Ephesus." The capital of the province of Asia, the home of John in his later years. "Smyrna" was on the coast forty miles north of Ephesus. "Pergamos," forty-five miles farther north-east, twenty miles from the coast. Returning south-eastward we find in order "Thyatira," "Sardis," "Philadelphia," and finally "Laodicea," a little south of east from Ephesus.

III. HIS APPEARANCE AMONG THE CHURCHES. 12-16. "Seven." Perfection. "Golden." Pure and precious. "Seven golden candlesticks." The church of Christ (see v. 20). 13. "The Son of man." Christ with human nature in brotherhood with man. "Garment down to the feet." Priestly robes. "Golden girdle." Worn by kings only. Christ was priest and king. 14. "Hairs were white." Indicating purity, splendor, victory. "Eyes as a flame." Brilliant, penetrating; nothing can escape his gaze. 15. "Feet like fine brass." Activity; pure and fervent. "Voice . . . of many waters." Heard afar, speaking in many ways. 16. "Right hand." The most active, ruling force. "Two-edged." Operating in opposite directions; converting some, condemning others. "Sword." Word of God. "Countenance was as the sun." Glorious splendor, power, the source of light and life.

IV. HIS BLESSED ASSURANCE. 17-20. 18. "Key." The power to open and close, to restrain or let go. "Of hell and of death." Death and Hades. R. V. Hades is the state of the departed, both the good and the evil. 19. See Introduction. 20. "The mystery." The hidden, divine truth made known to God's favored ones only. "Angels of the seven churches." Probably the ministry or the pastor in charge of the church.

COMMENTS.

I. HIS PATIENT APOSTLE. "Companions in tribulation." Trials and afflictions common to a people unite them in stronger bonds of sympathy. It is a divine method. The Israelites were thus united in Egypt. John appeals to this to encourage and strengthen his persecuted brethren. Seventh-day Baptists, in their loyalty to the despised truth feel a companionship, a nearness to each other that no church less tried can feel. All, even the aged, the best, the most beloved, suffer persecution. 2 Tim. 3: 12. They have thereby brighter visions of glory, and sweeter converse with Jesus. "Patience of Jesus." Jesus prayed for his executioners, meekly bore all insults, and when reviled, reviled not again. We do not recall one instance in holy writ since the days of Jesus, of a Christian murmuring against persecutors. How different this from the vindictive rancor too common among professed Christians now.

II. HIS MESSAGE TO THE CHURCHES. 12-16. "Send unto the seven churches." These messages are to the church of Christ in every part of the world down to the very end of time. That means Salem; it means Plainfield; it means each church in particular by name, and the approvals, the warnings, the precious promises, are for each member in the church. Not one can be at ease and be saved. "I would thou wert cold or hot." Every message singles out each individual separately. "To him that overcometh," are all the promises made to every church. Let him hear what "the Spirit saith unto the churches."

III. HIS APPEARANCE AMONG HIS PEOPLE. 12-16. "In the midst of the seven candlesticks." Christ in the midst of his people. He is among them now with all his glorious attributes; his priestly intercession, his royal power; his head of purest wisdom and unerring judgment; his flaming eyes discerning all secrets, consuming and purifying heart and life; his voice heard by his Spirit, his word, his example, his providence. In his hand his ministers, his people, are safe; protected by his two-edged sword, creating right, destroying wrong; his countenance as the sun, the source of life, light, comfort, and beauty, driving away darkness and deadly mists of doubt. In such splendor we shall all see him when he comes again. Will he lay his hand in love upon each of us, on you and me, and say, Fear not?

IV. HIS BLESSED ASSURANCE. 17-20. "He laid his right hand upon me." Oh, the magic influence of the hand of love, allaying fear, inspiring to noble work. The trumpet voice, the flaming eyes, the burning feet, the sun-like face, prostrates the lonely apostle with deadly fear. A gentle hand is laid upon him, he hears a voice sweet as when heard sixty years before on the shores of Galilee. It bids him, Fear not, but arise to work; and

Christians in all succeeding ages have been warned and comforted by the work which he, though then prostrate as one dead, arose and did.

The child dreams in its crib by the bed-side, it frightens at its visions, the father's hand is gently laid upon it, his well-known voice reassures the child, it is quieted and rests again. Many a student heard President Kenyon relate the inspiration he received by a faithful Christian laying the hand upon his orphaned head and speaking words of encouragement which inspired the youth to attain to a noble, cultured manhood. That man from that inspiration is blessing the world now through the thousands of youth instructed by him.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 10th.)

THE WONDERFUL LOVE OF CHRIST. Rev. 1:5, John 15:9-13.

"God is love." Christ is God manifest in the flesh. "The word was made flesh and dwelt among us." "The word was God." Christ's love is God's love; and how wonderful! Can human language tell it? A poor wanderer was looking at the gas-light letters in a certain church, and read "God is love." "I don't believe that," he exclaimed. "I don't believe that God loves me." But the text kept ringing in his ears as he walked along away from the church. It made deep impression upon his mind, so deep that he turned about and went in to hear the preacher. He wept bitterly. The text broke his heart and he was converted. Ah! how God does love sinners; the worst of sinners. And who are they? Paul said he was chief. But he persecuted the Christian thinking he did God service. How about us who do evil and know that we are only doing Satan service! Are we chief? And God loves us! A mother's love, a father's love, who does not know all about it? But God's; there is none equal to it. God once said to Israel (Jer. 31:3), "I have loved thee with an everlasting love." Isaiah says (63:9) "In all their afflictions he was afflicted." If we love God at all it is "because he first loved us." But we are lost in wonder in the contemplation of this love. It is a grand theme to talk about. May all our Christian Endeavors be fired with this topic. May it burn into our hearts.

HELPFUL REFERENCES.—In God's love redeemed. Isa. 63:7-9.

Having loved his own. John 13:1.

I will love him. John 14:19-24.

Who shall separate us from his love. Rom. 8:34-39.

I have loved thee. Rev. 3:7-12.

Taking our infirmities. Matt. 8:16,17.

—THE duty of looking up, with loving honor, to our teachers who have had a riper experience, or who have more time (or take it) than we for searching the Scriptures and imparting valuable, life-giving knowledge, is not always borne in mind as it should be.

—THE duty, too, of looking down with the same loving honor upon the young, with joyous anticipation of what they are to become is not always considered by those older. If both classes are thoughtful and wise they will honor each other, knowing that both have a God-given mission, and deserve attention and recognition as God's representatives.

—WHAT a teacher or superintendent is, considerably settles the question of what can be done by him. Much stress is placed upon his example, and that is right, but it is more than example that makes valuable his testimony for the truth advocated. It is his character as much as anything that is felt in and through his sayings and doings. Personal attainment in character must very much limit the personal influence.

HOME NEWS.

New York.

ALFRED CENTRE.—Our Sabbath services, consisting of preaching and its accompanying helps, the Sabbath-school, the Junior Y. P. S. C. E. and the Senior Y. P. S. C. E., are all well attended and fill the Sabbath with attractive and helpful aids to Christian living. Pastor Davis

and his wife are very popular with old and young, and are doing excellent work in the Church and Society. Their presence is always an inspiration, in public or in private labors.

Bro. Jacob Brinkerhoff, who has been for several years connected with the Publishing House, preached a good practical discourse in the First Alfred church, on Sabbath-day, Nov. 4th; and after the sermon he was, by unanimous vote of the church, licensed to preach whenever opportunities may open for him. At present he is making a tour Westward, in an endeavor to serve his Master.

On Thanksgiving day special union services were held, the Second Alfred Church and the University being invited to unite with the First Alfred Church in such service. Rev. L. C. Rogers, pastor of the Second Church, and Professor in the University, preached the sermon, taking for his text, 1 Cor. 15:57.

The services last Sabbath were especially for and by the children. About one hundred and thirty occupied the platform and did the singing. It was a sight long to be remembered. As the people were gathering in for service a beautiful tableau of intelligent, hopeful, cheerful children met their view already seated for the service. The singing, under the lead of Mrs. Main, organist and teacher of music, was beautiful and impressive. The address by the pastor was very interesting and held the attention of the children throughout, and the older people were not slow to express their appreciation and interest.

Wisconsin.

MILTON JUNCTION.—We reached Milton Junction in time to begin our labor, according to agreement, November 1st. We found a hearty welcome and begin to feel quite well settled in our new home.

On the evening of November 8th, a reception was given to the pastor and his family, at the church, for the purpose of becoming acquainted. Although the weather was unpleasant a large company assembled, and the evening was passed in pleasant social intercourse. Before going home the pastor and wife were invited into a store room, where upon a large table were piled many useful articles, which they were informed were for them. Some who could not attend the reception brought their gifts afterward. We wish to thank the donors for their thoughtful consideration of us.

We find the people here commendably active in Christian work; judging from the attendance at prayer-meetings and interest in various benevolent enterprises. The people do not forget their former pastor and many earnest prayers are offered for his success on his new field of labor.

We earnestly ask the prayers of the brethren and sisters of our churches that the Milton Junction Church may be prospered and built up in the faith.

G. W. BURDICK.

Iowa.

GARWIN.—It has been my privilege for the last few Sabbaths to preach to the Seventh-day Baptist Church at Garwin. They have but recently parted from their excellent pastor, Eld. E. H. Socwell, who for over five years has ably and faithfully labored in the gospel and done much to unite and build them up.

Garwin is a pleasant and growing village in the midst of a beautiful and fertile region. Since I have been here the congregations have been growing and attentive. They give evidence of much sound instruction and listen with an intelligent appreciation of both doctrinal and practical truths. There is also a kindly feeling between them and those who observe the first day of the week.

One of the best features of the church is the Young People's Society, whose meetings are of much interest. Though embarrassed by a debt on their parsonage and the prevailing financial depression, and weakened somewhat by emigration, they are still a live church, and this is a hopeful field, where a faithful pastor might do much for the cause of Christ and for Sabbath Reform. Having filled my engagement for one month I wish to express my high appreciation for the uniform kindness, hospitality and Christian sympathy of this people. I trust they may soon be supplied with a permanent pastor and that in his support they may have the aid of other and stronger churches.

H. H. HINMAN.

GARWIN, Iowa, Nov. 30, 1893.

Kansas.

NORTONVILLE.—The autumn thus far has been a delightful one, with warm, sunny pleasant weather, but little rain, not quite enough perhaps, yet giving farmers excellent opportunity for gathering crops. Probably no section of country has fared better this season than North-eastern Kansas, which has had necessary rains, abundant crops, good prices, and if hard times are felt it must be more from the effect of the stringency elsewhere than actual want at home.

Kansas along with some other States has begun the work of political redemption as seen by the last election. Speaking of politics we have also noticed this year the evidence of a firm hand on the reins of our "city" government. This perhaps may be understood when we say that the Council has not a member that uses tobacco, two of its members are women, and the Mayor, L. F. Randolph, is a Seventh-day Baptist, the first Mayor of our denomination in the history of Nortonville.

Pastor G. M. Cottrell preached the closing sermon of his nearly seven years' pastorate here last Sabbath. The day was cloudy and a light rain fell, as falling tears in sympathy with feelings apt to arise in these times of separation. A large audience was in attendance. The following are some of the statistics given of his work during his pastoral relation with this church. Membership of the church when the pastorate began, 164; present membership, 238; net increase in members, 74; which is the 3d largest gain among all of our churches during the time, being surpassed by only two others. Number received into the church, 109; number baptized, 82; married 52; funerals about 25. Traveled in mission and religious work 12,000 miles. Preached in 36 churches of twelve different denominations, 29 school-houses, houses, railroad trains, etc., over a region of ten States and Territories; one church and one Sabbath-school organized; \$1,000 of church and parsonage debts liquidated.

The pastor had made temporary engagements for the evangelistic field, but having just received a call to become traveling representative for the Tract Society will doubtless ere long be at work in that capacity.

We are sad to record the death and burial this week of Jay R. Stillman, after a five weeks' sickness with typhoid fever. This is the third death that has occurred in the home of S. H. Stillman; "Uncle Jared," as we called him, about three years ago, "Aunt Mary" last spring, and now our brother Jay. Elder Cottrell was called from Topeka to attend the funeral, thus sadly and strangely making his first and last sermon thus far in this place a funeral sermon, the first being that of Belle Babcock on the first Sabbath of June, 1887.

NOVEMBER 17, 1893.

Literary Notes.

Harper's Bazar for December 2d will devote a large share of its attention to Christmas presents. There will be three articles on this subject. One paper will discuss china and silver, a second handiwork, and the third gifts for invalids. A feature will be a page of pictures of needle-work done by members of the Young Women's Christian Association of New York.

The Preacher's Magazine for December, edited by Revs. Mark Guy Pearse and Arthur E. Gregory, completes the third volume. This most excellent magazine is a thorough homiletical one, and does not take up the more intricate questions of the day, leaving that department for the reviews. It is a most helpful magazine for the working clergyman or Bible student. The magazine is published monthly at \$1.50 per year, and we would advise our readers to send 15 cents for sample copy to Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

PASS OVER THE FAULTS OF OTHERS LIGHTLY.

If you should speak of others' faults, Do not forget your own; For dwellers in a house of glass, Should never throw a stone.

Never speak of others' sins, Till sure that you have none; But if you will begin at home, Then end where you begun.

No right have you to judge a man Till he is fully tried; For if you do not take his place, You know the world is wide.

Some have faults, and who has not? Whether old or whether young? And so may you for ought I know, Have forty to their one.

Though you take yourself to be, No worse than some you know; May your own faults bid you let The faults of others' go.

Then when you would begin To slander friend or foe, Think of the harm a word might do To those you little know.

Remember, too, that curses come, Like chickens to roost at home; And never speak of others' faults, Till sure that you have none.

SENEC.

RESOLUTIONS OF CONDOLENCE.

The following resolutions were passed by the Nortonville, Kansas Seventh-day Baptist Sabbath-school:

WHEREAS, It has pleased Almighty God in his infinite wisdom to call from our midst Brother Jay R. Stillman, therefore, be it

Resolved, That we extend to the bereaved widow and children our heartfelt sympathy in this their sad affliction and,

Resolved, That a copy of these resolutions be spread upon the minutes of this Sabbath-school, a copy sent to the widow of Brother Stillman, also a copy sent to the SABBATH RECORDER with a request for publication.

COMMITTEE.

SPECIAL AND COMBINATION OFFER.

To all new subscribers we offer the RECORDER from now until the close of 1894 for the price of one year, \$2. To those who will pay all back dues in addition to one year's subscription in advance, the choice in the following periodicals may be had at the prices named:

Table listing subscription rates for Recorder (\$2.00), Independent (\$3.00), Am. Agriculturist (1.50), Harper's Magazine (4.00), Weekly (4.00), Bazar (4.00), Young People (2.00), and Scribner's (3.00).

FALSE happiness is like false money; it passes for a time as well as the true, but when it is brought to touch we find the lightness and alloy, and feel the loss.

To think truth is the worship of the head; to do noble works of usefulness and charity, the worship of the will; to feel love and trust in man and God is the glad worship of the heart.—Theodore Parker.

WHEN we stand up in the pulpit we too often change our voices, and drone, cant, moan, croak, and funeralize religion with a countenance grave enough to break an undertaker's heart.—Madison Peters.

GIVE us a character on which we can thoroughly depend, which we are sure will not fail in time of need, which we know to be based on principle and on the fear of God, and it is wonderful how many brilliant and popular and splendid qualities we can safely and gladly dispense with.—Dean Stanley.

SPECIAL NOTICES

THE MINISTERIAL CONFERENCE of the Western Association will be held with the Little Genesee Church, Dec. 27th and 28th.

Wednesday night at 7.30. Introductory Sermon. B. C. Davis.

Thursday morning at 9.30. Pastor's meeting. At 10 A. M. Bible Study in Academies and Colleges. A. E. Main.

The Pastor's Work. Geo. P. Kenyon.

Lapsed Sabbatarians. M. B. Kelly.

Duty to and from Non-resident Church Members. M. G. Stillman.

Relation of Church and Christian Endeavor. Mrs. M. B. Kelly.

Why are professed Christians so indifferent to the claims of the Sabbath-school upon them as teachers. Mary E. Bowler.

Exegesis of 1 Tim. 6: 16. S. S. Powell.

Why has not God prospered Seventh-day Christians more? M. Harry.

Let all bear in mind that the people are invited to come in, to hear and be heard. The order of the programme is subject to change. Com.

Kindly notice whether the name of your church appears in the following list. If it is there, please see that money is sent to the Treasurer so that the debts of the General Conference may be paid before they become old debts.

South-Eastern Association.

Table listing church names 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 church names and amounts for Eastern Association: First Hopkinton (35.50), Marlboro (8.61), Second Hopkinton (11.86), Rockville (21.15), Woodville (2.29), Greenmanville (3.74), Second Westerly (3.35).

Central Association.

Table listing church names and amounts for Central Association: First Brookfield (20.68), Second Brookfield (18.37), DeRuyter (15.32), Scott (8.42), First Verona (8.14), Cuyler (1.43), Luncklaen (3.74), Watson (\$1.57 paid) (6.03).

Western Association.

Table listing church names 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 church names and amounts for North-Western Association: Milton (19.91), Albion (18.10), Rock River (8.72), Carlton (7.62), Dodge Centre (12.24), New Auburn (5.37), Long Branch (5.64), North Loup (21.73), Stone Fort (2.40), Cartwright (1.38), Pleasant Grove (3.30), Wood Lake (1.15), Marion (1.15), Bethel (1.65), Shepherdsville (58), Big Springs (2.92), Jackson Centre (7.43), Daneville (1.43).

South-Western Association.

Table listing church names and amounts for South-Western Association: Fouke (4.13), Bulcher (77), DeWitt (1.63), Hammond (\$3.00 paid) (3.63), Eagle Lake (58), Hewitt Springs (3.08), Providence (1.93), Rose Hill (38), Rupee (47).

WILLIAM C. WHITFORD, Treasurer. ALFRED CENTRE, N. Y., Dec. 3, 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, 86 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.

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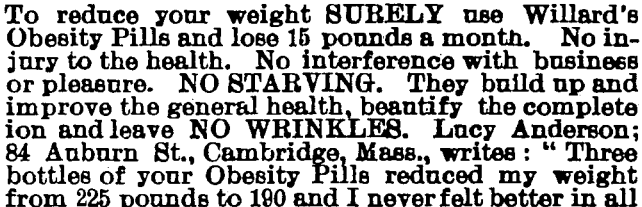
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MARRIED.

CORNELL—JENNINGS.—At the residence of the bride, in Parkersburg, W. Va., Oct. 5, 1893, by the Rev. E. P. Powell, Mr. John Cornell and Mrs. Virginia Jennings—formerly Randolph, of West Union, W. Va.—all of Parkersburg.
CLARKE—FULMER.—In Fulmer Valley, N. Y., Nov. 30, 1893, by Eld. J. Kenyon, at the home of the bride's father, William H. Fulmer, Elmer E. Clarke, of Andover, N. Y., and Miss Ella Maude Fulmer.

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.

WEST.—In the town of West Almond, Allegany Co., N. Y., Nov. 29, 1893, Mr. Frank West, aged 88 years, 10 months and 29 days.
The deceased was born in Westerly, B. I. In 1830 he came to Alfred, N. Y., to reside, and was married to Mrs. Charlotte Crandall Ellis in 1834. Early in life he was baptized by Eld. Stillman Coon, but did not unite with any church. He was a successful farmer, a man of probity, and respected by all who knew him. He died peacefully. A widow, one son, five daughters, and a brother, survive him. His funeral was largely attended at his late residence, and words of comfort spoken from the text, John 11: 25. L. C. B.

WIGHTMAN.—Near Scio, N. Y., Nov. 6, 1893, Lenora Tuttle Wightman, aged 83 years and 19 days.
She was born in Wellsville, and was the daughter of D. D. Tuttle. She had become a member of the First-day Baptist Church of Richburg, and was beloved and respected by those who knew her. She leaves a husband and two little children with a last request that all her friends meet her in heaven. Funeral services conducted by M. G. Stillman at their home near Richburg. Burial in the Dimick Cemetery. M. G. S.

LANPHEAR.—In Richburg, N. Y., at the home of her granddaughter, Mrs. R. Cartwright, Wealthy Stillman Lanphear, aged 99 years, 2 months and 2 days.

The early part of her life was spent in Rhode Island. Her husband died in 1837. She came to Alfred in 1853, and has lived most of her later years among her children and grandchildren. She was always thoughtful for others, often expressing the desire that she might do something for others as long as she might be spared. She is spoken of by those who have long known her as one to whom the Christian graces were natural. Funeral at residence of R. Cartwright, conducted by M. G. Stillman. Remarks by E. B. Saunders. Burial at Alfred Cemetery. M. G. S.

MEEKER.—In Jackson Centre, Ohio, Nov. 12, 1893, of typhoid fever, Ginnie Violet Meeker, aged 3 years, 9 months and 10 days. W. D. B.

HUGHES.—At his home in Jackson Centre, Ohio, Nov. 21, 1893, of la grippe, Dudley Hughes, aged 73 years, 3 months and 26 days.

The deceased was born in Harrison Co., Va., now Doddridge Co., W. Va., July 25, 1820. He came to Logan Co., Ohio, when a child, removing to Jackson Centre in 1837, where he resided till his death. He was married to Minerva VanHorn, Feb. 7, 1843, and to them were born eight children, all of whom are living. His wife died March 11, 1869. He married Mrs. Hannah Stout, Sept. 3, 1870, who survives him. He made a profession of religion and became one of the constituent members of the Jackson Centre Seventh-day Baptist Church, March 22, 1840. In his death the church loses its last constituent member. He was a faithful attendant at all its services when his health permitted. In his home he was "good and kind;" in the church he

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was commendably active; in the village he was respected by all. Funeral services were held at the church, Nov. 23d, conducted by the pastor, from Job 6: 26. W. D. B.

MAY.—In Bridgeton, N. J., Nov. 12, 1893, Mrs. Hannah May, aged 46 years. Services were conducted by the writer in the Olivet M. E. church. J. C. B.

HEWITT.—In Franklinville, N. J., Nov. 16, 1893, Samuel Hewitt, aged 61 years. He professed conversion about two years ago during meetings held in the Chapel at Jericho. Services were held in the Glassboro M. E. Church. Sermon by the writer. J. C. B.

CLARK.—At Mystic, Conn., Nov. 14, 1893, at the home of David Langworthy, Mrs. Fanny Spicer, relict of Peleg Clark, in the 95th year of her age.

This aged sister was born at Hopkinton City, April 26, 1799, and had thus nearly spanned a century. She was married to Peleg Clark, Oct. 5, 1816. Hand in hand they walked together nearly 67 years, Bro. Clark passing over June 18, 1883. They were both members of the First Hopkinton Church, and having lived in faith, they died in hope, and their forms rest side by side in the cemetery at Ashaway. Although Sister Clark lost much of her faculties in her last days, she did not lose her cheerful disposition and acceptance of all things as good. She had had for many years a home with her daughter and son-in-law, Mr. and Mrs. David Langworthy, who ministered unto her as only loving and wise hands can do. O. D. S.

RANDOLPH.—At West Hallcock, Ill., Nov. 28, 1893, Jane Randolph, aged 80 years, 1 month and 5 days.

She was born in Shiloh, N. J., and in childhood was taken with her family to Berlin, N. Y., where she accepted Christ as her Saviour and was for a time, while resident there, a member of the Seventh-day Baptist Church of Berlin. She has been a steadfast believer in Christ, and leaves to her friends the comforting hope that she has passed from death into life as one of Christ's redeemed ones. S. B.

WORTH.—Cathy Stillman Worth, daughter of Jesse and Angeline Stillman, was born at Petersburg, N. Y., on March 8, 1800, and died at the home of her son-in-law, A. J. Davis, in North Loup, Neb., Nov. 24, 1893, aged 93 years, 8 months and 18 days.

Since the death of her husband, in 1864, her Bible has been her companion. Besides the friends here in North Loup, she leaves an only brother, Eld. Halsey Stillman, of DeRuyter, N. Y., and two daughters. Eld. O. Babcock assisted at the services. J. H. H.

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