The Sabbath Recorder.

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THE SABBATH RECORDER.

REV. L. C. RANDOLPH, Chicago, Ill.

CORRESPONDING EDITORS.

CONTRIBUTING EDITOR

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REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.

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

VICTORY.

BY 1DA FAIRFIELD.

I thought thine was the victory, oh, grave! And thine the bitter sting, oh, death! When unto thee my own beloved gave Her parting breath.

I saw thee as a monster rude and grim, Who tore life's dearest ties apart. But then, alas! mine eyes with tears were dim, And sad my heart.

How could I, in that dreadful hour, behold The radiance on thy wings of light? To me thy visage was most stern and cold, And dark as night.

But now I know that Christ had conquered death, And won a glorious victory. "The resurrection and the life," he saith, "Are found in me."

'Twas but a gentle angel whom he sent, From pain my darling to set free; The grave was but the open way they went, With Christ to be.

And when my work is done and I shall go To share that blessed eternity, My loved, with out-stretched hands, will smile, I know And welcome me.

THE Memorial Services of the late George H. Babcock, which took place in the First Alfred church, Sabbath-day, Dec. 30th, will be published in the next issue of the RECORDER, bearing date of January 11th.

COLORADO has a present population of 412,198 of which 245,247 are males and 166,951 females. The vote on the question of Woman's Suffrage has been carried in favor of the women by 6,347 majority. The Governor has issued a proclamation giving women a right to vote in all elections of that State. Is this new and flourishing State really advancing in Christian civilization or retrograding?

HERE is evidence of increasing loyalty. A brother writes from our oldest living church: "Our Sabbath-school has decided to fall in line and support our own publications. After some earnest remarks in favor of our own Sabbathschool lesson helps for 1894, it was voted to double the number hitherto taken." That is a good example. Other schools please take notice. "Go thou and do likewise."

WE publish in this issue a notice from I. J. Ordway of "Books of the World's Congress of Religions." These books have much interest to our people, each having a good account of our congress and of Dr. Lewis' address before the Parliment of Religions. The first edition of Dr. Barrow's book was exhausted immedi- harder than ever before to make a successful voy- hauling stone, on contract or by the day.

ately by the advanced subscriptions. The second edition is promised about the first of this month. Read Mr. Ordway's notice.

A BEAUTIFUL sunrise prayer-meeting service was held in the audience room of the First Alfred Church New Year's morning, with an attendance of about one hundred and fifty. A good beginning for 1894.

WE print this week an "experience" written for the Christian Guardian, by Rev. Dr. Peck, of the M. E. Church. Every pastor will be interested in this "experience" on the practical solving of the question, "How to Circulate the Church Paper?" Everyone should read it and keep thinking "RECORDER!" Do not fail to read it.

RECOGNIZING the unusual pressure of the "hard times," and the anxiety of many of our subscribers, lest their paper shall be discontinued, the Business Manager has decided to lengthen out the days of grace, in which payment for the past year may be made until January 31st. All RECORDERS therefore will continue through this month, hoping thereby to give additional time to make remittances and thus keep all who are on our lists.

WITH this number the SABBATH RECORD. ER enters upon its 50th volume. The requiem of the old year has been sung as its dying embers have lost their warmth, and now are joyful bells with their musical chimes have of our responsibility; and this, in connection wrung in the glad New Year; and we have turned our faces, and set our sails for another voyage. To some the waters appear smooth and promise safety: to others the sky appears over cast, and there are grave apprehensions of coming trouble. Some have come up from the voyage of the past year without mishaps or sense of danger; others have had fearful struggles with | 20:10, "within thy gates." Within thy home, tempests, have drifted upon shoals, or into the raging breakers, and bereft of kindred and friends are left to undertake a new voyage alone and comfortless, save as they may have the Great Captain and the ever blessed Comforter!

To all these struggling ones who have experienced something of the disappointments and sorrows of the less prosperous voyage, we bid you "Be of good cheer." Let not your courage fail. "Hope thou in God." Let the mistakes, the failures, the disasters of the past point out the rocks, the shoals of the deceptive deep over which you are sailing, and thus you will be enabled to avoid many of the concealed dangers and make your port in safety.

Let the thought of the ever present and watchful Pilot reassure you. If he whom you trust shall deem it best to call you home before you reach the port of the New Year, as he has many whom we have known and loved during the year just closed, be satisfied with that decision and respond submissively, cheerfully to the invitation. "He doeth all things well."

Let us all promise, God helping us, we will try

age. The RECORDER will try to be a sort of beacon light, warning against dangers, encouraging the care-worn and weary, and inspiring to greater faithfulness and loyalty to God in the performance of every known duty.

QUESTIONS.

To the Editor of the SABBATH RECORDER:

Will you please do me the kindness to answer in your paper the following questions:

1. I have a lot of work to be done, for example, the digging of post holes for stretching wire on. If I let out the work by the job or special contract, and make no conditions for the Sabbath, and the workmen go ahead to work on the Sabbath as any other day, will I be guilty of sin?

2. I have a piece of land with building stone upon it. A man comes to me and says, "I will give you \$10 in the quarry for stone to build a small house." I let him have the stone and he goes ahead at work on the Sabbath, as on any other day. Will I be guilty of sin? In each of these cases they do all the work. All I do in the first case is to pay the workmen, and in the second case I receive pay for the stone.

W. T. Johnson.

MERIDIAN, Texas.

ANSWER.

The two questions of our correspondent involve the same principle and therefore the answer to one will satisfy the other. The command to "Remember the Sabbath-day to keep numbered with the things of the past. The it holy," is quite explicit in defining the extent with our Saviour's interpretation of its limitations (Matt. 12:1-13), furnishes us with a very safe guide, and a basis upon which to answer the above questions. In both cases given the land is supposed to be under the immediate supervision and control of the owner, and would properly come under the limitation in Exodus The exact number of premises, enclosure. square rods or acres covered by the term "gates" is not specified. It doubtless had reference originally, as given to the Israelites, to their cities. To individuals it would mean your home, your farm, your possessions under your control. When your farm or home is sold, temporarily, as in a lease, or permanently, you cannot control it; it is no longer "thy gates," and you are not responsible for its use.

No one who desires to obey God should ever make a contract involving opportunity to viclate one of the commands without considering and providing against wrong doing. should allow a man to sell liquor on my premises I would be guilty of sin, if selling liquor is sinful. If I allow a man to break the Sabbath while in my employ, when I am commanded to keep those within my gates from working on the Sabbath, I am guilty of sin just as certainly as I would be if I should do the work myself; for the same command forbids my working or my allowing others to work "within my gates," whether it be digging post holes or

RELIGIOUS LIFE IN THE EARLY CHURCH.
BY REV. C. A. BURDICK.

Luke gives us a history of the labors, persecutions and successes of some of the apostles in the propagation of Christianity and the es tablishment of churches. The epistles contain the doctrines taught in the churches. But of the religious life in those churches we get here and there brief glimpses, but no connected description. It would be interesting to know the character of the meetings of the early Christians, their order of worship and the daily ordering of their lives. We would like to be able to compare our present forms of worship and the various external expressions of our religious life with those of the apostolic churches, and to know whether in faithfulness and purity of Christian life the members greatly excelled our present average membership.

Let us see how much we may gather from the glimpses given us in the New Testament writings.

In the first place it may be well to bear in mind that in the beginning, and for many years, there were no such formal church organizations as we now have. The word "church" in the New Testament is a translation of εμμλησια, which primarily means an assembly called together for any purpose. But in the Christian usage it denoted generally a congregation of baptized believers. Paul applied the word also to the universal body of believers, "the body of Christ." The congregations had no external bonds as creeds, constitutions, etc. The bond of union was love for Christ and for each other. By this bond the converts to Christ were naturally drawn together in Christian fellowship. As soon as persons fully accepted Christ they were baptized and united themselves to the congregation of believers. In this respect the early practice was different from our present general practice.

The first Christian church, that at Jerusalem, was composed of converted Jews. They continued for some years to worship in the temple, and probably in the synagogues, and to observe many of the Jewish festivals and customs. Peter had to be specially prepared by a vision to go into the uncircumcised household of Cornelius, and was reproved by brethren at Jerusalem for mingling with the uncircumcised. Many contended that converts from the Gentiles ought to be circumcised. On Paul's last visit to Jerusalem, he was reminded that many thousands of Jews who believed were "zealous of the law," and he was advised to purify himself according to the accustomed ceremonies and go into the temple with four men who had taken a vow, and thus by conformity to Jewish custom satisfy the scruples of the brethren. Still, though the believers continued for a good while to worship with the unbelieving Jews, and to conform to many Jewish customs, their changed lives, the sweetness of their temper, the benevolent distribution of their goods to the needy, and their loving devotion to one another, distinguished them from others and secured for them the admiration of observers. They "had favor with all the people."

After Pentecost the brethren held meetings every day in the courts of the temple and in other places which were attended by large numbers both of believers and unbelievers. They were genuine revival meetings in which the apostles preached Christ with such power that "the Lord added to them daily such as were being saved." (So the Greek.) In addition to the mixed gatherings, they often met privately for closer communion, on which oc-

casion they held their "feasts of love," αγαπαι (Jude 12,) and celebrated the Lord's Supper. "The breaking of bread" of Acts 2: 32, 46, used in immediate connection with religious exercises, can hardly mean anything else than the feasts of love which church historians say were held in the early churches. In the Corinthian Church these feasts in connection with the Lord's Supper came to be occasions of excess in eating and drinking. 1 Cor. 11: 20-34.

Schaff and other church historians say that this abuse of the love feasts led to their abandonment in connection with the sacrament.

As to the forms of worship observed in the church at Jerusalem we have the following particulars: "They continued daily with one accord in the temple." The custom was to go into the temple at the ninth hour for prayer. Acts 3: 1. In addition to prayers there was daily teaching and preaching in the temple. Acts 5: 42. They undoubtedly worshiped also on the Sabbath in the synagogues, for, as before said, they retained much of the Jewish notions and observances. They did not separate from the unbelieving Jews until persecution drove them away. The main features of the synagogue worship were prayers, the reading of a certain portion of the law and a certain portion of the prophets, an address by some one in exposition or illustration of the Scripture read. Luke 4: 16-22, and benediction. say that singing also was embraced in the order of worship. In addition to these forms we have the following elements of worship which were peculiarly Christian in character. 1. "They continued steadfastly in the apostles' teaching." The converts after baptism needed much instruction and it was an important part of the apostles' commission to teach them. Acts 28: 20. These Jerusalem converts were earnest and faithful learners; "they continued steadfastly in the apostles' teaching. 2. In "fellowship." It is not certain how much this means, but it is likely that it includes all the feelings and acts of Christian fellowship. 3. "Breaking of bread." This has already been referred to above. Song also came to be a part of Christian worship. Finally, Luke gives testimony to the joyful lives of these early Christians. They "did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."

A SERMON.*

BY REV. S. S. POWELL.

THE FATHERHOOD OF GOD.

"Is not he thy Father?" Deut. 32:6. This question which Moses asks is equivalent to an affirmation. In it he declares that God is Father to his people. There is no more tenderly beautiful word in human speech than that of father. It is sometimes heard as the first word spoken by infant lips, and he who occupies the place of father sustains a peculiarly holy relation to the dear children whom God has given him. The command in the Decalogue requiring honor from children to their parents is placed last in the first table of the commands. That first table has to do with duties toward God. The parent stands in the place of God to his little children. In him all authority is embodied for the time being, and upon him devolves the duty and responsibility of teaching and developing his children.

Having had occasion recently to ascertain the usage of the word father in the first five books of the Bible, I have observed that some of these

* Delivered in the First Genesee church, Sabbath-day, Dec. 23, 1893.

usages are eminently suitable to be applied in our meditation, to the fatherhood of the Lord our God.

1. The first usage that naturally suggests itself is the obvious and common one, as it is employed in our every day life, denoting the natural relationship which a father bears to his child. Abraham was father to Isaac, and Jacob to Joseph. We readily admit that God is our creator, the builder of the worlds and the sustainer of all things that he has made. We readily admit that Christians are adopted into the family of God, and the doctrine of adoption is most precious to the Christian's heart; but is it true that God is really our Father? The Bible so declares, and the doctrine of adoption itself so teaches. God is the Father of all such as have experienced the second birth. Jesus said of Judas, "Good were it for that man if he had never been born." So may it be said of every man who fails to arrive at the second birth. "Ye must be born again." "Except a man be born again he cannot see the kingdom of God."

"Peace beginning to be,
Deep as the sleep of the sea
When the stars their still faces glass.
In their blue tranquillity
Hearts of man upon earth,
From the first to the second birth,
To rest as the wild waters rest
With the colors of heaven on their breast."

He who is born again enters upon the blessedness of the Christian's life through sincere repentance, faith and obedience to the Word. To all such God becomes their heavenly Father, loving with a tenderness born in eternity, cherishing, shielding, guiding and developing. If earthly parents know how to give good gifts to their children, much more does our Father in heaven give good gifts to his earthly children, and much more is he willing to bestow upon them the supreme gift of the Holy Spirit.

2. The word father is also used in the five books of Moses of the ancestral founder of a nation or race. Shem was the father of all the children of Eber. Esau was the father of the Edomites, and Abraham the father of many nations. So God is the founder among men of a peculiar people, a nation that is at once a kingdom of priests, and a nation of saints, a distinct and continuous race, emerging from amongst the varied earthly races into which the human family is divided. They who are born again are at the same time born from above. Heavenly influences hold sway with them. They live with their citizenship beyond the skies. Virgil, the poet of the Roman empire, in that exquisite eclogue of his in which he portrays the coming of a golden age, when the failures of the past shall have been retrieved, and when the order of the ages shall begin over again, says that at that time every serpent shall perish, and every fallacious plant that would poison, and that a new race of men would be sent down out of high heaven, that everywhere would arise throughout the earth a golden race. The words of the heathen poet shall be more than fulfilled in the evolution of the Christian centuries. Sent down out of high heaven because they are born from above, God's people shall everywhere arise throughout the world, displaying the golden traits of love and good-will.

3. Another usage of the word father in the Pentateuch, is that of inventor. Jabal was the father of such as dwell in tents, and Jubal the father of all such as handle the harp and organ. An inventor is the first one to do a thing, in whose footsteps others follow as children follow their fathers. We are living in an age when men have been greatly successful in the multiplication of many wonderful inventions.

In the Red Sea song of Moses and of Miriam it is said, "Who is like unto thee, O Lord, among the mighty? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Many signs and wonders God had wrought in the land of Egypt by the hand of Moses, and many were the signs and wonders of his redeeming love, when his son our Lord Jesus wrought his many miracles in the days of his earthly sojourn. The greatest of all these miracles was the wonder of the person of our Lord, and because of the miracle of the incarnation, all other miracles have naturally flowed fourth as a consequence. When Jesus was born in Bethlehem, eternity was born in time, immensity was confined in space, and evermore among the sons of men Jesus is performing his wonders of redeeming love. None other could have solved the problem of how to save a guilty world than God himself. He only is the author of the plan of salvation.

"Grace first contrived a way
To save rebellious man;
And all the steps that grace displayed
Which drew the wonderous plan."

4. A fourth usage of the word father in the Pentateuch is that of ruler. Possibly Hamor is spoken of in this sense as the ruler of the ruler of the city and district of Shechem. So too Joseph was made prime minister of Egypt, and as such he calls himself a father to Pharaoh. This usage is derived from the fact that a father bears rule over his children, and from the display of such kindly traits to the inhabitants as a father exhibits to his children. A-ruler who is a true father to his people will care for them, will develop their resources and provide for their good whenever it lies in his power. A father who carefully and lovingly discharges all his duties toward his children, will see to it that the education of his children is largely in his own hands. He will not relegate it entirely to the mother or to the Sabbath-schools or to the secular schools. So in the administration of every beneficent ruler, whether the form of government be monarchial or republican, the paternal idea must necessarily enter in to some extent. God is the Father of his people, and blessed is that nation, God's chosen people, who have the Lord for their God! God rules in kindness and love. His laws are none of them oppressive. They are given for discipline and development and to serve as the guide of life. Sometimes in the administration of his government our kind heavenly Father administers chastisement. At such times let no one murmur or complain or be rebellious. "Is not he thy Father?" Is he thy Father? No man cometh to the Father but by the Son. First it must needs be that every soul hear the voice of the gospel of peace, and hearing, then is there caused to be proclaimed within the soul the voice of this strong cry, the cry of the Spirit, "Abba, Father."

THE CHURCH PAPER AND HOW TO CIRCULATE IT.

REV. J. O. PECK, D. D.

My work on the above topic is cut out for me. The editor does not want any of my "theories," but my "experience." How does he know I have no "theories" that are worthy of his paper? But cheerfully I give my experience on one of the most important collateral duties of the pastor. I did not dream when I was making the historic experience that I would so often hear of it, and be asked to give the repetition of it.

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years.

I believe church paper is my best and most effective assistant pastor. I believe any other would be a good thin ence would pass a should be appointed Board who does not to the church paper is my best and most effective assistant pastor. I believe any other

paper displacing the Herald or the Advocate (according to my locality) to be undermining of the Methodistic intelligence and loyalty of the members of my church. Hence, to circulate the church papers became a conviction, a passion, a joy. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong reinforcement in effecting these results. Hence I throw my brains, soul, tact and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground—that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in in a more intelligent and devoted membership. The modus operandi was as follows:

- 1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of the church, warmed with my theme and exhorted. I appealed to their loyalty. I excoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of the hungry superannuates, widows and orphans of our church, to put money in the coffers of outside publishers. I portrayed the fact that the paper was worth five cents a week—all it cost—to any family, in the prepared exposition of the Sunday-school lesson. I swept the whole keyboard of incentive to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews. I nailed their ears to the paper with a pencil.
- 2. I followed up this bombardment from the pulpit by a renewed attack at a closer range in the prayer-meeting. I repeated this effort in the prayer-meeting at intervals. I always gained some at the close of a warm prayer-meeting.
- 3. I next put a clean copy of the paper in my pocket, and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharp-shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw a great light" and subscribed. Only here and there an obtuse or stingy soul escaped.
- 4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's I would state this fact to the public congregation, and ask the well-to-do to send a Christmas or New Year's gift to these poor that would come every week in the year. This always met with a quick response.
- 5. At the close of the revival each year I appealed to all new converts to take a church paper. I explained the benefit and urged on them the duty of taking a church paper, as they were now to be Methodists.
- 6. Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her, and gave back the commissions quadrupled.

This was my experience. It fills me with joy to recall it. Hallelujah! It was a good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the Official Board who does not take a church paper.—The Christian Guardian.

IN MEMORIAM.

Mrs. Phebe Wilcox Saunders, wife of Deacon Truman Saunders, of Milton, Wis., whose death occurred on Christmas morning, was a personage of such worth and position in the church and community that a brief notice of her life is not only appropriate, but justly demanded.

She was born in Berlin, N. Y., June 6, 1821, and educated at Miss Willard's Female Seminary, in Troy, N. Y. She afterwards taught in the Ladies' Seminary at Bennington, Vt. When about twenty years of age, after a careful study of the Bible, she became convinced of her duty to observe the Sabbath and united with the Seventh-day Baptist Church at Berlin.

In September, 1844, she was united in marriage to Truman Saunders. In 1854, with their children, they came to reside in West Hallock, Ill. By their united energies, industry, and wise management, they succeeded in educating a family of six children and accumulating a large estate. The deceased was a most successful helpmate to her husband in many ways. Her counsels in the home were to be relied upon, and she possessed in a marked degree the gospel requirements of a deacon's wife. She was quiet, patient, gentle, truthful, effectionate, of a remarkably sweet temper, and withal possessed of a deep and broad nature. Notwithstanding her virtues were of the gentle order, she was remarkably sturdy in principle and vigorous in intellect, a pillar in the home, and though reticent, yet a pillar also in the church of God. She was a strong, faithful, true woman in every relation of life. Her traits of character were invested with an additional charm because of her unostentatious, modest demeanor.

A little more than fourteen years ago she, with her husband, came to reside in Milton, where, by her gentle ways, her Christian spirit, and her activity in every good cause, she had become greatly beloved by the entire community.

Her death so soon was unexpected by all but herself, but it found her ready and prepared to go. Her last words were, "Father, help!" This was a petition that she might receive help to endure her physical pain, for her illness was accompanied with much bodily distress, all manifestation of which she was anxious to suppress lest it might give pain to others. It seemed to be the rule of her life to care for others' comfort and forget her own. She remained in full possession of consciousness and passed away quietly about eight o'clock A. M., having greeted her nurse at five with the usual salutation of "A merry Christmas."

The funeral services were held at her late home, where a large concourse of relatives and friends were assembled. Her pastor, who officiated, based his remarks upon the last chapter of the book of Proverbs, calling attention to the inspired writers's inimitably beautiful description of the ideal woman. It was no exaggeration of the virtues of the deceased when the audience were requested to see in that description of the perfect woman an outline of the characteristics of Sister Saunders' life. The likeness was very apparant to all acquainted with her. Elder Wardner followed with appropriate remarks. President Whitford also assisted in the exercises. Her surviving children, one daughter and four sons, were all present.

Thus has passed away the wife of Deacon Saunders, who, until his companion's recent illness, was giving promise of recovery from his long confinement. Let us hope and pray that he may remain with us a few years longer.

E. M. Dunn

MILTON, Wis., Dec. 29, 1893.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

Dear Brother:—Again I would ask for a little space in your paper to speak to my Christian friends. Several weeks have passed since my first talk with them, and I suppose they would like to hear my voice again. I confess it is my greatest pleasure in taking the privilege of using the columns of our paper for a communication with my friends. There are some hours that I miss them. We have quite a number of our people in this city meeting every Sabbath, but to my regret I do not have an opportunity to enjoy these meetings, since my work comes just in collision with that meeting.

As I stated in my last, we have preaching for the Jews on Sabbath-day twice, one about 11 and the other about 3 o'clock, and I must be present at both. I had an apportunity to attend a little meeting last week at the house of Bro. Burdick, and I am glad to say that I felt at that little service and communion with my dear friends as though I was surrounded with heavenly bliss. It was an inspiration.

In my last I wrote some about my work I had just begun. Now I will speak a little of my experiences in these two months.

Although a mission to the Jews rests on the same ground as missions to any other people, "Go ye into all the world and preach the gospel to every creature," yet there are a great many loyal Christians who look upon the Jewish Mission with another eye. Some are indifferent and some look upon it with an unfriendly eye and seem to say, "I don't believe in Jewish Missions." Why should it be so? I often ask myself. At first I took it for a mere prejudice on the part of the Christians against the Jews. But since I began to look into the matter more deeply I have learned to solve that puzzle quite satisfactorily to myself. To justify the unfavorable opinion for Jewish Missions, it may be said thus:

1. Here, in the Jewish Mission, the results are smaller than that of any other people.

2. Those who speak unfavorably of Jewish Missions may speak from experience. They may have had a few Jewish converts coming into their line, who, claiming to be faithful believers in Christ, were found to be only such as came for loaves and fishes.

But if this people would open their eyes, study the subject a little deeper, and take into consideration all sides, they would come to a better conclusion. They would realize that the gospel is to be preached "to every creature"; "to the Jew first," says our Lord. We must take into consideration the spiritual condition the people are in. If we are preaching salvation to the Chinese or to any other heathen nation, they are more eager to listen to a gospel which is able to make them happy in this life and prepare for them heavenly abodes in the life hereafter. Then we must consider also that a heathen nation either has heard nothing about Christ, or if they have heard it was only favorable opinions.

But the Jews are very different. First, the Jewish religion with the Talmudic features is efficient enough (in the mind of the Jews) to give the peace and happiness here in this life and also to prepare for them mansions in heaven. They were taught to keep the command-

ments of God and other precepts composed and sanctioned by the people of the great synagogue (Sanhedrin), whom they revere as the authors of the Bible. They were also taught by the same men that the prayers replace the sacrifices they were to bring for their sins. Thus the Jews, in their own minds, do not see any need of a gospel after all.

Then there are other points which we must keep in mind. What were they taught about Jesus by men whom they honor nearly as well as Moses and the prophets? What did the Jews experience from so-called followers of Christ? What kind of Christianity was brought to their eyes? And even now in what light do some of the missionaries present Christianity to the Jews? The story of Jesus is not new to them. If one speaks to a Jew about Jesus he knows of whom he speaks; of one who, he believes, falsely claimed to be the Son of God and led away the people from the one living God. They were taught for centuries by their great men that Jesus was an imposter, a false prophet, etc. Then who does not know what the Jews have suffered from the hands of so-called disciples of Christ? At times the Jews were charged with murder; they killed the Christian's God,—as though a God could be killed. Then they were compelled to believe in that God they killed (?) and leave the God of their father (such was their opinion), and forsake all the precepts and commandments, Sabbath, circumcision, feasts, etc., for which they offered their lives. These facts are known to all who studied the history of the Jews, the inquisition in Spain, the compulsion in Bisanz, the persecution of the Portuguese, and a dozen others.

Then what practical Christianity did the Jews witness for centuries, especially where the Catholic faith is predominant? What of demoralizing features do the Jews not see from professed Christians there? If such are the fruits of Christianity, what good or truth can be in that religion at all?

Thus the prejudices on the part of the Jews against Christianity, though slight they may have been at first, became stronger and sharper as time went on. Such Christianity as the Jews have experienced was poison to them, and there was not yet sufficient antedotes used to cure those poisonous effects. The remedy that the Protestant church uses with their missionary efforts, is sometimes not the right remedy; it rather increases the sickness that it is meant to cure. Let us see in what light most of the Jewish missionary agencies present Christianity to the Jews. Do they give them a pure gospel? By no means. Every society presents the gospel in its own garb. Each one tries to make the Jewish converts leave things for what their forefathers fought bravely, and to observe things which are absurd to the Jewish mind. Considering all these points can any one wonder why there are not such results as are de- \mathbf{sired} ?

Most of the Jews have an idea that a Jewish convert is bought by money and promise, and thus the prejudices against Christianity are getting stronger. The legend of the Rabbi Gersham in the time of Basilius the Second tells us, viz., "To that Rabbi was offered a great position and honor by the Emperor Basilius if he would accept the Catholic faith." But the Rabbi being honest and very wise, replied with the following example: "There was once a man who did not have any inheritance except a house. At the time he was about to die the man sent for his son, telling him that his wish would be never to exchange his house for an-

other, though he would be offered some money besides. For, to be sure, said the old man to his son, if one wants to give you a house and money besides for your house, then your house must be better and you ought to keep it."

I am sorry to say that some missionaries are not free from the fault in offering, in some way, temporal relief to Jewish converts, and in this way many a black sheep falls in; there the trouble of false Jewish converts comes in. The same hypocrite is going around telling stories of false pretensions and thus blackens the name of the Jewish missions, and enlarges the prejudices against Christianity on the part of religious Jews. Of course there are many cases where a Jewish convert needs the help of our Christian friends, either he is persecuted by his own, or he is put out from work, but this must not be his prime idea. To seek the kingdom of heaven must be his chief motive.

Another point remains for me to speak about which, I think, is the largest stumbling block in Jewish mission work, namely, as long as the Jews have the idea that Christian religion is different from the religion of Moses and the prophets, that the Jew in accepting Christianity must cast off all his national customs, must leave the Sabbath and accept Sunday instead, must not observe other religious festivals he has been used to, and finally change one God to three Gods. Then there cannot be expected that a true Israelite shall enter into the flock of Christ; and I am sorry to say that in such a way do the most of Jewish missionary agencies present Christianity to the Jews.

My dear friends, I do not speak this from mere theory; I tell all these from personal experience since I became a Christian. I have learned a great deal more since I have been working here the last two months. We must teach the Jews first of all what real Christianty is, we must show them that pure Christianity is nothing more than pure Judaism, a Judaism strengthened and completed by Christ; that Jesus did not change Seventh-day for Sunday, neither is it necessary to salvation that the Jew shall cast off all his national customs and ceremonies. He can be a good Christian in his phylacteries and garments of fringes, and also eat unleavened bread in the Passover, etc. The main point is, Jesus is the Son of God, who came down to redeem mankind, to reconcile them with our Father in heaven, and to give them everlasting life.

I am thankful that I am doing a good work in my way of teaching the Jews the Old and New Testament, showing them the promises of the Old Testament and fulfillment in the New Testament, and also in my visiting I don't omit any opportunity to show them true Christianity. I know I have succeeded very much in breaking the prejudices of the Jews against Christanity. In such a manner I hope to do my work, and the Lord will help. This is my prayer, and hope it may be also the prayer of my friends who will read these lines. I need very much their sympathy and prayers.

May the Lord bless us all in our work. I would appreciate very much encouraging letters from any brother or sister in our denomination.

Yours in Christ,

I. CH. REINES.

30 RIVINGTON ST., NEW YORK CITY, Dec. 25, 1893.

No TRUE work since the world began was ever wasted; no true life since the world began has ever failed.—S. S. Harris.

Missions.

LETTER FROM THE ISLAND OF JAVA.*

TO MR. G. VELTHUYSEN.

Dear Sir:—Trusting you will not think that I am too bold I come to you with a question which keeps my mind busy. I believe you know me already as one that keeps the Sabbath and would like to unite with the church of the Seventh-day Baptists. I live at Pati with my parents. The Lord gave me some things to do for him. This work occupies my leisure hours, and yet I see there is left so much to do that it is evident to me that a missionary is greatly needed here.

I will tell you some things. The pastor of Rembang, who comes to hold services in this place, is here, if nothing interferes, four times a year. He stays then some days to hold a training class, to receive new members in the church, to "baptize" children, and he preaches once for a small number of Europeans; only few Europeans attend the services, as they are too indifferent to come generally, after which he leaves again. Many are Catholics, at least in name, but the priest, too, comes very seldom, and when I asked the people, "What does the priest say to you? Does he tell you of the Lord Jesus?" They answered me, "No, he only comes to see whether there are any children who are not yet baptized, and to say that next Sunday there will be church service." They are like sheep who have no shepherd. The well-to-do Europeans are generally too high-minded to be willing to listen to the gospel; but the poor Indo-Europeans enjoy it when people visit them and speak with them about their soul's salvation. I am able to visit them in their homes, and then I read to them from the Bible; but they live far away one from another. There is no place where one might get them together, and besides this, there is no pastor. There is a Chinese woman who was baptized by a pastor, who is an infidel. Afterwards she was taught some by the missionary Hoezoo, of Samarang. She is very anxious to know more about the Lord, just like another Chinese widow who has a little girl, who very much wants to learn. I hope I shall be able to find time to help her on in teaching her to read, in order that she may read to her brother in the Malay Bible, but as yet I don't know when I shall be able to do this. These women told me that among the other Chinese of their sex there are several who listen with attention when they are told of God.

The first one of these Chinese women is married to a European; their eldest son, already grown up, seems also very much interested in everything concerning the gospel. He thinks of many schemes to spread the gospel among the Javanese living on his land (he has a large farm a good way from the town). This man himself is still very ignorant. Furthermore, I made acquaintance with an old man, a Javanese; he and his son listen with much attention when I read out of the Bible to them, and last Sabbath a third man joined them while I visited them in their little shanty; he too asked for instruction concerning the Lord Jesus. Even if I could give myself wholly to such work I should run short of time to do everything as I want to, I believe. You may understand in which way it is done now, as I have but few leisure hours daily. Everything

*This interesting letter was written the latter part of September to Bro. G. Velthuysen, Haarlem, Holland, and recently translated into English by Peter Velthuysen, of Alfred Centre, for the RECORDER.

is very imperfect. Among our female servants there are some that listen with attention when I call them together to hear the reading of God's Word on Sunday afternoon, when they have done their work. A great hinderance for me is my lack of understanding the Javanese language. From my childhood on I had to study a great deal as my parents wanted me to become a teacher. Several times I had to leave my studies on account of illness. For this reason I had but little opportunity to study the language of the natives, now I am able only to read a little of the Javanese, but it is hard for me to speak it, and I have no time to learn it thoroughly. I have to help my mother in the household, and the time which I can spare I use in the manner as I stated before. I have also a small Sunday-school, and the children come two other times during the week to learn biblical history and Christian songs. Sabbath afternoon I have a Bible class of four older girls who are already received into the church. This is my work among the European children for whom I would be able to do a great deal more if I had the time. Oh, there is so much work to do and my heart grows weary when I walk through the kampongs and think of the hundreds and thousands who live without God and the Saviour. There is plenty opportunity to commence work. Every morning some Javanese children pass by who are already more free, and often they ask me for flowers. How easily might I bring them in my Sunday-school room, and with the aid of pictures tell them something of our Lord. I still hope to find time to do this. As soon as I shall have saved some money I shall order pictures from Europe.

Then I have such a pity for the beggars who wander in the streets talking such vulgar words; some of them are quite deformed. There ought to be an institution where they could be taken care of and taught to work (many neglect their work on account of laziness as they rather go begging than work), at the same time they might be made familiar with the gospel story.

You see there is plenty of work for a missionary, it may be for two. I spoke to my brother about this, he is a missionary 30 miles from here, but all his energy is wanted there. Two missionaries are now there and a third is studying the language. The natives in Pati are under the supervison of the missionary Hoczoo who resides at Samarang, but Pati is far removed from Samarang. Mr. Hoezoo is very old and his health is generally poor. He never comes here and his helper has never been but once, since the eleven months that we are living here. When he comes he holds a meeting for the "baptized" natives and Chinese; he does not visit the people to speak with them of the gospel. It is in this matter that I would ask your advice. Of course, I would like to see one come that belongs to the Seventh-day Baptist Church. Do you know how to get a missionary here? I have prayed for this matter every day. Daily during four or five years, I have prayed for a missionary in Sols, where I have been living, and now at last one will be placed there. But I hope that I shall not have to wait so long for a missionary in Pati. The Lord is mighty and rich. I expect great things for this place, at least I do so when I have faith. Sometimes I am entirely discouraged, as I stand so alone in all my work in everything I undertake, as I have nobody with me who prays with me for all these things, and nobody who shares my convictions concerning baptism and Sabbath.

Oh, I hope that you may know how to get a missionary here. To learn the language, he may be for a time in Mergoeredja, the missionary station of my brother. Both my brother and my brother-in-law, who is also missionary there, are very skillful in Javanese. My father, who translated the Bible in Javanese for the British and Foreign Bible Association, would be able to give better instruction, if he were not so old; his head is not very strong now.

With love and interest I commit you and your labor and the whole church to our mighty God and Saviour. From Mr. Van der Steur I heard something of the church at Haarlem and my affections are attracted to the church there. Will you also remember my work in your prayer?

I remain your servant in Christ,

PATI, Island of Java, Sept. 22, 1893.

go says: "If our

M. Jansz

THE Standard of Chicago says: "If our readers wish to know what 'Cahenslyism' is, which the German Roman Catholics are so anxious to establish in the United States, here it is, as given in the words of the 'Cahensly Memorial' itself:

"'1. In the United States, where the church is composed of emigrated nations that are already civilized and Christianized, but differ in character, habits and customs, as well as language, the need of national bishops representing the respective nations makes itself imperiously felt.

"2 Hence it is desirable that every different national group of emigrants should be organized into a distinct parish, with a priest of its own nationality. Some are of the opinion that the language cannot be kept beyond the second generation, and that the grandchildren of the emigrants will certainly speak nothing but English. The facts of experience offer triumphant objections to this opinion.

"'3. Moreover, this question affects the interests of the countries from which emigration takes place. Through their emigrants the nations are acquiring in the great Republic an influence and an importance of which they will one day be able to make great profit. The nations have an immense interest in their emigrants being represented in the episcopate of the United States by bishops of their own.'

"Be sure to read between the lines of what is here said."

AN INFIDEL'S MOTHER.

After an infidel had succeeded in sapping the foundation of his mother's faith in Christian religion, he received a letter from her one day, informing him that she was near death. She said that "she found herself without any support in her distress; that he had taken away that only source of comfort upon which, in all cases of affliction, she used to rely, and that she now found her mind sinking with despair. She did not doubt her son would afford some substitute for her religion, and she conjured him to hasten to her, or at least send her a letter containing such consolations as philosophy could afford a dying mortal." He was overwhelmed with anguish on receiving this letter, and hastened to Scotland, traveling day and night; but before he arrived his mother expired. Such is the only work the infidel can do. He can destroy the faith of some, but he can afford nothing in the place of the faith he destroys.—Selected.

BEAUTY and duty are convertible terms. The beauty that violates the canons of duty is ugliness. And duty that takes up the humblest service is beauty.—John R. Eppinger.

ONE of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday.—*Emerson*.

WOMAN'S WORK.

I see not a step before me, As I tread on another year; But the past is in God's keeping, The future his mercy shall clear; And what looks dark in the distance May brighten as I draw near.

So I go on not knowing;
I would not, if I might:
I would rather walk in the dark with God Than go alone in the light.

I would rather walk with him by faith Than walk alone by sight.

--Selected.

WE ask our sisters to begin this new year, not only with gratitude and thanksgiving for God's benefits, but with hearts filled with earnest prayer for the out-pouring of his Spirit upon our churches; upon the officers of the Missionary and Tract Societies, and upon our Woman's Board, that they all may have wisdom and strength for the heavy responsibilities resting upon them; upon our missionaries at home and in China, that they may be endued with power from on high for their work, and that the heathen may gladly come, in great numbers, to the light of God's truth.

WILL not our sisters in all our churches devote an hour each day during the week of prayer, in earnest pleading with our heavenly Father for our cause at home and abroad, remembering that God delights in our united supplications? That God will give us consecrated money with which to honor him, especially let us remember our dear missionary, Dr. Swinney, in her journeyings. May the promise to her, who has given up all for Christ, and to the aged mother and devoted brothers who have so cheerfully given her to the service of the Master, be abundantly fulfilled. "Oh, for a mighty wave of prayer which would sweep men and women into God's great plan for the world!"

Crossing the threshold of a new year, Phillips Brooks once said, may be likened to the removal into a new house. We take advantage of such a change to discard certain articles which we are reluctant to destroy yet which are not worth transferring to the new abode. And in entering upon a new year it is fitting that we carry some things with us and leave others behind. First of all we can cast away forever the sins of the old year, taking with us only the blessed sense of forgiveness and the strength which has come from temptations resisted. Our sorrows, too, can be left behind, but not the sanctifying influences and precious lessons which have been the outgrowth of loss and bereavement. Let these be carried forward into the new mansion to enrich and beautify our life therein. So with every experience of the last twelve months. Out of each and all, whether of sin and struggle, failure and disappointment or of success and joy, has come something of permanent value to our characters. Let us transfer this, and this only, across the threshold of the year upon which we now stand, leaving behind the despondency and distrust, the worries and fretfulness, the jealousy and selfishness which have marred the days to which we are bidding farewell.—Congregationalist.

A NEW standard of holy living is needed. These "regions beyond" must be entered. Faith must enter the unclaimed territory of promise. Prayer must enter the unclaimed territory of divine power in the divine presence. We must vidual, systematic, proportionate, cheerful, and self-denying. And we must get a new standard of living that shall walk with God, and dwell in God, and pray in the Holy Ghost, and recognize the word of our Master, "Lo I am with you alway, even to the end of the world."—A. T. Pierson.

Could there not be, occasionally at least, space in our page for the womens' societies to report progress in the various ways they may have succeeded in their work? Reports of successful efforts, encourage others to renewed effort. What are our local societies doing? What methods bring the best results financially? and what is most condusive to spiritual growth and heart culture in the membership? The time is not far distant when our mothers will be "left out of the question" very generally if the Y. P. S. C. E's. are allowed to become the leaders in practical Christian culture. Is that putting it to plainly? There may be more need of plainness than we think. "Growth in grace" is the only sure way to become "the perfect man," or woman either.

PRAYFR.

There is to each of us an open door of opportunity in the Master's service, but there is some danger of not recognizing the door, probably because it is not the "great door," or just the kind of door that we have been seeking, forgetting it may be that great doors are for great or many talented people, while lesser or more obscure ones better befit those of fewer talents. If we will enter the first one that presents, however humble, and say, "Lord here am I, use me where I can best serve thee," we shall then be in the proper attitude to be shown our work. We pray to be shown our work. Do we watch for the answer, and shall we recognize it when it comes? Yes, if we perseveringly continue in the attitude we have assumed, intently watching the indications of the Spirit, we shall see open doors on every hand, white harvest fields waiting the reaper's hand to gather sheaves for the Master.

Martha and Mary could minister to our Lord in person, could sit at his feet and hear his word as well, but our ministries for him must necessarily be through the persons of his little ones on the earth, since he has ascended above our reach. But how blessed that he told his followers before he left them that "inasmuch as ye have done it unto one of the least of these. ye have done it unto me." O! then let us not forget the cup of cold water in his name, nor the ministering to his sick ones, nor the word of sympathy to his sad ones

The needs of humanity are many and various, bodily needs, soul needs, and these are not less but more important than those, by so much as the soul created in the image of God is of more importance than the body, which is only the tabernacle of the soul while it runs its short earthly career. The soul, by sin having lost its divine image, which Paul tells us consists "in righteousness, true holiness," and "knowledge," (Eph. 4: 24, Col. 3: 10,) it required the services of the Great Physician to restore the image, but his balm and cordial may be applied by his faithful servants, and it shall be reckoned to them as to those who reap and receive wages and gather fruit unto eternal life.

FARINA, Ill.

How DID women's missionary organizations

tion can be elevated until its women are regenerated; also that no man, whether clerical missionary or even physician, could carry the gospel to the jealously guarded women of Oriental households. When the degradation and sufferings of Asiatic women and the darkness of their future were revealed, the conscience of Christian women were aroused."

THE first woman physician to India was Dr. Clara Swain, in 1869; to China, Dr. Lucinda Combs, in 1873; to Japan, Dr. Florence Hamisfar, in 1883; and to Korea, about four years ago, Dr. Meta Howard—all sent out by the Methodist women.

FOR THE CHILDREN.

MITE SONG.

Only a drop in the bucket, But every drop will tell; The bucket would soon be empty, Without the drops in the well.

Only one lone little penny, It was all I had to give; But as pennies make the dollars It may help some cause to live.

A few little bits of ribbon, And some toys; they were not new, But they made the sick child happy And so I am happy too.

God loveth the cheerful giver, Though the gifts be poor and small, What must be think of the children When they never give at all?

-Selected.

A HAPPY NEW YEAR to the children. How many of you have had a book given you this year, in which you are going to write each day what you have done, both good and bad? You know you are not obliged to write in it every day unless you have promised to do so; but did you ever think that your record is kept, whether you write it or not, by the great God who is always with you and from whom you can hide nothing —who sees not only the things you do, but who knows all your thoughts before you speak them to others? In your little books you can rub out what you have written if you wish to do so, but in God's book everything that is written must remain. Will you not try each day of this new year to be so gentle and kind and loving that every page that is written of your life may be filled with things that will be pleasing to Jesus?

"MOTHER," said a dear little child one cold, windy night waking up as her mother passed through the room; "Mother, I asked God to take care of some poor child to night, and I told him that to-morrow I would go and hunt her up."—Faith and Works.

A PENNY, AND A PRAYER TOO.

"Was that your penny on the table, Susie?" asked grandma, as the children came in from Sabbath-school. "I saw it after you went out, and I was afraid you had quite forgotten

"Oh, no, grandma! Mine went into the box all safely.'

"Did you drop anything in with it?" asked

"Why, no, ma'am," said Susie, looking surprised. "I hadn't anything to put in. You know I earn my penny every week by getting up early and going for milk."

"Yes, I remember, dear. Do you know just what becomes of your penny?"

"No, ma'am."

M. B. Y.

"Do you care?"

"Ob, indeed I do, a great deal. I want it to do good somewhere."

"Well, then, every Sabbath when you drop your penny in, drop a prayer in, too, that your penny may be blessed in its work and do good get a new standard of giving that shall be indi- come to be? "Experience proved that no na- service for God. Don't you think, if every



penny carried a prayer with it, the money the school sends away would do a wonderful work? Just think of the prayers that would go out some across the ocean, some way off among the Indians.'

"I never thought of that, grandma. The prayer would do as much good as the penny if it was a real, true prayer, wouldn't it? I'm going to remember and not let my penny go alone again."—Selected.

THE CURE FOR CRANKS

BY WAYLAND HOYT, D. D.

The law is the cure for cranks—the law observed, and the law executed.

I looked in the "Century Dictionary" for a definition of a crank. This is part of it— "Crank, a person whose mind is ill-balanced or awry; one who lacks mental poise: one who is subject to crotchets, whims, caprices, or absurd or impracticable notions." And then, by way of illustration, the "Century Dictionary" goes on to quote the following sentences from the charge of Judge Wylie to the jury in the trial of Guiteau: "But if he"—Guiteau—"should be a mere crank, and the act"—the assassination of Garfield—"a mere whim, and the defendant able to control his conduct, then you should find him guilty."

So that a crank is one who allows himself to be caught with some wild notion or other, and yet who is entirely able to control his conduct and who ought not to allow himself to come under the empire of his wild whim.

Now the cure for such cranks is the law—the

law observed and the law executed.

For, the atmosphere in which such cranks, with their frequently evil and murderous notions, flourish and greaten, is the atmosphere of lawlessness. Let such men, somehow, get the notion that they can, with even measurable safety to themselves, push out into practice their own evil whims, notions, hates—and you have furnished just the atmosphere in which such cranks can get being and breath. there be a general lawlessness, or a manifest loosening of the claims of law in the public thought or on the part of the authorities, and you breed cranks as swamps breed malaria.

For example: When the present Governor of the State of Illinois—forever be his name execrated—pardoned those anarchists whose fundamental idea is rebellion against all law: and when he not only pardoned them, but in his place as Governor, gave vent to a long tirade against law and court and jury, that Governor, loosening thus the solemn and judicial grasp of law, made precisely the sort of atmosphere of lawlessness in which cranks blatantly flourish.

For example again: The administration of the late Mayor of Chicago—though nothing could be more infernal than his taking off—in its too great refusal to execute the law concerning many forms of vice; in the feeling it bred that lawlessness of various sorts might, to large degree, unhindered, have its way—such sort of administration is the prolific and evil seed-bed of evil cranks.

And any general influence which involves and makes toward the dethroning or the dimming of law is apt to plant and ripen harvests of lawless cranks.

And the cure for evil cranks is law-law ob-

served, law honored, law executed.

Your evil crank, as you call him, who murders, throws dynamite bombs, raves forth destruction and anarchy, assaults bank officers, etc., ought to be made to know—and a few examples will quite effectually teach even his crankiness that no specious plea of insanity will avail, that surely and swiftly the law will execute its penalties upon him.

The law is the cure for cranks.—The Stand-

ard.

In the course of our reading we should lay up in our minds a store of goodly thoughts, in well-wrought words, which should be a living treasure of knowledge, always with us, and from which, at various times, and amidst all the shifting of circumstance, we might be sure of drawing some comfort, guidance and sympathy. I imate.

AT LAST.

When on my day of life the night is falling, And, in the wind from unsunned spaces blown, I hear far voices out of darkness calling My feet to paths unknown,

Thou who hast made my home of life so pleasant, Leave not its tenant when its walls decay: O love divine, O helper ever present, Be thou my strength and stay!

Be near me when all else is from me drifting, Earth, sky, home's pictures, days of shade and

And kindly faces to mine own uplifting The love which answers mine.

I have but thee, O Father! Let thy Spirit Be with me then to comfort and uphold, No gate of pearl, no branch of palm I merit, No street of shining gold.

Suffice it if my good and ill unreckoned, And both forgiven through thy unbounding grace, I find myself by hands familiar beckoned Unto my fitting place;

Some humble door among thy many mansions. Some sheltering shade where sin and striving cease, And flows forever through heaven's green expansion, The river of thy peace.

There from the music round about me stealing, I fain would learn the new and holy song, And find at last, beneath thy trees of healing, The life for which I long.

-John Greenleaf Whittier.

CATHOLIC STATISTICS.

The New York Sun commenting on the last showing of a total Catholic population of 8,632,-521 says:

Fifty years ago the Roman Catholics were one of the feeblest communions in the Union. Now they are nearly double in number the strongest Protestant denomination—the Methodist. They are alone almost as numerous as the Baptists and Methodists together, though in these two churches are gathered three-fourths of the Protestant communicants of this coun-

The Christian at Work exposes the fallacy

of these Romish figures:

The intelligent reader will not fail to see that the Sun strangely falls into the error of confusing population with communicants. It is true that the Roman Catholic population is over 8,600,000; but that embraces all of Roman Catholic parentage—old and young; it is emphatically "population," where the term is interchangeable with "communicants," for every one born in the church is considered a Catholic. But in the Protestant churches the communicants are very distinct from population.

In a town on the Hudson, for example, of 6,000, there are ten Protestant churches comprising a communicating membership of about The Roman Catholic population is about 550-all in one church. On the Sun's theory the Roman Catholics form half the population of the town. In point of fact those of Protestant affiliations are five-sixths of the people—some 5,000 in all—while the remaining 1,000 comprises Roman Catholics, Unitarians, Universalists, Rationalists, and those of all

other shades of belief and unbelief.

It was declared at the late Baltimore Council that had the Roman Catholics held their own and had her young not affiliated with the Protestant children at the public schools, the Roman Catholic population would be double its present number; and we believe this to be true. The total Protestant communicants as returned by the serveral religious denominations is about 13,680,000. Add these to the Roman Catholic 8,632,531 and we have 22,312,521. But this is a nation of 65,000,000. What of the remaining 42,687,479? Does not the Sun know they are most all Protestants. The Protestant population of the country is generally obtained by multiplying the number of its communicants by three, there being two of Protestant affiliations—mostly men—for every Protestant communicant, the women forming a majority of This would give a total the membership. Protestant population of 54,720,900, giving, with the 8,632,621 Roman Catholics, a total of 63,352,521 Protestants and Roman Catholics, and leaving some 1,600,000 of all shades of belief. These figures are of course not given as being exact, but they are believed to be approx-

THE TWO GLASSES.

There sat two glasses, filled to the brim, On a rich man's table, rim to rim; One was ruddy and red as blood, And one as clear as the crystal flood.

Said the glass of wine to the paler brother, "Let us tell the tales of the past to each other. I can tell of banquet and revel and mirth, And the proudest and grandest souls on earth Fell under my touch, as though struck by blight. Where I was king, for I ruled in might, From the heads of kings I have torn the crown, From the heights of fame I have hurled men down; I have blasted many an honored name; I have taken virtue and given shame; I have tempted the youth with a sip, a taste, That has made his future a barren waste. Far greater than a king am I, Or than any army beneath the sky; I have made the arm of the driver fail, And sent the train from the iron rail: I have made good ships go down at sea, And the shrieks of the lost were sweet to me, For they said, 'Behold, how great you be, Fame, strength, wealth, genius, before you fall, For your might and power are over all!' Ho! ho! pale brother," laughed the wine, "Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast Of a king dethronged or a murdered host, But I can tell of a heart, once sad, By my crystal drops made light and glad-Of thirsts I've quenched, of brows I've laved, Of hands I have cool'd, of souls I have sav'd; I have leaped through the valley, dashed down the

Flow'd in the river and play'd in the fountain, Slept in the sunshine and dropped from the sky. And everywhere gladdened the landscape and eye; I have eased the hot forehead of fever and pain, I have made the parched meadows grow fertile with

I can tell of the powerful wheel of the mill That ground out the flour and turned at my will; I can tell of the manhood debased by you That I lifted up and crowned anew. I cheer, I help, I strengthen and aid; I gladden the heart of man and maid; I set the wine chained captive free, And all are better for knowing me."

These are the tales they told each other— The glass of wine and its paler brother— As they sat together, filled to the brim, On the rich man's table, rim to rim.

-Pittsburg Post.

BITS OF THINGS.

The pleasure-seeker is a man of many disappointments.

Every dollar some men get widens the gulf between them and heaven.

Practice the same kind of religion in the street car that you profess in church.

It will not make you any cleaner to throw mud at another.

It is hard to be a friend to a man who is an enemy to himself.

Considering that the world is so wide it is strange that some people are so narrow.

If the devil had to travel without a mask he

would never be followed.

Surround a sinner with happy Christians and he will either be converted or leave the country.

Prayer has healed the sick and raised the dead: why cannot it secure wisdom to help us in our daily work? It can. Try it, and see if in your prayerful days you cannot do twice as much labor as in your prayerless days.—Sel.

"HOME IS BEST."

It is said, when darkness settles over the Adriatic Sea and fishermen are far from land. their wives and daughters, just before putting out the light in their humble cottages, go down by the shore and in their clear, sweet voices sing the first lines of the Ave Maria. Then they listen eagerly and across the sea are borne the deep tones of those they love, singing the strains that follow, and thus each knows that all is well. I often think that from the homelife of the nation, from its mothers and sisters. daughters and sweet-hearts, there sounds through the darkness of this transition age, the tender notes of a dearer song whose burden is being taken up and echoed back to us from those far out among the billows of temptation. and its sacred words are "Home, sweet Home!" God grant that deeper and more strong may grow that heavenly chorus from men's and women's lips and lives!—Frances E. Willard.



IN MEMORIAM.

Zina Gilbert was born in Unadilla, Otsego Co., N. Y., March 17, 1801, and died, after a few weeks illness, in Milton Junction, Wis., Dec. 21, 1893.

In 1819 his father moved his family to Allegany county, settling at Richburg. Here, under the preaching of Eld. John Green, Zina was led to investigate the Sabbath question which led to his accepting the true Sabbath, and joining the Richburg Seventh-day Baptist Church. In early manhood he was called by his church to serve in the office of deacon, and was duly consecrated to that office.

In 1827 he was united in marriage with Miss Prudence Fuller. To them were born eight children, three of whom, and the mother, passed to the other side a number of years ago. Of the remaining children, three reside at Milton Junction and one at Utica, Wis., and one in Chicago.

After a residence in Allegany county of twenty-nine years, in 1848, Dea. Gilbert moved his family to Utica, Wis., where he assisted in the organization of the Christiana (afterwards Utica) Seventh-day Baptist Church, which he served faithfully as deacon a period of thirtytwo years.

While residing in Dane county, Wis., he occupied (under the township system) the office of superintendent of schools, one or more times. He also held the offices of town clerk, treasurer, and was for eight years chairman of the board of supervisors. He discharged the duties of these offices with promptness and fidelity.

While never a fluent speaker, he was a good thinker, and at different times in his life, even within a short time, he has been the author of published articles of considerable merit.

In 1880 he removed to Milton Junction, joining the church of that place. His even Christian life and loyalty to the church has made his membership a source of strength to the churches of which he has been a member. He was a wise and safe counselor in both secular and religious matters, always a friend to his pastor, giving the assurance that he could be relied upon under all circumstances. He had strong convictions of right, and adhered to them with unswerving loyalty. He retained his physical and mental faculties in a marked dergree to the last. In his intercourse with others he was kind and considerate, though faithful in admonition when needed. It can truly be said of him, "He used the office of deacon well, purchasing to himself a good degree and great boldness in in the faith which is in Christ Jesus."

Funeral services, held in the church at Milton Junction, Dec. 24th, were conducted by the pastor, G. W. Burdick, assisted by Rev. E. M. Dunn, of Milton, and by his farmer pastor, Rev. N. Wardner, who also made feeling remarks, upon the life and character of Dea. Gilbert, and his association with him in Christian work. A large attendance at the funeral attested the respect in which Dea. Gilbert was held in the community.

FROM THE FIELD SECRETARY.

This is the third week of our work in Shiloh, Marlboro, and vicinity. The work has been especially pleasant on this field, because of our acquaintance and interest from our three years' teaching in the Academy here nearly twenty years ago, and the first long stay in my brother's home in a quarter of a century. There was a noticeable difference in the weather between the Western States and New Jersey. A good coat of snow lay all along the route from Kau-

sas to New York State, but New Jersey is bare. The dandelion still flourishes. Christmas day was pleasant and warm, with the mercury at about 60 degrees; but we have had a colder snap since, with a slight attempt this morning at raining and snowing. The roads in this country are fine, which fact may help account for the prevailing taste for, and indulgences in, good horses and carriages, or vice versa, the prevailing taste may have been the cause of the good roads.

Farming is more of a fine art here than in the West. Lind is about double Kansas land in price, and ten, twenty, forty or eighty acre farms take the place of the quarter or half sections of the West. The soil is of a sandy loam instead of the black loam nature of the West. Fine corn, wheat, fruits, vegetables, and truck of various kinds, are produced. The lack of richness in the soil has the advantage of making a poor producer of weeds, but the disadvantage of necessitating annual fertilization to produce a good crop. Were it not for this, with their higher prices, we think they would stand perhaps a better chance than the western farmer. Nortonville (Kans.) 10 cent porter house steak is 16 cents here, and their 20 cent butter about 25 to 30 cents here. Kansas six to eight dollar hay, about twenty here, etc., accordingly.

Shiloh has doubled her residences since 1876, and makes quite a nice country burg. The fine brick Academy has been converted by the district into a public school, with three departments on a the ground floor with large hall above. Two stores, baker, butcher, wagon and black-smith shops, and carpenters, cater to the wants of the people, while a fine tomato factory, a little out of the village, is a grand institution for the farmers, offering for the coming season \$7 per ton for the crop. We are proud to see the ten large pine trees on the Academy grounds, which we brought from Roadstown one rainy morning 18 years ago and set out with our own hands, indisputable evidence that we did not take all the verdant things away when we went from here so long ago.

One of the grandest things about Shiloh is the large number of her young men and young women—sixty-four at her Y. P. S. C. E. meeting. Such an audience is an inspiration. From sixty to seventy also at the Sixth-day evening prayer-meeting. The old session room, which is comfortably fitted-up, is none too large for the prayer-meeting, Endeavor and lyceum which are held there, while the Academy hall furnishes ample room for all entertainments and suppers, two of which were held the week of our arrival. Shiloh must be considered quite metropolitan, if we judge by the number of her gatherings. In the way of travel they are hoping for an electric car line to pass through town from Bridgeton to Salem.

When we come to the church we find a beautifully decorated room within, large audience (resident membership 365), and fine music; a more staid and less demonstrative body, perhaps, than some, but a pleasant one to speak to. Some improvements might be made, we think, in themanagement of the business affairs. A Sabbath at Marlboro shows a creditable state of affairs, with Brother J. C. Bowen holding the fort. They had a full house and interesting occasion at their Christmas tree Monday night.

Results from the work on the Shiloh field will be quite gratifying for these times. Twentyfive or more new subscribers for the RECORDER from this place. We wish it might be double that. So much in that line. Still larger money. results in other directions. We have been I blessed with splendid physical conditions here, I hoped the time was not far in the future when

though to-day with slight grip symptoms, from which many are suffering. I am fondly anticipating a reunion of my old students of 1873 to 1876, on the evening of the 30th.

G. M. COTTRELL

Shilon, Dec, 28, 1893.

CORRESPONDENCE.

Having read what has appeared in the RE-CORDER of the proceedings of the Seventh-day Baptist General Conference, recently held at Milton, with much interest, I wish to express my great pleasure therein, and in the evidence I think I discover of your advancement as a people and the hopeful indications as to your future.

For several months previous thereto it had been my earnest desire to be able to attend that Conference, but as the time drew on I could not consent, for my personal gratification (though it would have been, doubtless, my last opportunity to attend), to take the risk of possibly being a burden to even the best of friends, one and all of whom would doubtless wish as ardently as I did to attend all its sessions.

I had some thoughts I wished to express before the Conference—some things I wished to say to the ministers there assembled, and other things to the membership generally.

One thing I desired was that I might be able, during the consideration of your educational interests, to entreat all to take better care of your successful teachers. Now please permit me to suggest a few of the many things I had it in my mind to say.

A year ago last December I visited Pres. Allen and Prof. Williams for the last time. I then thought I discovered in each of them sure indications that they could maintain their positions but a short time longer. In each there was a tremor of hand and voice; in Pres. Allen very perceptible; in Prof. Williams so much less that possibly those frequently associated with him might not have noticed it. Yet the nervous debility was plain to me. During the the progress of his explanations and history of the numerous specimens and objects of interest in his cabinet, including the ancient vase and his personal interest therein, and purpose in respect thereto, I noticed his tremor. I also noticed that he seemed to think that every minute of his vacation should be devoted to completing the classification, numbering and proper arrangement of those things. I took occasion to call Pres. Allen's attention to his nervous condition and evidently fast failing health and strength as a result of his greatly overdoing, and besought him to favor himself, and if possible prolong his life and not have the use of that vase become necessary for several years yet. I referred him to the fact that Pres. Kenyon's premature death had been occasioned by his overwork and over anxiety just at a period of life when, by attainments, experience and mature observations, he should have been prepared to be the most useful, and urged upon him the duty of prolonging his life for the best good of all the very interests he was so anxious about.

He frankly confessed he could not hope for much longer lease of life; that his then failing condition was truly primarily a result of the overwork of which I spoke; but he claimed he could not see any place or period for favoring himself; that the time had not yet come when "The head" of a Seventh-day Baptist school could hope to make his school a success unless he was willing to sacrifice himself, though he

such sacrifices might not be necessary. Yetfor himself no relief seemed possible, and he had great anxiety to complete his work in his cabinet while he had strength so to do, and life to him was yet spared.

Prof. Williams seemed wholly unconscious of what I thought I clearly saw as to his physical condition, and claimed that he was in a fairly hopeful condition.

At the times when the Alfred and Milton schools were founded, it was necessary that such should be done, if done at all, by great personal sacrifice. No teacher therein might then hope for any good success in building them up except by self-immolation. Those who undertook such initial labors so understood it. Any hard labor bestowed, and personal sacrifices made during the genesis of those schools they have never regretted; nor for the same have they ever asked pity, however much they might sometimes have valued the manifestation of greater charity for errors arising out of weaknesses resulting therefrom.

Yet now that the times, the numbers of the people interested in them, and their financial condition have so far advanced, please permit one of those earlier pioneers, still living, to plead for a change in favor of those who shall now and hereafter be the responsible managers and directors of those great interests. Give them essential counsel and encouraging sympathy; give them essential financial support.

Do not ever again, even in your youngest school, leave it necessary for your teacher and director of your school to teach while hungry, for want of money to buy needed food. Do not ever again leave it necessary for such teacher to have to work hard the whole or even half of the nights after working hard all day, in order to advance improvements, furnish supplies, and keep all the needed interests moving onward. I have seen such things and have seen that under such labors the strongest will eventually break down and fail. I had the opportunity to know unmistakably, and remember well, that year after year during the progress of building up the school at Alfred, Pres. Kenyon occupied his bed for rest and sleep not over four hours out of the twenty-four of a day, and very much of his time not over three hours, and much of that time while seeking rest, financial embarrassments so harrased his mind that sleep and rest was impossible. I well remember that a principal, of one of your schools, with his wife, thus wrought much of the time for years, sometimes all night long, improving grounds, fiting, cleaning, and furnishing rooms, setting up stoves, etc., to keep things moving onward and be ready for immediately coming demands, because they had no money to pay for the needed labor. And I remember, too, that when that principal, after years of such labor, realizing that his strength was being fast exhausted, and knowing that the income of the school would admit of it, if it were not otherwise employed in building, asked the Trustees to assume the financial responsibility for improvements and allow him a small salary, just enough to live on, the reply was, "No, let his daily bread depend upon his daily labor and he will work the harder." The reply seems cruel. It was cruel, though well meant.

Now, I entreat, not only do not require it, but do not permit such, or even approximately similar exhaustive labors again. Human constitutions cannot long endure such taxation without disaster. The most enduring person will surely prematurely fail if he be subjected to it.

Friends of your schools, trustees especially, watch the endurance and health of your teachers, especially the most ambitious and those most taxed with responsibilities. Such teachers are liable to exhaust their endurance unconsciously; and your best teachers are generally most liable to overwork and fail. Faithfully watch such and when signs of danger are discovered as faithfully and wisely admonish them, and, if needed, help them to diversion and relaxation, to rest and the recuperation of the vital forces. I thus speak and entreat, not because I suppose no one else has ever thought of such things, but because, while I know some of you have thought of such friendliness, it has not been thought of and acted upon as often nor as generally as it should have been.

I have seen such friendly interest manifested and observed its good results. I remember well that Prof. Fairchild, of Oberlin College, was accustomed to go frequently, and sometimes at much inconvenience and embarrassment to his own labors, and persuade an older and much burdened professor to go out walking, and often thus give him an outing to his great benefit. I recall that others, presidents of colleges, have been similarly cared for by kind friends and thus saved from failure; while I recall that others still were not thus thoughtfully cared for and too soon failed. I was made glad to know that President Allen and others of your successful teachers were, in past years, occasionally favored by thoughtful friends with opportunities for travel, rest and improvement. Those attentive favors, whether they cost much or little, have been a great good, and I trust the benefactors have felt abundantly rewarded. Let the like be repeated oftener in the future. The results will be abundantly rewarding.

I wanted to say some thing of this kind, and more, under the shadow of Milton College, and there to re-affirm unwavering interest in, and fidelity to, the two older schools with which I have been identified in former years, and to wish the three schools the greatest possible success and usefulness.

A. C. SPICER.

LETTER FROM MRS. FRYER.

DR. SWINNEY'S DEPARTURE FOR SHANGHAI.

I wish to tell the readers of the RECORDER that last Thursday afternoon I waived a good-bye and God speed to our dear Doctor Swinney, as she left her native shores and began the long journey across the billowy deep. I said those last good-byes, not for myself alone, but for all those who love her and the cause which she has gone out to live and work for.

Although the day was dark and rainy, she seemed bright and cheery, and waived her handkerchief, by turns, as long as we could distinguish any one who stood upon the deck of the ship. It was a little past three o'clock when the "Oceanic" lifted anchor and steamed off, but it seems that on account of the dense fog, anchor was again dropped before reaching the Golden Gate, so that at noon the next day they were still in sight of land. Friday was a lovely, clear day and doubtless all were glad not to have left America shrouded in the gloom of Thursday.

There were several missionaries on board, but not any that we had before known, though some were going out to work with our friends in other missions. Since living here I have many times been to the China steamers to see friends off, but this was the first time I have not found one or more acquaintances on board as passengers. However, there seemed to be a

pleasant company, and Dr. Swinney wrote on Friday, sending back by the pilot, that she was already coming to know some who were going to both China and Japan as missionaries.

The "Oceanic" is to call at Honolulu, which will make a pleasant break in the journey, and help much to relieve and shorten the time of being on board. To us, she seems almost like an old friend, as myself and our two boys were among her passengers when coming from China less than two years ago. Then again, on the 10th of last October Mr. Fryer and other friends were safely carried by her across the Pacific on their return to China. In fact, this was her first trip since that time. In appearance, she is an old ship, and cannot be compared with the "Chins," but with her excellent corps of officers and attendants, she is not excelled in anything that can be done to minister to the comforts and pleasure of her passengers.

Dr. Swinney reached here on Friday, the 15th, expecting to leave on the following Tuesday, but as there has been a change in the time of departure, she was able to make a longer stay than she had planned for. This was pleasant for us, and perhaps restful for her. While here, she attended the service and Sabbathschool at the Adventist Church on Sabbath, and on Monday evening spoke, by invitation, on her favorite theme, "Work in China," to quite a full house, in the same church. Many expressed themselves as glad and thankful to have heard her talk about practical mission work.

On Tuesday we went to visit the Golden Gate Park, and see where the "Midwinter Fair" is to be held very soon. She seemed somewhat surprised to see the great preparations that are being made for it. The same afternoon we visited the Cliff House, and saw the famous seals and the Golden Gate, and then returned, coming through as much of the Chinese part of the city as was possible.

One day during her stay she visited the Fabiola Hospital, which is the largest homeopathic institution of the kind on this coast. She also saw some of our leading homeopathic doctors, who were glad to meet her and learn something of her work in China.

I mention all these things, knowing that her many friends and relatives will be glad to learn as much about her during those last days before starting as possible. She goes out to her work much refreshed in body and spirit. It was cheering indeed, to see how much faith and hope she has in the people of the denomination, to help on in every possible way, the work in the China Mission. She thinks the interest in it is growing, and that it will abide and continue to grow. I can but hope that this may be true, and that the work there, as well as here, may be carried on in the spirit of loving self-sacrifice, for only in that way can anything thrive as he would have it.

818 SIXTEENTH STREET, Oakland, Cal. December 26, 1893.

Editor of the SABBATH RECORDER:

Will you kindly allow me to make the following correction to my paper on Higher Criticism published in the Minutes of the General Conference:

On page 214 the numbers $0.10\overline{6}7$ and 0.0889 should each be divided by 2.

WM. A. ROGERS.

THERE is a gracious Providence over us; never doubt that. The spirit of truth and of God is blowing around us like the wind, invisible, mysterious like the air. We cannot tell whence it comes or whither it goes. But it is coming and going evermore in all parts of the earth, in every human bosom. —Fairness.



Young PEOPLE'S WORK.

It is up-hill work, but you get a broader, grander view the higher you go.

It is slow work, step by step, but you have more time and a better chance to enjoy the beautiful views as you advance.

It is a monotonous, hum-drum work, but patience and a desire to do the work well will season the monotony until it has an agreeable relish.

It is a thankless, unappreciated work, but you can have the satisfaction of knowing that it is honest and honorable and worthy of gratitude which it may fail to receive.

It is hard work, but all real work is hard, and honest, faithful work is sweetened now and then by a season of refreshing rest. Then take courage, whatever your work may be, for your reward will come in due season if you faint not.

I WANT to say something about our own schools, Alfred, Salem, and Milton, but I do not know just what to say. I want to encourage our boys and girls to attend these schools, even at some little sacrifice of traveling expenses and absence from home, but I do not know how to do it. I want to urge upon parents a sense of obligation to patronize the schools, showing them at the same time the advantages that will thus come to their children and to our beloved cause, but I do not know just how to do it in a way that will attract and hold their attention. The needs of our schools, and the excellent opportunities which they offer our young people have been set forth in the RE-CORDER time and again. The social and religious advantages for our young people in the places where these schools are located are also familiar to all readers of the RECORDER. You already know of the superior financial advan-What can I say or do that will help in this matter? Please suggest something.

MISS THOUGHTFUL'S HOSPITAL.

I visited Miss Thoughtful at her school one day last week. She has a large school, an average attendance of about forty children, forty-two the day I was there. There are among these forty pupils all grades, from the "chart" class to algebra and physiology. I noticed in one corner of the room a number of benches, all of which were vacant but two or three, and the boys who were sitting there, soon after my arrival arose at a word from the teacher and took their seats among the other scholars. In this same corner was a sort of box cupboard fastened against the wall, and through a small glass door could be seen a row of bottles containing liquids and white sugar pills.

I wondered all the afternoon what use Miss Thoughtful made of this corner of her school-room, and so after the children had been dismissed for the day and had said good night to their teacher, I asked her what was the object of those vacant seats and the medicine box. "Oh," she replied, laughing, "that is my 'hospital,' and it is not always as unoccupied as it was to-day." I did not exactly understand, so she went on to explain how she had told the scholars that when boys and girls were naughty and disobedient, when they were lazy or ugly

or deceitful, that surely something was the matter with them, and that she should consider that they were sick and have them removed at once to the school "hospital," where they could be properly cared for and where there would not be as much danger of the other scholars contracting the same disease. She taught them that different kinds of wrong acts required different kinds of medicines, that some would have to stay in the hospital longer than others because they were sicker. She had a great many different kinds of medicines and each one was labeled with the name of the disease for which it was a cure. She said that the scholars had helped her make the medicines, mixtures of water, vinegar, tea, catnip, wormwood, etc., while the pills were of bread or sugar seasoned with ginger, pepper, salt, etc. When a pupil was unruly or too mischievous or required any correction, she made an examination of the case, removed him to the hospital, and administered the proper remedies. She said it was considered a great disgrace to be sent to the hospital, and she rarely had more than two or three cases a day. I asked her in a joking way whether she gave small doses at short intervals or large doses less frequently. She laughed and said that she used both methods according to the disease and the temperament of the patient. Then in her quiet way she led me to her desk, saying that she herself often had need of medicine, and that for her work she found it better to take it on the home spathic plan. And she took from the drawer two vials of sugar pills labeled patience and prayer. She said that some days she alternated these every half hour, and she found it better in her case than large doses nights and mornings. Thoughtful's hospital is a complete success for her, it might not work so well for others.

EVERGREEN.

OUR MIRROR.

PRESIDENT'S LETTER.

My dear young people, you have heard it said, "The hand that rocks the cradle rocks the world." That is right, and the heart more than the head moves that hand which rocks the world. This thoughtless world has been too often rocked by a thoughtless heart and hand. The hand that rocked the cradle for me, for my four brothers and one sister, in a humble farmer's home on the prairies of Illinois, has, since I wrote you last week, been folded in death. I never wrote you a letter before that was not interwoven with the prayers of one of the noblest mothers living. I never, until Christmas morning, uttered a worthy prayer or did a manly deed without her endorsement. I never have, since the earliest years of my accountability, taken a a step except on vows made to that mother, either sacredly kept or broken. On Christmas morning the gates of the celestial city were thrown wide open, the invitation issued "Come up higher,"—a reunion with brother, son, grandchildren and loved ones. "Oh, what a gathering that will be." What I would say to all who read this letter is, "Are you ready for this gathering? Are you walking on broken vows made to sainted mothers?" I once asked this question of a crowd of young men in a gospel meeting in the pineries. One young man arose and said, "I stood by the death bed of my mother and promised her in response to a dying grasp, that I would let the Saviour in." "Two years now I have walked on this broken pledge, but to-night I open the door of my heart and let him in. I redeem my pledge to-

night." Others followed him. You can never do a more manly thing than this. And to you boys who have never had a Christian mother; God knows how to pity you. He loves you. Will you let him save you? Would that we all who have spotless, Christian mothers, were more worthy of them, that we could sympathize with, and help you more in your great privation. Oh what shall I say to those who have had both father and mother, noble Christians, and they prodigals. Many stand just there, are you one? Look up and say, "God be merciful to me a sinner." I have a list gathered from many places and classes for whom I pray daily. Will you help me? Among mothers last words to me were these, "God bless you Ed. in your work." Some of us think ours is the hand that moves the world. Not so, though we do have very much to do with rocking ourselves in letting those mother, planted impulses rock us, in letting God sway us. Will you do it? Will you E. B. SAUNDERS. help others do it?

THE young people of the Plainfield Endeavor Society, after reading the article from T. L. Gardiner, recently published in the RE-CORDER, became interested in the needs of Salem College. We have shipped about 300 books for the College Library—among the collection were many reference and historical books, as People's Cyclopedia in two volumes, several Webster's Dictionaries, English Latin Lexicon, Macauley's Essays in fourteen volumes, and many more equally useful, which we trust will be of great value to the students. The books were all nicely bound and will give good service. Our interest in Salem College is by no means appeased by this limited manifestation. We will keep its interests ever before us and hope to be found ready and eager to respond at all times to such worthy calls. We do indeed receive a blessing by giving these positive proofs of our endeavors for Christ and his cause.

CHAIRMAN OF LITERATURE COMMITTEE.

-Rev. T. J. Van Horn writes from Pulaski, Ill., Dec. 26th, that a Christion Endeavor Society has just been organized there with a list of twenty-eight active and seventeen associate members. He says there seems to be a lively interest in the work. The help given by Rev. L. C. Randolph was very valuable. He so thoroughly won the hearts of the people, that since he left they have pledged over fifty-five dollars for his return for another month's work. They hope by the middle of January to have Mr. Randolph with them again. In the meantime Mr. Van Horn will spend some time at Stone Fort and Bethel.

—The good cheer meeting held by the Milton Juniors, Sabbath afternoon, Dec. 24th, resulted in two large baskets full of books, fruit, toys, etc., which the committee distributed Christmas eve, at the Christmas entertainment given in the church.

A LITTLE Buffalo girl was not feeling very well and her parents suggested that she was about to have the chicken-pox, then pravalent. She went to bed laughing at the idea, but early next morning went into her parents' room looking very serious, and said, "Yes, it is chicken pox, papa; I found a fedder in the bed."

More is got from one book on which the thought settles for a definite end in knowledge, than from libraries skimmed over by wandering eyes. A cottage flower gives honey to the bee, a king's garden none to the butterfly.

Young FOLKS.

LETTING THE OLD CAT DIE.

Not long ago I wandered near A playground in the wood, And there heard words from a youngster's lips That I never quite understood.

"Now, let the old cat die," he laughed: I saw him give a push, Then gravely scamper away as he spied My face peep over the bush.

But what he pushed, or where he went, I could not well make out, On account of the thicket of bending boughs That bordered the place about.

"The little villian has stoned a cat, Or hung it upon a limb, And left it to die all alone," I said, "But I'll play the mischief with him."

I forced my way between the boughs, The poor old cat to seek, And what did I find but a swinging child, With golden hair brushing her cheek.

Her bright hair floated to and fro, Her little red dress flashed by, But the loveliest thing of all, I thought, Was the gleam of her laughing eye.

Swinging and swaying back and forth, With the rosy light in her face, She seemed like a bird and a flower in one, And the forest her native place.

"Steady! I'll send you up, my child," But she stopped me with a cry: "Go 'way, go 'way! don't touch me, please, I'm letting the old cat die!"

"You letting him die!" I cried, aghast, "Why, where's the cat, my dear?" And lo! the laughter that filled the woods Was the thing for the birds to hear.

When the swing stops all of itself?

"Why, don't you know," said the little maid, The flitting, beautiful elf, "That we call it 'letting the old cat die,'

Then swinging, and swinging, and looking back, With the merriest look in her eye. She bade me "Good-day," and I left her alone, A-letting the old cat die.

-The Standard.

Boys, do not fail to read "The Strike at Shane's," a neat little book published by the American Humane Education Society, 19 Milk street Boston. It is a sequel to "Black Beauty," which doubtless you have read, and if not you ought to. Send 10 cents and get it. The girls may read it also, and then see if the boys practice what it teaches of kindness in the treatment of dumb animals.

AN INCIDENT OF GETTYSBURG.

The advance of the Confederate line of battle commenced early on the morning of July 1. 1863, at Gettysburg, says a writer in the New Haven Evening Register. The infantry division, commanded by Major-General John B. Gordon, of Georgia, was among the first to attack. Its objective point was the left of the Second corps of the Union army. The daring commander of that corps occupied a position so far advanced beyond the main line of the Federal army that, while it invited attack, it placed him beyond the reach of ready support when the crises of battle came to him in the rush of charging lines more extended than his own. The Confederate advance was steady, and it was bravely met by the Union troops, who for the first time found themselves engaged in battle on the soil of the North, which until then had been virgin to the war. It was "a far cry" from Richmond to Gettysburg, yet Lee was in their front, and they seemed resolved to welcome their Southern visitors "with bloody hands to hospitable graves." But the Federal flank rested in air, and, being turned, its line was badly broken, and, despite its bravely resolute defense against the well-ordered attack of the Confederate veterans, it was forced to fall back.

Gordon's division was in motion at a double quick to seize and hold the vantage ground in his front, from which the opposing party had retreated, when he saw directly in his path the tian Guardian.

apparently dead body of a Union officer. He checked his horse, and then observed, from the motion of his eyes and lips, that the officer was still living. He at once dismounted, and, seeing that the head of his wounded foeman was lying in a depression in the ground, placed under it a near-by knapsack. While raising him at the shoulders for that purpose he saw that the blood was trickling from a bullet-hole in the back, and then knew that the officer had been shot through the breast. He then gave him a drink from a flask of brandy and water, and as he revived said, bending over him:

"I am very sorry to see you in this condition. I am Gen. Gordon. Please tell me who you are. I wish to aid you all I can."

The answer came in feeble tones: "Thank you, General. I am Brigadier-General Barlow, of New York. You can do nothing more for me; I am dying." Then, after a pause, he said, "Yes, you can; my wife is at the headquarters of Gen. Meade. If you survive the battle, please let her know that I died doing my duty."

Gen. Gordon replied: "Your message, if I live, shall surely be given to your wife. Can I do nothing more for you?"

After a brief pause Gen. Barlow responded: "May God bless you. Only one thing more. Feel in the breast pocket of my coat—the left breast—and take out a packet of letters." As Gen. Gordon unbuttoned the blood-soaked coat and took out the packet, the seemingly dying soldier said: "Now please take out one and read it to me. They are from my wife. I wish that her words shall be the last I hear in this world."

Resting on one knee at his side, Gen. Gordon, in clear tones, but with tearful eyes, read the letter. It was the missive of a noble woman to her worthy husband, whom she knew to be in daily peril of his life, and with pious fervor breathed a prayer for his safety, and commended him to the care of the God of battles. As the reading of the letter ended, Gen. Barlow said, "Thank you. Now please tear them all I would not have them read by others."

Gen. Gordon tore them into fragments and scattered them on the field, "shot-sown and bladed thick with steel." Then, pressing Gen. Barlow's hand, Gen. Gordon bade him goodbye, and, mounting his horse, quickly joined his command. He hastily penned a note on the pommel of his saddle, giving Gen. Barlow's message to his wife, but stated that he was still living, though seriously wounded, and inform ing her where he lay. Addressing the note to "Mrs. Gen. Barlow, at Gen. Meade's headquarters," he handed it to one of his staff, and told him to place a white handkerchief on his sword and ride at a gallop toward the enemy's line, and deliver the note to Mrs. Barlow. The officer promptly obeyed the order. He was not fired upon, and, upon being meet by a Union officer, who advanced for that purpose, the note was received and read, with the assurance that it would be delivered instantly.

Let us turn from Gettysburg to the Capitol at Washington, where, eleven years later, Gen. Gordon held with honor, as now, a seat as Senator of the United States, and was present at a dinner party given by Orlando B. Potter, a representative in Congress from the State of New York. Upon Mr. Potter's introducing him to a gentleman with the title of Gen. Barlow, Gen. Gordon remarked, "Are you a relative of the

The answer was, "I am the Gen. Barlow who was killed Gettysburg, and you are the Gen. Gordon who succored me!"

men—every inch American soldiers. I should add that on receiving her husband's note, which had been speedidly delivered, Mrs. Barlow hastened to the field, though not without danger to her person, for the battle was still in progress. She soon found her husband and had him borne to where he could receive Through her devoted surgical attendance. ministrations he was enabled to resume his command of the "Excelsior Brigade" and add to the reputation which it had achieved under Gen. Sickles, its first commander.—The Chris-

ONLY A STEP ACROSS.

The thread of a young life broken, But golden memories cling; The last fond words are spoken. And the spirit has taken wing. The lingering nights are ended, But oh! how great the loss; Tho' smiles and tears are blended, For it's only a step across.

When the light of day is fading,
And the wanderer's work is done, We believe, with angels aiding, Another victory won. Of the great Beyond we're dreaming, All doubts to the winds we toss; For heaven with happiness beaming Is only a step across.

-Mrs. F. W. Barker.

DON'T

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because he wears shabby clothes. When Edison, the great inventor, first entered Boston he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because of the ignorance ofhis parents. Shakespeare, the world's poet, was the son of a man who was unable to write

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind and Kitto was deaf.

Don't snub a boy who seems dull or stupid. Hogarth, the celebrated painter and engraver, was slow at learning and did not develop as soon as most boys.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice...

Don't snub any one. Not alone because they may far outstrip you in the race of life, but because it is neither kind nor right nor Christian. — $Christian\ Advocates$

BAD BOOKS.

Never, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading.

A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time, also.

In the first place, there are a great many more first-rate books than ever you can master; and, in the second place, you cannot read an inferior book without giving up an opportunity of reading a good one.

Books, remember, are friends; books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.— Coleridge.

MY FATHER KNOWS.

In one of the public schools of a large city, while the school was in session, a transom Gen. Barlow, a gallant soldier, who was killed the cry of "fire" was raised, and a terrible at Gettysburg?" window fell out with a crash. By some means street, shricking in wild dismay. The alarm extended to the teachers, also, one of whom, a young lady, actually jumped from the window. The meeting was worthy of two such brave Among hundreds of children with whom the building was crowded was one girl, among the best in the school, who, through all the frightful scene, maintained entire composure. The color, indeed, forsook her cheeks; her lips quivered; the tears stood in her eyes; but she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked her how she came to sit so still, without apparent alarm, when everybody else was in such a fright. "My father," said she, "is a fireman, and knows what to do in such a case, and he told me if there was an alarm of fire in the school, I must just



sit still." What a beautiful illustration of faith! "My father told me so, and my father knows!"

This is the gist of the whole matter—implicit, unfaltering trust in our heavenly Father.-Lutheran Observer. -

SAVED.

Last July a young man came into the office and said, "Can I have a word with you in private?" When invited into the private office, he said. "I am going to tell you what a bad fellow I am." I had known him for several years and thought him rather a fine fellow, and was very much surprised at this statement. He said, "I have been drinking liquor since I was thirteen years old, and now at twenty-three I am nearly a wreck; if I do not stop I shall have delirum tremens, lose my position, and go to ruin. What can I do?" After talking some little time with him, I advised that he accept Christ as his Saviour, and trust him to keep him from the appetite. He did so, and of course he stopped drinking, A few days ago he said, "I cannot thank you enough for that talk we had some time ago. Since then life seems better to me. I have saved \$150, the first money I ever saved, and now I am so happy."—Detroit Magazine.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FIEST QUARTER.

Jan. 6. The First Adsm
Jan. 13. Adam's Sin and God's Grace
Jan. 20. Cain and Abel
Jan. 27. God's Covenant with Noah
Feb. 3. Beginning of the Hebrew NationGen. 12:1-9.
Feb. 10. God's Covenant with Abram Gen. 17:1-9.
Feb. 17. God's Judgment on Sodom
Feb. 24 Trial of Abraham's FaithGen. 22:1-13.
March 3. Selling the BirthrightGen. 25: 27-34.
March 10. Jacob at Bethel
March 17. Wine a Mocker
March 24. Review

LESSON II.—ADAM'S SIN AND GOD'S GRACE

For Sabbath-day, Jan. 13, 1894.

LESSON TEXT-Gen. 3: 1-15.

GOLDEN TEXT.—For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15: 22.

GENERAL STATEMENT.—The Garden of Eden has been described, and man's happy state set forth. For some time, we know not how long, Adam and Eve continued holy and pure, living in innocent enjoyment. Where Eden was located is merely conjectured, but it is generally believed that it was a large region in Western Asia, perhaps between the Caspian and Black Seas and the Persian Gulf. Adam gave names to the lower creatures. and upon the formation of his companion he named her Woman. After the fall he called his wife's name Eve. The lesson to-day shows how the fell into sin and what were the results.

EXPLANATORY NOTES.

THE TEMPTATION, 1. "The serpent." Possessed of the devil, serving as an instrument of the evil spirit: Ever since been used as an emblem of evil. Satan did not here come as an angel of light, as he does now, but as a beast or reptile, therefore the temptation in some respects was lighter than many temptations now. His plan was misrepresentation. "Subtile." Wily, crafty. "The Lord God." Jehovah-God. "He said." Satan said through the serpent. He possessed superhuman powers, though perhaps delegated. He probably was conversing with Eve and cunningly approaches this point. He understands human nature well. Women are appealed to through mystery and novelty more than men, and men are easy appealed to by women. Again, one alone is more easily tempted to do evil than two or more together. "Yea, hath God said." The suggestion simply of a doubt. Had Satan directly contradicted God or said he lied, Eve would have known instantly that an enemy of her Creator was there, but he suggests a mistake. "Shalt not eat of every tree?" Just this restriction is noticed and not the fact that hundreds or thousands of trees were free to Eve. And so men now dwell on one prohibition and forget the freedom enjoyed. 2 "The woman said." Began to treat with temptation, 13. "The woman said." With the same shuffling

parley with the devil. Men who do that always lose. The only safety is Jesus' way of thrusting the suggestions of Satan away, "Get thee behind me Satan." It is without excuse that we give time and attention to evil thoughts and suggestions. "We may eat of the fruit." Why did Eve leave out two words of God, every and freely? Has she already, in her heart, robbed God of divine beneficence and willingness to give largely? It would seem so. She misquoted the Lord three times and fastens her mind morbidly on the one divine restriction. 3. "Tree . . . in the midst of the garden," Tree of "the knowledge of good and evil." To be a moral test, test of obedience which is always a means of culture and growth in holiness. Observe this is not a "tree of knowledge," in the broad sense, only of good and evil, nor was it only by sinning that they could know evil. Good would be best known by obedience and evil by contrast. Men truly know good when they choose good during temptation. A holy man, a converted man, knows better what evil is than a sinning man, one experiencing evil. There are two ways of knowing good and evil, a heavenly and a demoniacal way. "Neither shall ye touch it." This was Eve's addition to the origional command, though it may indeed be included in it. Keep away from temptation and hurl it back when it is thrust upon you. "Lest ye die." See chap. 2:17. No "lest" about it, implying only possibility, but "thou shalt surely die," and they did spiritually die. If life eternal was again given it was only by faith and repentance. Sin is worthy of great punishment. God did not threaten. It was necessary to have general laws, natural and spiritual, and there must in reason be some consequences of disobedience. The Lord told them of the consequences. Human life in its purest state even is a life restricted, or subjected to law. The banks of life are not narrow; it is a great ocean of privilege. Every ocean, however, must have a shore. 4. "Ye shall not surely die." To the human mind this might appear at least a half truth. Already yielding to Satan the lie is accepted and God virtually charged with falsehood. Every sinner makes God a liar and the direct author of wrong, whereas Satan is the father of lies. His sugarcoated lies are the worst. 5. "God doth know." Representing God as jealous and envious. "Shall be as gods." If Eve understood him as promising divine omniscence, he knew it was only a knowledge of evil through perversion of truth and an ill choice. Her eyes were opened, but to discover her nakedness and fallen state. THE TRANSGRESSION. 6. "When the woman saw."

With awakened desire comes gazing. An impure look. She first hearkened, then parleyed, lent awakening desire to false promises, and stands gazing upon the object of her lust. There remained but one more step and Satan's work was done, well done from his stand-point. "She took of the fruit." She yielded and fell. "Gave to her husband." One sinner always becomes the tempter of another person. "Misery likes company." This fall was to the injury and defilement of the whole race of mankind. "He did eat." He became equally guilty with his wife, perhaps more so from the circumstances. Other scriptures refer to him as the chief transgressor. 1 Cor. 15: 22. 7. "Eyes were opened." To the realization of guilt and folly. "Knew they were naked." Both the body and soul. The body, once the temple of a pure spirit, became naked with corruption. The spirit once holy, is now unrighteous. "Sewed fig leaves together." Naked before God, they seek to cover it. Vain conceit, like the sinner trying to clothe his nakedness with good works. "Aprons." Girdles. 8. "Voice of the Lord God." His footsteps. The questioning voice. "Walking." Approaching. "Cool of the day." Wind of the day. In the evening. In the still evening comes the review of the day. "Hid themselves." Clothing the waist and thighs was not enough. No covering stills the conscience. All impenitent sinners would hide from the presence of purity. See Rev. 6:16. "Presence of the Lord." They had been accustomed to "see God." They would now hide from the visible manifestation. 9. "Called unto Adam." Absence was proof of something wrong. "Where art thou?" Not asked for information but to carry deeper conviction, call him to judgment and to offer mercy. God first seeks the sinner. "We love God because he first loved us."

Some Results. 10. "I was afraid." A very natural result of sinning. "Because I was naked." Nakedness of body had not hitherto disturbed him. It was involuntary self-accusation. 11. "Who told thee?" Although God knows the cause, the sinner must make his own confession before there is hope of reconciliation and pardon. "Hast thou eaten?" The true cause of nakedness. God's question helps to the confession. 12. "The woman . . . she gave me." A "shuffling confession." How cowardly is a sinner! No frankness in the confession. Prone are men to lay the blame of sin on others.

spirit. She now follows Adam's example of imputing blame to another, as he followed her example in eating. "The serpent beguiled me." Caused me to forget thy commands. 14. "Said unto the serpent." He asks the serpent no questions, neither by them holds out any hope to Satan. "Thou art cursed." The animal or reptile used as a medium is somehow transformed, while Satan is promised a final doom. "Above all cattle." Separated from them. The serpent must grovel in dirt and take a lower rank among the beasts.

A Promise. 15. "Put enmity." Antagonism between serpents and mankind, and a deeper one between us and our tempter. "It shall bruise head . . . heel." See Rom. 16:20, Heb. 2:14. Of the seed of Eve was the Saviour to come.

PRACTICAL TEACHINGS.

LEADING THOUGHT. Sin is the source of all evil, all physical and moral suffering.

ADDED THOUGHTS. The sinner disparages his privileges, dwells morbidly upon restrictions, and considers a religious life narrow. Discussion with Satan is a long way towards ruin. In sight of the tree of life man was lost. So men now perish in sight of the cross. Adam was tempted in Eden while in innocency, what shall it be in a world of iniquity? Life is a test. It ought to make us stonger. There are trees before us all, of which if we eat we shall die. Unbelief is the sin of the world. God seeks after lost man to save him. Adam's sin is in nature like ours. Man is sufficient to stand and free to fall. All sin is self, preferred to God. We are responsible for what we do, and for what others do, influenced by us. There is offered redemption for every sinner. Not every sinner accepts it.

AN ILLUSTRATION. Verses 12, 13 I visited a parishioner addicted to drink. Conversing with him, I is quired how he let himself down into such a depth of a gradation. "To tell you the truth," he replied, "the fat 't is El za's [his wife]. She sits there when I return he ne, in perfect silence. I get so provoked I seek the so lety of my boon companions." Had she taken a different course and remonstrated with him for his escapades, he would inevitably have charged his ruin to her scolding.—W. W. Clarke

Home News.

New York.

WATSON.—The weather at Watson has been very changeable and quite cold for some time, though the variations have not been so very great, but the thermometer went as low as twenty degrees below zero, which is colder than common for Watson. There has been a good attendance at church notwithstanding the bad weather.

The usual Christmas exercises were held on the evening after the Sabbath and two weddings on Christmas, notices of which will appear in their proper place.

Eld. T. R. Reed is quite feeble and will probably never be any better, as he is gradually fail-U. M. B.

BERLIN.—The church here is in the midst of union revival meetings. The three churches of this village, the Methodist and Baptist uniting with the Seventh-day Baptist, hold meetings two nights in each church. There has been preaching, by the pastors, preceded and followed by prayer. There was from the first a good attendance and it has continued to the present. The meetings have been held three weeks and a half and are to continue this week and perhaps longer. There has been, and continues to be, a very deep interest on the part of the Christian community. They are thoroughly aroused, and sinners are coming to the Lord every night. Many who had been indifferent to their vows as the disciples of Jesus, have come back to their Saviour and are earnestly trying to serve him. There have been fifty seekers up to the present writing, and the good work is still going on. There have been many prayers offered fervently to God that he would in some way shut up the dens of vice and iniquity which are in our midst, destroying the character and lives of the young men around us. There are four places in our village where liquor is sold, and we desire to see them closed. Pray that there may some influence arise which will accomplish that end.

The Young People's Society of Christian Endeavor is active, and the meetings held Sabbath afternoon at half-past three are of deep spiritual power. The young people who attend are growing in grace and in the knowledge of the Lord Jesus Christ. Last Wednesday there was an all day meeting held by the three churches, at our church, commencing at 9 A. M. and continuing, with the exception of dinner hour, till four P. M. The morning meeting consisted of confession, consecration, and prayer for the baptism of the Holy Ghost. In the afternoon the first hour was for business men, the second for women, the third for young people, and the fourth for the children. It was a meeting of power and also a time of wonderful blessing to all who attended them.

Bro. G. H. F. Randolph, our pastor, is doing the church good by his earnest and searching sermons on the Sabbath. The congregation has increased in numbers, and we are hoping that there will be additions to our numbers when these meetings are closed. Pray that the Berlin Church may be a true and earnest working force for the upbuilding of Christ's kingdom in this place. A. L.

DECEMBER 25, 1893.

NEW YORK CITY.—Communion services will be held on the second Sabbath in January, preceded by Covenant Meeting, Sixth-day evening, at Prof. Babcock's, 344 West 33 St.

We have had a very fine Christmas, and many pleasant remembrances by the kind friends of the New Mizpah. But will the friends please notice that oranges, apples, potatoes, reading matter, etc., should not be sent to Mrs. Russell, but to the mission direct, to save expense. We have had two barrels of oranges from Florida two barrels of apples and popcorn from Brookfield, N. Y., a box of cake and ditty bags from Alfred Centre, ditty bags from Adams Centre, ditty bags from Plainfield, N. J., one barrel of canned fruit from Shiloh, N. J.

The attendance is good. Tc-night we had twenty-five men from the Umbria and Nomadic. Our Y. P. S. C. E. meetings have been full of interest, all the men reading a verse from the Scriptures, and them giving their idea of its meaning. We have distributed large quantities of papers and magazines. Two copies of the Sabbath Recorder are placed upon the table and are read by the seamen, also two copies of the Evangel and Sabbath Outlook. We send these papers out after they have been a few days upon the table. Thousands of copies of the Sabbath Recorder might be scattered by this means. Some of the men enjoy reading it very much. We enjoy having our ministers come and talk to the men, and are proud to introduce them as Seventh-day Baptist ministers. We feel grateful for all the kindly interest shown by so many for this "good work." We have been asked why we did not write more for the RECORDER about our work. Want of time and some modesty has hindred us.

Our rooms look beautiful for Christmas. The boys made paper chains and paper tassels for one of the rooms. A box of holly from Shiloh, and moss from Florida, with our trees, make the rooms look like, one of the boys said, "fairy Some seven hundred packages have been put upon ships to be opened Christmas day at sea. In these are the letters, written by

the friends, "To some sailor man." With these has gone a prayer that each heart might be influenced to lead a better life through some of the kind words and Christian testimonies We know from pretty good evidences that these letters have been the means, in God's hand, of doing good. Many of the boys have promised to answer these letters, and we trust that this interest in these seafaring men may be continued and good come by it. Could you know of the many, many, homeless, friendless boys who come here, who tell us of their wandering life, knocking about the world, deprived of home influences, you would feel that too much cannot be done to make bright spots where they spend an evening free from saloon influences. Here is such a home and all who contribute toward its support are helping to contribute to the comfort and pleasure of men who are deprived, for a great share of their time, of any of the comforts or good influences of the home. The men are not ungrateful. They appreciate what is done for them. God prosper and bless the good work. J. G. B.

LINCKLAEN CENTRE.—Nearly every family in this vicinity has of late been visited by la grippe. With several old people it has proven fatal, and others are now quite low. However, most of the sick are convalescent. The weather the past month has been very changeable. We have had some good sleighing, fair wheeling, slush, mud, and, on Christmas night, a heavy thunder shower.

Last week we enjoyed a visit with Bro. O. U. Whitford, who, accompanied by the pastor, visited most of the families in the Lincklaen and Otselic churches, and preached on Sabbath to each congregation.

Our Y. P. S. C. E. has prepared a programme for a holiday entertainment, which, on account of the great amount of sickness in our midst, has been postponed to the evening after the Sabbath, Jan. 6th. O. S. M.

DECEMBER 29, 1893.

DERUYTER.—Bro. O. U. Whitford, Corresponding Secretary of the Missionary Board has favored us with a visit, and on Sabbath, Dec. 16th, presented in an earnest and practical way our duty to God and the perishing around us. From the Bible he unfolded our obligation to Jesus Christ, who has redeemed us, and then in a brief outline described our denominational work. In this outline special emphasis was laid upon the preaching of the gospel in order to win men's hearts, and the preaching of the law to lead them to perfect obedience. Let the gospel melt and the law mold. In regard to our wide work two principles were emphasized: 1st, Caring for the smaller churches and scattered Sabbath-keepers, and, 2d, Pushing out into new fields. This means missionary pastors over small churches and scattered settlements, looking up every Sabbath-keeper, and evangelistic efforts into the open and inviting fields calling for revival work. Now I believe that Bro. Whitford and the Missionary Board do wisely in emphasizing these two, supervision and evangelism, and I do hope that pastors and people may help carry them forward.

L. R. S.

Welton.—For about two weeks we had excellent sleighing, but the mild weather during the past week has taken the snow entirely away giving us a brown Christmas and rough roads.

While there is considerable la grippe reported in parts of our State, severely in some localities, yet we are comparatively free from

The past summer was quite dry and cut our December 27, 1893.

crops short of a full yield, yet we all have plenty to eat, wear and feed our stock.

Nathan Mills and family, of Dodge Centre, Minn., have located with us recently and we hope he may find it to his advantage to make this his permanent home.

Mrs. Mattison, of North Loup, Neb., is visiting her daughter in this place, Mrs. Bert Sayer. C. C. Van Horn, of this place, is at New Auburn, Minn., this winter teaching music, and with very good success we hear.

Mrs. L. A. Loofboro and daughter Orpha, and Mrs. Sebia Loofboro are spending a few weeks at Milton, Wis.

Lester Babcock, of Garwin, spent several days with us when on his way to Milton College.

Our school is doing good work with O. W. Babcock as principal. A NON.

DECEMBER 27, 1893.

GARWIN.—There has been a great deal of sickness in our midst this winter, mostly la grippe; nearly every home having a share in the complaint.

P. S. VanHorn and wife were recently notified, by dispatch, of the severe sickness of their son, G. B. VanHorn, at Grand Junction, Iowa, and they went at once to see him; he is reported better.

Since Eld. Socwell's removal from us we had the services, for a month, of Rev. H. H. Hinman, of Chicago, and greatly enjoyed his preaching and visiting, and were benefitted by it.

Lester Babcock has gone to Milton and entered college again; his parents contemplate moving there in the spring.

Eld. Soewell stopped here over one day rerecently on his way from Grand Junction and called on friends.

It is reported that W. L. VanHorn has rented a farm near Grand Junction and will move there in the spring.

The United Brethren are contemplating erecting a house of worship in our town in the near future. We wish them success in their efforts.

DECEMBER 25, 1893.

Colorado.

BOULDER.—The work uppermost in mind is the church building. If ever a church of living members needed a religious work-shop—a house of worship-that church is ours at the present time. All honor to the young people for starting us off. The foundation will soon be completed. But how shall we get the lumber? That is the serious question now. The Lord send us financial help is our daily prayer.

Mrs. Simpson, daughter of our lamented Bro. Tucker, invited the Sabbath-school to her house for the Christmas tree exercise. With a little money well expended and the cheerful work of willing and skillful hands, the tree presented a fine appearance and made both old and young feel joyous and glad. At least seventy-five were present, filling the house to overflowing.

In November we had a little snow and some blustering weather. One morning the thermometer went down to 10° above. But it did not stay there long. Since then, for weeks the range has been from 30° to 50°, with a bright sun most of the days. Surely it has been a lovely December.

The reports from the gold mines are very encouraging. Dull times for business sends men to the mountains for lumber and to the mines for gold. Boulder county is a gold county. These gold mines will produce a rich harvest the coming year. We are hoping that our own people will be favored, that we may have more financial strength to advance the blessed cause here and elsewhere. At present we very much need funds to build our house of worship. Who will help us? -S. R. WHEELER.



ONE BY ONE.

One by one the crystal stars
Peep from out the darkening sky,
Till the sombre earth is arched
With a jewelled canopy.

One by one the smiles of joy,
Words of peace, and acts of love,
Gild the gloomy sky of life,
Fill the shining world above.

CORRESPONDENCE.

I spent a week with Pastor W. D. Burdick and the members of his congregation at Jackson Centre, Ohio, from Dec. 6th to 13th, very pleasantly to myself, and I trust profitably to all. It is readily seen that Bro Burdick is highly appreciated in his pastorate, and his half year's service there is telling for the advancement of the cause of Christ. Having been for several years without a pastor many of the members had become indifferent about attending the church services, and the visits of evangelists or missionary pastors for a few days or a short time have not been sufficient to keep up the interest in public worship. The pastor is energetic in his duties and labor of love for his charge, calling upon and encouraging the members of his flock. I accompanied him on a dozen or more of these pastoral visits to the sick and the afflicted, of which there were quite a number, to the poor as well as to those in better circumstances, and we felt encouraged and strengthened as well as assured by these brethren and sisters that they, too, experienced the same blessing and encouragement. There are examples of patience to us in those who have been afflicted for many years, and these same are examples to us of the consolations of faith in Christ and in the promises of God for sustaining grace. At Pastor Burdick's invitation I preached three times in his pulpit. Rain prevented the filling of the appointment at Stokes, ten miles distant. The example is worthy of emulation of the aged brother who is always in his seat at church on Sabbath-day, but cannot hear a word of the sermon or the services. The membership at Jackson Centre is large enough for excellent church work, and we are glad to say that the general attendance is improving, and we can readily believe that the mutual appreciation of the pastor and his wife with the people will steadily increase and revive the interest. It should also be said that some of the regular attendants at church were kept at home by sickness, of which there was considerable. I shall ever remember my pleasant visit at Jackson Centre.

In a very few months people going to Jackson Centre can reach that place directly by railroad, as the Southern Ohio has a line built through the village, which will soon be ready for passenger travel, intersecting the Erie at Lima on the North, and other through lines on the South.

JACOB BRINKERHOFF.

JACKSON CENTRE, Ohio.

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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:

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It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—John Ruskin.

SPECIAL NOTICES

The third book, "The World's Congress of Religions at the World's Columbian Exposition," will be ready in the early part of January, 1894. It is the production of the well known Publishing House of W. B. Conkey Co., of Chicago. The publishers say of it: "Mechanically, it may be called a gem. It contains about 1,100 pages, printed in large type on extra superplated paper and is elegantly and substantially bound. The illustrations are of the very highest order, and add not only to the beauty of the work but greatly enhance the value of it. Every page, too, is provided with terse marginal notes so that the germ of any subject can be discovered at a glance.

"The cover, which has an elaborate and emblematic design, is printed in black and gold, while the binding is in two styles—finest silk cloth and full morocco. In Cloth, \$2 75, in full Morcco, gilt edges, \$3 75. Making it a marvel of cheapness and a revelation to book buyers." The Seventh-day Baptist Congress will have as large or larger representation in this book as in either the book by Dr. Barrows or Neeley, and for a cheap book, will find it better than the latter. I should be glad to secure the agency of this book for any of our young men who wish to sell it. Those of our people who have, or wish to subscribe, for "Dr. Barrow's World's Parliament of Religions," can have it forwarded to them free from expense, by remitting to me.

IRA J. ORDWAY, 205 West Madison St., Chicago.

A BUREAU of Information, designed to be a medium of communication between Seventh-day Baptists needing workmen or women and those seeking employment has its head-quarters at the RECORDER Office, AlfredCentre, New York. Address Editor of the Sabbath RECORDER, with stamp enclosed if reply is desired.

THE next communion service of the Walworth Seventh-day Baptist Church will occur the first Sabbath in January. It is earnestly requested that every member of the church communicate with us at that time either by letter or verbal testimony. Non-resident members are urged to send communications.

PASTOR.

The next Quarterly Meeting of the Hebron, Hebron Centre and Shingle House churches will begin in the Shingle House church, Sabbath evening, January 12, 1894. Brethren in the ministry who are expected are M. G. Stillman and S. S. Powell, the last brother not until First-day. M. Harry, M. B. Kelly and J. Kenyon have been invited. We would be very glad to have Bro. Saunders also if possible. Brethren, the work at this point needs your presence and labor. Come and I will explain farther. Pray that it may be a time of refreshing from the Lord. Any others who feel an interest in this people who can come will be cordially received. G. P. Kenyon.

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, Rev. 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. enrance.

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. Cornor of Clark and Washington streets, Chicago.

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

George Shaw, Pastor.

ALFRED CENTRE, N. Y.

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

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MARRIED.

Saxton Underwood—In Independence, N. Y., Dec. 24, 1893, by Eld. J. Kenyon, at his home, Lester H. Saxton and Miss Carrie E. Underwood, both of Willing, N. Y.

MONEY-ROGERS.—In North Pitcher, N Y., Dec. 23, 1893, by the Rev. Perie R. Burdick, Mr. Merton J. Money and Miss Gelia S. Rogers, both of

Youngs-Money.—In North Pitcher, N. Y., Oct. 28, 1883, by the Rev. Perie R. Burdick, Mr. Elmer I. Youngs and Miss Nellie B. Money, both of

DAVIS—MATTHEWS.—In North Pitcher, N. Y., Nov. 24, 1893, by the Rev. Perie B. Burdick, Mr. Elbert M. Davis, of 1 incklaen Centre, and Miss Minnie Matthews, of North Pitcher.

GEENE-LAFAGE.—In Berlin, N. Y., Dec. 27, 1893, by Rev. G. H. Fitz Bandolph, Fred Mosher Greene and Miss Grace LaFage, bride and groom both of Berlin.

DAVIS - YOUNG.—In Watson, N. Y., Dec. 25, 1893, at the home of the bride's parents, by the Rev. U. M. Babceck, Mr. Edmond Davis and Miss Evelyn Young, both of Watson.

Brown—Williams.—In Watson, N. Y., Dec. 25, 1893, at the home of the bride's mother, Mrs. Elizabeth Williams, by Rev. U. M. Babcock, Mr. Christian Brown, of Chase's Lake, N. Y., and Miss Effa Eliza Williams,

MILLER-HOXSIE.—In Ashaway, R. I., Dec. 13, 1893, by Rev. Horace Stillman, Mr. George R. Miller and Mrs. Arminda Hoxsie, both of Nian-

Shippee—Burdick.—In Ashaway, R. I., Dec. 21, 1893, by Rev. Horace Stillman, Mr. William H. Shippee, of Richmond, R. I., and Miss Minnie Esther Burdick, of Hopkinton, R. I.

JACKSON—STAPLES.—At Idelstein, Ill., Dec. 25, 1893, by Rev. Stephen Burdick, Mr. George W. Jackson and Miss Blanche Staples, both of Edelstein.

TUCKER-BABCOCK.—At the home of the bride's parents, in New Auburn, Minn., Dec. 24, 1893, by G. G. Coon, Esq., Mr. Charles Tucker and Miss Inez Babcock, both of New Auburn.

BEE-DAVIS.—At the Seventh-day Baptist parson age, Lost Creek, W. Va., Dec. 26, 1893, by Rev W. L. Burdick, Mr. B. W. Bee, of Roanoke, W Va., and Mrs. Moses H. Davis, of Lost Creek, W

THOMPSON—COTTRELL.—At Hewitt Springe, Miss., Dec. 24, 1893, by Eld. G. w. Lewis, Mr. G. E. Thompson and Mrs. Florence P. Cottrell, both of Hewitt Springs.

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.

POTTER.—At her home in Alfred Centre, N. Y., Dec 19, 1893, of pneumonia, Mrs. Lavinia Stillman Potter, aged 83 years and 5 months.

She was the daughter of David Stillman, and was born in Petersburg, N. Y., July 19, 1810. When about eight years of age she came with her parents to the town of Alfred. In 1829 she was married to Mr. David Potter, whom she survived thirty years. Her only child, a daughter, died when fourteen years of age. Soon after her marriage Mrs. Potter publicly professed faith in Christ and united with the First Alfred Church, of which she remained until her death a faithful and devoted member. For the past thirty years her own feeling of loneliness has caused her heart to go out in sympathy for the poor and friendless. It is estimated that she has made and sent to the home of the friendless in New York City no less than one hundred quilts, beside many other things of usefulness and comfort. It was all working for the Lord. It is blessed to feel that after a pure and useful life dens of the Seventh-day Baptist Church of Nian God has taken one whom he loved to the heavenly | tic, of which she was then a member. She leaves a

BEEBE.—In Andover, N. Y, of inflamation of the bowels, Dec. 22, 1893, Jason M. P. Beebe, young-est son of Nathan L. and Adelaide E. Beebe, in

This young man was born and had always i ed in the town of Andover. He was married about fifteen months ago to the daughter of Dr. Brainard, in the village, and commenced housekeeping near by his parents on both sides. He was pleasantly sett'ed in business, being a partner in the presperons firm of Beebe & Co. He was a genial and promising young man, whose moral character was above criticism and one everybody loved. And although he never made a profession of religion he left his friends the comforting hope that Jesus had accepted him, and that he passed safely to the home of the redeemed. A large company attested their esteem for the departed by their presence at the service and following his remains to their resting place in the cemetery overlooking the village. "Remember thy Creator in the days of thy youth."

BALDWIN —In Lincklaen, N. Y., Dec. 21, 1893, Roger Baldwin, aged 89 years and 9 months. He leaves an aged wife, five sons and two daugh-

ters, with many other friends. TAYLOR.- In North Pitcher, N. Y., Oct. 29, 1893,

George W. Taylor.

BABOOCK.—In the town of Otselic, Nov. 21, 1893 Mr. David Babcock. The companion of his last days and one daughter mourn his sudden death.

WING.-In Lincklaen, N. Y., Dec. 19, 1893, Mary Ann Rogers, widow of the late George Wing

Sister Wing was a quiet, faithful, devoted Christian and a worthy member of our church, and died in the faith of Jesus.

Burdick.—In Brookfield, N. Y., Dec. 22, 1893, of old age and geteral debility, Mr. Stanton Bur-

He was born in Hopkinton, R. I., in 1799, hence was 94 years of age. He came to Brookfield in early life with his parents, where he has lived all the time since. At the age of twenty he married Eliza Hoxie, the mother of his children, with whom he lived many years. Some fifteen years ago he married Mrs. Roxie Brown, who with two sons and four daughters survives him. At about forty-five years of age he experienced religion, was baptized and lived an active Christian life, attending church so long as his physical powers would allow at the Second Seventh-day Baptist church of Brookfield: In the absence of the pastor the funeral services were attended by the writer, assisted by Rev. W. C. Whitford, of Alfred Centre

Coon.—In Petersburg, N. Y., Dec. 13, 1893, Hezekiah ('non, aged 80 years.

H. B. L.

he late Aaron and Betsey Coon and a brother of Aaron Coon of Alfred. He was born in Petersburg and has spent a long and useful life there, filling various positions of honor and trust. Death came suddenly. He retired as usual, but was found in an unconscious state in the morning and only lingered a little while. He leaves, in the dear old home to mourn their sad loss, a widow, two daughters, a son-in-law and a very dear grandson. The funeral services were held at his late residence. G. H. F. R.

YABNELL.—Angelina Al erti Yarnell was born in Philadelphia, Ps., Dec. 25, 1801, and died in Plainfield, N. J., Dec. 25, 1898.

Full of years and rich in spiritual experiences, she came to this Christmas home-going "like as a shock of corn cometh in, in its season." At the age of twelve she was "confirmed" in the Episcopal Church, later she united with the "ampbellite" captists. In 1866, having embraced the Sabbath, she united with the Seventh-day Baptist Church of Plainfield, and remained faithful in its communion until the end. She was a woman of uncom non mental clearness and activity and of undiminished faith and trust. Her final illness resulted from a fall, but the broken and crumbling tabernacle, crushed by the weight of ninety-two rears, could not dim the vision nor lesson the peace of scul with which she came to the valley of shadows, secure in the knowledge that she was about to "see the King in his beauty." It was a blessed spiritual sunset, passing to a more glorious sunrise. The "after-glow" of such lives cheers and comforts with peace that passeth understanding. We who wait are made better through the faith of such as she has been. Truly "the memory of the just is blessed."

CROSLEY.—Mary P., wife of Moses Crosley, of Harfield, Pa., died Aug. 23, 1893, after a long painful illness caused by an attack of la grippe

Sister Crosley was born in Brookfield, N. Y. March 17, 1822. Her parents, S. B. and Esther Palmer, moved to Pennsylvania when she was quite young, and were among the founders and builders of the Seventh-day Baptist Church of that place of whom but the one lone aged husband now remains. She was the mother of several children, but all have preceded her to the spirit land. She was a devoted Christian and conscientions S venth-day Baptist.

PALMER.—In Providence, R. I., Dec. 23, 1893, Mrs Sarah M. Palmer, wife of Elisha Palmer.

Her home for the most of her life had been in Niantic. She was kind-hearted and hospitable and ever ready to do her part in bearing the bur-B. C. D. husband and two children. Brief funeral services Highest of all in Leavening Power.—Latest U. S. Gov't Report.

ABSOLUTELY PURE

and interment in the First Hopkinton Cemetery on Christmas day. Here four months ago she witnessed the burial of the little child of her son. Death comes to all.

BABGOOK.—In Rockville, R. I., Dec. 10, 1893, Mary Elizabeth, daughter of Christopher Babcock, deceased, in the 74th year of her age.

Sister Babcock made a public profession of faith in the Lord Jesus (hrist in baptism Dec. 19, 1834, and became a member of the First Ho; kinton Seventh-day Baptist Church, of which she was a faithful member until her death. She has been blind for many years, and has been kindly cared for by the church. She died in the full assurance of faith.

CHAMPLIN.—In Westerly, R. I., Dec. 19, 1893, Mrs. Eliza, wife of Charles Champlin, aged 69 years.

Mrs. Champlin made a public profession of religion in the ordinance of baptism Aug. 5, 1837, and became a member of the First Hopkinton Seventh-day Baptist Church, and continued in this membership until she was transferred to the church above. Her Christian life was manifested by a careful regard for her church, deeds of charity. being full of faith and good works, and we believe she now rests with her Master above.

G. J. C.

BALLOU.—At Dunlap, Ill., Dec. 26, 1893, Emery . Ballon, aged 75 years, 3 months and 20 days.

He was born at Pelham, Mass., Sept. 6, 1818. On the 4th of July, 1838, he was married to Maria Dunbar. There were born to them four sons, of whom two, with his aged widow, survive him. In 1856 he settled in Illinois and for many years lived in the immediate vicinity of West Hallock, where his body was brought for burial. He was an affectionate husband and father, a kind neighbor and an upright and esteemed citizen.

SAUNDERS.—At Milton, Wis, Dec 25, 1893, of drop-sy and heart failure, Mrs. Phebe W., wife of Dea Truman Saunders in her 73rd year.

GILBERT.—At the residence of his son, Sumner Gilbert, in Milton Junction, Wis., Dec. 21, 1893, Dea Zina Gilbert, in the 98d year of his age.

LANGWORTHY.-In the town of Ashland, Dodge Co., Minn., Dec. 23, 1893, of cancer Joseph Langworthy, aged 55 years, 10 months and 13 days.

Mr. Langworthy was the seventh of ten children in the family of Peleg H., and Miranda L. Langworthy, and was born in Erie Co., New York. He was married to Jane Scott in Milton, Wis., in 1860, and came to Minnesota in 1863. He was the father of eight children, four of whom are living. These with the widow are left to mourn the loss of father and husband. Funeral services were held in the Dodge Centre Seventh-day B. ptist Church conducted by the pastor. H. D. C.

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Shiloh, N. J.

DEC. 22, 1893.

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

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