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THE SABBATH RECORDER.

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WHITTIER'S LAST LINES.

I would not if I could repeat
A life which still is good and sweet;
I keep in age, as in my prime,
A not uncheerful step with time,
And, grateful for all blessings sent,
I go the common way, content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I cannot see—
That God is good sufficeth me,
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in heaven's immortal youth,
And all our loves and longings prove
The foretaste of diviner love!

WHO is it that wants the parochial or Roman Catholic school instead of our excellent public school system? Is it the Catholic laity, or the priest? One of the Catholic laity speaks out thus in the *Lowell Mail*, Massachusetts: "To the minds of nine Catholics out of every ten, the parochial school was no more needed in this country than the fifth wheel for a coach, or a second tail for a cat." Still, if the one priest says "parochial schools," the remaining nine, according to their church system, must "fall in" and echo "parochial schools."

MANY people seem to be distressed about the weekly visits of the *Evangel* and *Sabbath Outlook* when they have not ordered it, and letters are received at the Publishing House asking if it is proposed to enforce collection from those who receive it when they have never ordered it. We say again and emphatically, *no*. In every case those who receive that paper not having ordered it are simply requested to read it and pass it on. Pay for it by helping to circulate it if you are willing. And then if you feel like helping maintain the paper in its important mission do so, cheerfully, gladly. But do not look for any bill of indebtedness on account of that paper. It is sent to all subscribers for the RECORDER, gratuitously, and to many others also. Pastors could help allay the fears of their people on this score by calling special public attention to the above statement. Many people esteem it a great pleasure to aid in publishing and circulating this work. In behalf of Sabbath Reform and Evangelical truth we most heartily thank all such willing helpers.

SEVERAL schools in the State of New York are doing good college work, but sailing under the name of university. There are very few

universities, in the just sense of that word, in our country. A university is a school of schools, a comprehensive union of educational facilities in which are combined various schools under one general charter, providing for completeness of educational training in science, art, literature, law, medicine, theology and other lines of practical and professional studies. Yale, John's Hopkins, Cornell and Chicago Universities are among the schools equipped for university work. But it were far better that schools doing academic work should remain academies; and schools doing college work should assume, in their name, only that which their work will justify. We are glad that movements are in progress looking to an elimination of the name "University" from schools that are only colleges, and should such a reformation eventually reach our own schools we shall hail the change as an omen of progress and a prophecy of greater usefulness.

PRESIDENT HARPER, of the University of Chicago, has been very widely misquoted and unfairly criticised as to his views of biblical interpretation. The *Chicago Herald* of January 29th attributed to him the following language:

The story of the murder of Abel by his brother Cain is a myth. It is no more the truth so far as we know than the myth of the capture of Troy by means of a wooden horse, or the founding of Rome by Romulus and Remus.

In the *Standard* of March 1st, President Harper turns aside from his usual habit, to notice and deny the truthfulness of the alleged quotation and the injustice of criticisms based on irresponsible newspaper statements. He gives the passages in full from which the above professes to be a quotation, and shows conclusively that what he did say was practically the opposite. Many people of good intentions are often so hasty in their decisions respecting the views, and even characters of others, as to do incalculable mischief by too readily accepting mere rumors for facts, and drawing their conclusions based on false premises. Thus the hyper-criticisms of inaccurate and unscholarly carpers often do much greater injustice than they themselves charge against the learned investigations which have taken the name of "Higher Criticism." President Harper is a scholar. He is thoroughly reverential and loyal to his convictions respecting the authenticity and super-human origin and value of the Scriptures. No one needs to read him out of his well earned position as a defender of the Holy Bible. His lectures are printed entire in *The Biblical World*, a monthly published by the University of Chicago Press; and these are reliable reports of his views. To show the contrast between what he did say and what he was reported to have said, as noted above, we give the paragraph from which that item professed to be a quotation:

The meaning given is altogether new. It is the first crime; it is a crime; it is called a crime and punished as a crime. The real meaning of a thousand such stories as that of Romulus and Remus, the Cabiri, and the

Corybantes, will not equal in force and in influence upon human life the story of Cain and Abel as we have it from the prophetic writer. The spirit of the story is entirely unique, being didactic and religious throughout. And what now was the purpose in it all? Why did our writer change so greatly the material he had at hand? Why and whence this purified form, this new idea, and this unique spirit? Because he was moved by a desire to help his fellow-men, to show them by a story of the past the enormity of sin, the inevitable consequences which follow. Because, in brief, the writer was a prophet, a religious teacher, a man whose heart burned with zeal for a better life, and who, therefore, writes this, the prophecy of the past. Whence this purpose and the skill to give it execution? If it was merely natural genius, how shall we explain the total absence of such genius in nations of older civilization, of loftier intellectual acquirements? We may not deny that there is beneath and above all this the plan and purpose of a mighty and beneficent God.

THE PECULIAR PEOPLE.

We clip the following from *The Morning Star*, of Boston, of recent date:

The entire number of Jews in the world is said to be nearly seven and a half millions—nearly all of them in Europe. There are perhaps a million of them in this country. These, with but very few exceptions, are loyal to American institutions and make very good citizens. The number of the Jews now in Palestine is set at 43,783. The colonizing movement there is assuming large proportions. Religiously the Jews are divided into the Orthodox (who adhere to ancient Judaism) and the Reformed (more or less liberal, composed of various schools or branches). In this country the Reformed Jews outnumber the Orthodox. A valuable little monthly devoted to Jewish interests, published by the American Sabbath Tract Society at Alfred Centre, N. Y., is entitled *The Peculiar People*. It advocates Jesus as the Messiah promised to the Jewish fathers, and Palestine as the country in which to re-establish a Jewish commonwealth.

[From L. C. Randolph.]

THE thriving, pushing young cities of the West are setting many good examples of moral reform and civic enterprise to their older Eastern neighbors. Mayor Weir has declared a crusade against the social evil in Lincoln, Nebraska. Many notorious women have left the city. Officers of the law have strict instructions to record the real names of all people visiting disreputable places. These places are to be stamped out, and all the inmates who will accept it will be given respectable employment.

The ready sneer will come from the lips of the cynic,—“What is the use? It will be as bad as ever again in three months.” But virtue in her great war against vice has reason to rejoice in every victory, even though it be incomplete and in a sense temporary.

A ST. PAUL judge (Judge Mills of the District Court,) has caused a sensation by threatening to have editors who publish comments upon trials arrested for contempt of court. He closes his remarks as follows: “No individual has a right to publish or disseminate observations upon the truth or falsehood of the testimony given by witnesses at a criminal trial, nor suggestions or hints that any witness has testified falsely, or that the theory either of the State or the defendant is weak or wanting

in validity, or wanting in reasonable efficiency. The publication of articles calculated to sustain one side of a controversy or disparage another has been repeatedly adjudicated upon as contempt of court, and punished as such both in England and America. If any observations open to the objections which I have indicated have been heretofore made upon the trial of any criminal case in this county or in any part of this State, in newspapers or otherwise, I sincerely hope they will not occur again. Such comments are contrary to the law, contrary to good morals, and contrary to the high principles of American citizenship."

THE union revival services at Westerly continue to grow in power. Armory Hall is nightly packed, and the interest is deep. The number of those converted and brought back to God must be at least a hundred. Many of the converts are young men standing on the threshold of active life.

There is an interesting feature of the revival in connection with athletics. The foot-ball team of the Westerly High School is the pride of the village, having played against several strong teams last season and been defeated only twice. The team is made up of bright, promising young fellows, robust in mind as well as in body, with high records in the class room as well as on the athletic field. With but one exception the whole team, including the trainer, the manager, and the substitute have now become active Christians and are taking the lead in carrying the revival into the public school. They come to the evening services in a body, and give ringing words of testimony. As was said in the meeting to-night the future is bright for Westerly when such young men as these are taking such a noble stand.

Bro. Saunders has been nearly sick for three days, and has been obliged to give up his part of the meetings. His old enemy, *la grippe*, is still troubling him, and the heavy strain upon his vitality found him poorly fortified. We are expecting a little rest and the stirring reports from the meetings to put him on his feet again.

Twelve candidates for membership in the Seventh-day Baptist Church have been baptized—all adults—and several more are expecting to go forward in the ordinance soon. Last Sabbath was a bright day for the Westerly Church. The service, including the after meeting, and the baptismal rites, were deeply impressive. The Sabbath-school was turned into a prayer-meeting and those who have been praying so long for a great awakening sat with the tears of joy in their eyes.

Yet so much remains to be done. The work is only begun. Here and there one in the shops has been brought out into the good cause; but we are praying the Lord to make a clean sweep. There are still those whose names are on the church books who are neglecting duty. Pray for us, brethren, that in the coming days the power of the Almighty may sweep through Westerly and cleanse the centers of its influences.

It is hard to kill a sin that brings our ledger balance on the right side.

IN days to come you will bless God for the clouds and darkness, since through them your tried faith grew into strong faith and your strong faith ripened into full assurance. Doubtless faith will make our nights the fruitful mothers of our brighter days.—*Spurgeon*.

GEORGE H. BABCOCK.

Biographical Sketch Continued.

BY HIS PASTOR.

MR. BABCOCK AS A BIBLE STUDENT.

George H. Babcock was baptized, presumably by Eld. Alexander Cambell, Nov. 21, 1846, and united with the Pawcatuck Seventh-day Baptist Church, at Westerly, R. I. He removed his standing, by letter, to the Plainfield Church, Feb. 17, 1872. What has already appeared in the RECORDER and in the permanent records of our denominational work, shows his relation to Christian work. But a specific phase of his Christian work was brought out by two papers presented at the Memorial Services in Plainfield, which are of special value to business men who say "I am so busy that I can't find time to do any special work in the church or Sabbath School. Mr. James McGee, of North Plainfield, who was an efficient member of the "Plainfield Railroad Normal Class," spoke of Mr. Babcock as "The Bible Student." He was followed by D. E. Titsworth, Mr. Babcock's successor and the present Superintendent of the Plainfield School.

Mr. McGee said:

I am to speak to you for five minutes on that which was a constituent element of the whole of George Babcock's life-work. I refer to his Bible study. The Bible was the frame work of his thought and action. This book [Mr. McGee held up before the audience a pocket Bible, which Mr. Babcock was accustomed to use in the Railroad Normal Class work. It was the only copy of the Bible used at the Memorial Service that evening.] well thumbed and somewhat soiled by use, though but one of many copies of the holy Scriptures which he possessed, will serve as an object lesson to show how frequently he turned its pages, and also to suggest a bit of history connected with it.

In the year 1874 some gentlemen interested in Bible study, and especially in the International series of lessons, began to compare notes as they traveled on the cars to the city. At first they occupied one double-seat, then two. Their conversation and work attracted attention. In April, 1875, there appeared in a little publication edited by Dr. (now Bishop) Vincent, and known as the "Normal Class," and subsequently as the "Study," the first notice of what had come to be known as the "Plainfield Railroad Normal Class," and George H. Babcock's name is mentioned as one of the principal workers. In June, 1875, there appeared in the *Normal Class* the first of a series of Bible-lessons prepared by and credited to the Plainfield Railroad Normal Class. I have this lesson before me. It is based on John 1:1-14, and entitled "The Word Made Flesh." I know whereof I affirm when I say that Bro. Babcock had much to do with the preparation of these lessons. They were prepared in a manner somewhat original, and which has since become quite popular. Many of them show the direct evidence of his mind and hand. In the second lesson, entitled "Following the Lamb," and under the head of "Practical Lessons," occurs this verse which I feel justified in saying was from his pen:

"O, soul of mine, what seekest thou?
Wouldst thou thy Jesus see?
Behold! he stands beside thee now;
He speaks, 'Come dwell with me.'"

In October, 1875, I find mention of George H. Babcock in connection with "Chautauqua" work. In December, of same year, a statement that the lessons will be continued for 1876, and George H. Babcock is again mentioned as one

of the principal workers. The lessons were discontinued in October, 1876, because the substantial plan was transferred to another periodical issued by the same publishers.

I have before me, however, other specimens of Bro. Babcock's work. Here is a lesson on the "Cities of Refuge," closing with this acrostic on the letters composing the name "Christ," and stating, "See what he will be to you."

Covert,
Hiding Place,
Refuge,
Inheritance,
Shadow of great Rock,
Tower of Strength,

all verified by Scripture reference. Here is another prepared for the SABBATH RECORDER, entitled "the Light of the World," and showing in what respect light is a true emblem of Christ.

In March, 1876, there was held in Plainfield what was known as the "First American Sunday-school Congress." I have before me a ticket of admission. It is signed, "Geo. H. Babcock, Chairman."

I have here a programme of the Plainfield Sabbath School Normal Class, held in 1878. One of the papers read was by George H. Babcock; theme: "Bible Natural History," and here is his outline, beginning with these statements:

1. The visible universe is a manifestation of the power, wisdom, skill, and goodness of God. A book of God.
2. The holy Bible is another and more precious book of God, because it is a revelation of the gracious purposes and plans of God, of his truth, holiness, justice, love and mercy.
3. The book of God in revelation makes frequent allusion to the book of God in nature.

Here are reviews from his facile pen; also a "Temperance Lesson," with the text, "Woe unto him that giveth his neighbor drink," showing a broad platform on which is this statement, "The only safe ground,—Total Abstinence," and giving the descending steps, beginning with "wine is a mocker."

Here is a lesson prepared for the Seventh-day Baptist General Conference at Farina, Ill., Sept., 1881, entitled the "Race and the Prize," and showing his conceptions of the Christian warfare by this opening statement, "The Christian race is one that every Christian must run, and is an individual strife against self and Satan."

These are but specimens leaves of a great body of Bible work with which many of you are very familiar.

What was the character of his work?

1. It was thoroughly religious. It was not for show. He loved his Bible, accepted its announcements and endeavored to practice its precepts.

2. It was thoughtful and intelligent. The paper on the "Light of the World," to which I referred, was truly scientific, but beautifully simple.

3. It was eminently practical. Each lesson carried with it the adaptations of the truth to every-day life.

How did he work?

1. Out of a full heart. Nothing was perfunctory; he loved to work, and his resources were ample.

2. With careful attention to details. Nothing was assumed; the statements must be verified, and all must bear harmonious relations to the truth to be taught.

3. With a definite purpose. He aimed to impart truth to win men and build up the Master's kingdom.

It was not my privilege to take part with Bro. Babcock in public work. It was through such work as I have described that I came to

know—to love him. When he fell the militant host lost a well equipped leader. Heaven became richer, but let us not say earth is poorer, for a thousand lives shall know of his work, shall emulate his example, and continue the contest in which he took so noble a part for truth and righteousness and peace.

Mr. Titsworth said :

Mr. McGee has spoken to us of Mr. Babcock as the Bible student, the Normal teacher : I shall say a few words of him as the superintendent, not the theorist but the active Sabbath-school worker, and it is with sad pleasure that I bring this slight tribute of affection from the school of which he was so long the efficient head.

Mr. Babcock was elected Superintendent of the Plainfield Seventh-day Baptist Sabbath-school in the spring of 1874, and for nine years he was continued in the position, and was released then only because of the imperative demands of other duties which prevented his continuing. At this time his was the second longest term in the school's history. He brought to the administration of the school a heart and mind thoroughly equipped for the work, and bestowed on its every detail the same painstaking care and complete mastery of the subject in hand that made him eminent in so many other departments of labor. Under his superintendence the school received a forward impulse, which it feels to this day. His unexceptionable ability in blackboard and crayon illustration was a notable feature of his work. Each quarter's lessons were thoroughly previewed by him in preparation for the review, and before the quarter opened he had planned the picture which should develop each week as the lessons progressed, till at the end of the three months we saw a completed temple whose foundation and superstructure in all the details suggested lessons beautiful, helpful, warning, or encouraging. Or perchance a lighthouse stood before us, fit symbol of the "Light of the world" of whom we studied. Again, a bridge with its majestic arch stretched from the dark land of sin to the evergreen shores, where the redeemed walk with their Saviour in endless and blessed companionship.

At another time a vase of flowers, each one representing a lesson, and the whole suggesting the beauty of a perfected Christian life. These are all vividly impressed upon our memories, and their influence will co-exist with life.

All these testified not only to the taste and skill of the artist, but also to the great amount of thought and labor he bestowed upon their preparation.

He was in his Sabbath-school work "a workman that needed not to be ashamed, rightly dividing the word of truth." Another has well said of him, "The special work of Brother Babcock in crayon and blackboard work, thus impressing the truth upon our hearts through the eye, together with marked ability in all branches of the work, secured for us a wide name as a model school with a model superintendent.

I should not fairly chronicle his connection with the school if I failed to say what he was always so ready to tell about the good the Sabbath-school work did him. I can never forget his kind words of encouragement to me when I was called to assume the position he had so ably filled, and from which I shrank when I considered the high standard he had set. He said, "You do not begin to know the good this work will do for you, and you have one advantage over me in my first experience, you have a natural love for children, while I, well, I liked

them in a sort of general way, but my work among them in our Sabbath-school opened up new avenues of affection which I prize most highly, and from which I would not part for anything." This was in effect, the high estimate he placed upon the benefit he received from the work, and could he have dictated this, I am sure he would have made grateful mention of it.

Happy the school which has such a superintendent, and happy the superintendent who is thus enriched from the lives of the little ones under his care.

It is with no light or thoughtless feeling that I express the hope and prayer on behalf of our school, that he who still bears the honored name and is a member with us, may be spared many years and be richly endowed with inherited abilities and faithfulness.

SERMON.

BY REV. B. C. DAVIS.

Text.—"And the Lord saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

Theme.—"The Narrative of the Flood and Lessons it Teaches."

This verse is a sort of keystone in the arguments of this chapter which the writer uses to explain God's act in the destruction of the inhabitants of the earth by the flood. It is the fact which, more than any other, doubtless, reveals to us the philosophy of the flood. It not only opens the way for us to make a study of the narrative itself, but puts us in a position to gather the lessons it teaches.

This story of the flood is one of those narratives of the Bible which we may never fully understand, and for that reason we are often inclined to pass it over with a mere cursory reading, and not try to get any real knowledge or help from it. The Bible-school lesson a few weeks ago played around the border of this most wonderful event, and yet did not compel us to grapple with the historic character of the narrative. It seems, therefore, to be both timely and appropriate, and I trust will prove profitable to us all, to take up the narrative and study it critically, historically and practically. Among all the traditions which concern the history of primitive man, the most universal is that of the deluge. It reappears among all the great races of men, except the black race. By far the most interesting account of the deluge, outside of the Bible, and resembling very strikingly the biblical narrative, is that of the Chaldeans. Indeed, it seems beyond doubt that the two must have been one and the same until the Terahites left Uz for Palestine; the account of which is given in Genesis 11:31. There are two versions also of the Chaldean account, differing a little as to the details mentioned in each, but in a general sense making a complete harmony. This "two-version" narrative grows all the more interesting to us as we study the two parallel accounts given in Genesis, though these are somewhat interwoven.

In the first of these Chaldean accounts the God Ea appeared to Xisuthros in his sleep and announced to him that on the 15th of the month of Daisios all mankind would perish by deluge. He commanded him to build a ship and go on board with his family and dearest friends; to place in the vessel provisions for food and drink, and to introduce into it animals, both fowls and quadrupeds. He was told to steer the vessel toward the gods, and pray that good should come of it to men.

He obeyed the commands, and when the

waters began to subside he loosed the birds, but they soon returned; he loosed them again after some days, and again they returned, but their feet were soiled with mud; at last they were loosed again and returned no more. Xisuthros then knew that the earth was bare; so he went out and worshiped the earth and raised an altar and sacrificed thereon to the gods, whereupon he himself, with his wife and daughter, together with the pilot of the ship, were all taken up to dwell among the gods, and a voice from heaven bade those of the crew who were left on the earth "be pious toward the gods." This example answers to show you the striking similarity between this and the Bible narrative, as well as the striking differences.

The second Chaldean narrative is in the nature of a poem. It forms a part of the eleventh canto of the epic of Uruk, deciphered from the cuneiform tablets exhumed at Nineveh and now kept in the British museum. It is certain that this inscription goes back to a period at least seventeen centuries before our era, this being long before Moses and almost contemporary with Abraham. This poem introduces some features omitted by the former narrative. Its hero was the only man living who was the servant of the gods. In a council held by the gods Bel proposed a deluge, and the others all consented. The details of the preparation for the flood are here given at length. The vessel to be built was to be 600 cubits long and 60 cubits broad and high. Twice the length, twice the height, and ten cubits wider than the ark, the priestly writer describes to us in the book of Genesis. After a longer account of the deluge than the book of Genesis gives, the poem closes with the deification of the hero and his family, and the promise on the part of the gods that instead of ever sending another flood, famines, pestilences and beasts of prey should appear to punish and destroy men whenever they should again increase in wickedness.

Traditions of more or less varying detail but with peculiarly similar characteristics, are found in the Aramaean, Sanskrit, Persian, Greek, Phrygian, Scandinavian, Egyptian, Celtic, Polynesian, and American literatures and history.

Such a concensus of testimony proves beyond question that a great historic event was indelibly impressed upon the memory of the primeval world. That it was a catastrophe co-extensive with the population of the world. Furthermore, that it was an event which occurred before the primitive migrations from the first home of humanity, and that all these accounts are but reappearances, under various forms, and under the most diverging physical and intellectual conditions of all the great races of men—each except the black race, having brought to us its own version, associated with its peculiar deities and heroes, of that great event of which the Bible gives us the purest, the simplest, the most straight-forward history. That the narrative is a naturalistic myth, as some critics have claimed, is thus swept away as groundless. That it is a local, historical legend, grounded on some particular event in each nation's history, when it has suffered more than usual from flood, is no longer tenable in the face of the minute coincidence found in these almost universal narratives.

But it is often asked by those who have given this narrative a superficial study, "In what important particular has the Bible narrative proof of inspiration more than the dozen other narratives with which we have been comparing

it?" To such an inquirer you may answer, "Much, every way."

These various outside narratives introduce us at once to polytheistic religions, Ea, Anu, Naber, Nergal, Bel and Adar, Ra, Manu, Zeus, Hera, and Ducalion, reminding us of the hopeless confusion of deities and heroes into the midst of which we are thrown whenever we depart from the Bible narrative, and place ourselves at the mercy of these systems of mythology. They tell us of the deification of the survivors of the flood, and introduce us at once to hero and ancestor worship. In the inspired narrative no such possibility remains. Indeed, when we take these facts into consideration and recognize the truth of God's revelation of himself and his character to us, that by inspiration he has given us a record of his creation of the earth and his establishment of humanity upon it, we can scarcely imagine how it would be possible for the inspired writer to let a historic fact of such great importance as that of the deluge, be held universally—by humanity but at the same time all shrouded in superstition and myth—constantly leading the mind of man astray into false conceptions of God, and of man, and of the relation of the one to the other, without taking up the event, and, in the light of inspiration, purifying and ennobling the historic narrative, and incorporating it into the divine record. Indeed, the circumstances thus considered would compel us to look for such a record in the Bible, rather than to be surprised to find it there, and, instead of being evidence against the inspiration of the Bible it is one of the many thousands of convincing proofs that the Bible is a divine record given by inspiration of God. But interesting and instructive as are the physical and literary aspects of the flood, it is the moral aspects that must forever remain of the most vital interest to us, and to these we now turn our thought. These are the practical.

In all the accounts outside the Bible no clear moral reason is given for the deluge. The nearest approach to it is vengeance because of disloyalty to the gods, and the gods influenced by jealousy or wrath, have resorted to the extermination of the disloyal subjects. But the Bible narrative gives a clear and unquestioned moral ground for the action of Jehovah. It is because of the abnormal wickedness of the antediluvians. To describe the demoralized conditions of society before the flood, the strongest language is used; God saw that the "wickedness of man was great"; monstrous were his acts of violence, and in habitual courses and established usages. "Every imagination of the thoughts of his heart was only evil continually." There was no mixture of good. There were no hesitations in evil, no relentings, no repentances, no compunctions of conscience; no upward longings, no fear of death. It was a world of men fierce, violent, lawless, of perpetual war and shameless sin. A source of this relentless wickedness was the abnormal marriages from which the leaders of these ages sprang, everything seemed monstrous, huge, inhuman. To the eye of the historian, as he brings us his message, there seemed to loom up through the obscurity colossal forms, perpetrating deeds of more than human savagery, and strength and daring; heroes whose fame for sin and shame could never die. However we may interpret this strange and weird description of the antediluvian race, its significance for us is plain. It shows us the monstrous sin and shame, and the awful death of unrestrained and impassioned lust.

This warning is followed still by the Mosaic law which is stringent in its demands against intermarriage with idolatrous races. And the New Testament brings us something more than an echo of the old denunciation of such forbidden marriages. Those who are to be the most successful in preserving a pure morality and a high tone of society are warned to be keenly alive to the dangers that threaten from such sources. To many of every generation this is the most dangerous form in which temptation to worldliness presents itself, and to resist this is a most painful test of principle. With natures keenly sensitive to beauty and superficial attractiveness, well meaning and good disposed young people are sometimes suddenly awakened to the fact that they are called upon to make a choice between a conscientious cleaving to God and known duty, and an attachment to that which in the form is perfect, but at the heart is defective, depraved, godless, and this applies no less strongly to young women than it does to young men. Where there is an outward attraction, and yet at the same time you are compelled to acknowledge to yourself, if to no other, that there is a lingering sense of inward uncongeniality, and find yourself then wondering if you are not too scrupulous and uncharitable, or struggling to banish the unfriendly impression with the thought that here is an exception in which your reading of character is deceptive, you will do well to listen to the undercurrent of warning that Providence is bringing you. He who is sensible that his whole nature is not satisfied in his new attachment; that the best within him does not flourish, but rather that it is the inferior, or possibly the worst within him that lures him on, such a one has a voice from God that he dare not ignore.

When such omens and warnings are disregarded and stifled by the silly thought that consideration and calculation are out of place in such matters, the inevitable is always the same. Instead of the ungodly rising to the level of the godly, the good sinks to the level of its attraction. Vanity, indulgences, allurements, sins, that were once distasteful but now allowed, soon become familiar, and at last wholly displace the old chaste ways of virtue, godliness and duty, that fostered the acknowledgement of God in the family. There is another household less as a point of resistance to the incursions of an unchristian tone in society, one deserter more added to the already too crowded ranks of the ungodly, and the lifetime, if not the eternity of one soul embittered. The old law, "Thou shalt not make a covenant with the inhabitants of the land, nor take of their daughters unto thy sons," was not without a just consideration of the temptations that actually led men astray.

No trifling amount of the unhappiness, the pain, the misery, the shame, the ruin of life, has been produced by mismanagement, folly and wickedness in the relation subsisting between men and women. God has given us the sacred gift of love to regulate this relation and guide us safely in all matters relating to it. But alas! how often the government and direction of this relation are taken out of the hands of love and discretion and put into the incompetent hands of convenience or fancy, or selfish lust. Man cannot cheat nature, or override the laws of nature's God. Just as far as you allow yourself to be ruled in youth by a selfish indulgence in pleasure in just so far do you incapacitate yourself for the true love which God has intended you to have, and with such incapacity that you

are robbed of true worth of character. When you sacrifice what is genuine and noble, because God has provided it for a pure nature, to what is spurious, unsatisfying, and shameful, you can never afterwards, save by long and bitter discipline, restore the capacity for character which you have sacrificed to sin and shame.

Two possibilities are before you—a youth of selfish gratification, and a manly or womanly character. You cannot have them both. You must make your choice. For as surely as genuine love and virtue kill every evil desire, so surely does evil desire, indulged, kill every capacity of true love and noble character, and blind its wretched victim to all these qualities that ought to inspire manhood and virtuous character. It is not necessary to resort to past generations for examples of this stern and relentless truth. Every generation has its own witnesses; but none the less do these fearful warnings that come to us from the Scriptures, even from its earliest pages, stand as perpetual reminders of the folly to which we so often yield, and the awful punishment which God's broken laws must bring.

The fact that God keeps the good under his own protecting care while the wicked perish around them; that the agencies of death to one may, with God's favor, be made the agency of life to another; that a good man is by virtue of his goodness, made a co-worker with God to carry out his purpose in the development of the universe, are all practical lessons that may be drawn from the narrative of the flood, and upon which we would delight to dwell at length, but they must pass with the mentioning.

Still there is another lesson of which I would have you think a moment. It is the way in which God sends us his messages. Noah had been for many days on the waste of waters. The inscrutable hand of Providence was leading him—he knew not whither. Something of the anxiety of his soul may be seen to underlie the sentence, "And God remembered Noah." But there came a time when he would have some message from God; he would know whether God's destroying hand was lifted; he would know the time and the place for action. A plan presented itself to him as just the one by which to get God's message. It was his *ideal* plan. It was to send out the intelligent, active, vigorous bird, the *raven*. Surely it would bring the message he wanted. But no! it brings no message. Strong, independent, and daring, it can fly from one floating object to another, and never cares again to seek shelter and safety in the ark. No message, and the seeker after some message from God is disappointed. His cherished plan has failed. Now he must resort to the gentle, helpless dove. But it is the messenger God can best use. Fearful, timorous, and despondent, it returns to the ark for shelter and protection. But it brings the message. It is that still, Noah must *wait in patience*. But it is a message to him. Then again he wishes to know. May I not now depart? But the messenger returns, this time also with a message, "You must bide God's time." But here is a token that his time is coming—"Behold, a fresh olive leaf!" And still again he waits until the messenger gives him the tokens that now it is God's time for him to act.

My brother, my sister, how often have you felt that you are *drifting* without the clear evidences of God's guiding hand! Some possible opportunity for greater work and larger achievement seems to invite you. Is it duty or is it not? What shall I do? When shall I de-

(Continued on page 153.)

MISSIONS.

If one plants an apple tree and leaves it to take care of itself, he soon finds either no apple tree there, or a stunted, gnarly one, with no fruit, or at best, a very poor quality of fruit. So it is in regard to spiritual things. If by evangelism souls are brought into the kingdom of Christ, and are left without fostering care and guidance by God's people, there will be many wretched wanderings and losses, and many poor representatives of the Christian religion. If a little church is organized and left alone without oversight and care, environed with many opposing and destructive forces, either it will be greatly dwarfed, or, lingering, eventually die out and become extinct. Would it not be well for us as a people, while we are rejoicing over the good work of evangelism in various parts of our beloved Zion and counting the ingatherings, to also note the losses we have suffered and are meeting with now from lack of fostering care and help. Evangelistic work is the thing we ought most earnestly to do, but the work of caring for the little flocks here and there is the thing we should not leave undone. A dollar given and used to *save* to ourselves may be of as much worth to us as the one given and used to *gain* to ourselves. Let us do both with equal zeal and devotion. O. U. W.

MISSIONS.

I think that Seventh-day Baptists should go back to first principles. We live in a time when speculation, indifference, rationalism, questionings, and almost anything else, are put forward in the place of faith. Few seem to believe God. If it could be truly said of the people now, as Paul said of the Thessalonians, "Ye received it not as the word of men, but as it is in truth, the word of God," many of the difficulties which now trouble us in our work, would not exist.

The disciples that Jesus left in the world were to "go therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit;" and they were also to "be witnesses unto him both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." These men started out therefore under the authority of Jesus Christ. This was all-sufficient in this respect. But these men were to become ambassadors from the kingdom of Christ with the evidences of this authority so clearly manifest, that those to whom they were to go should have no good reason to reject their message. Jesus gave their credentials in the baptism of the Holy Spirit. Thus qualified, the early disciples began their work and God wrought with them.

For some time their success was great, and they became so absorbed in their work at Jerusalem that they seem to have forgotten that they were to testify in other places. In the meantime great opposition was being evolved, and the spirit of persecution was becoming very strong in the hearts of the leading Jews, and by this the disciples were scattered and "went every-where preaching the gospel."

The persecution, though so hard to bear, in the overruling providence of God, became the means of extending Christ's kingdom.

The next starting point in mission work, in the history of the church, is in the church at Antioch. I think a careful study of this account will do us all good. The first thing that fixes my attention is, that the church has more

prophets than is needed for its own culture and growth, yet they are at work. This fact suggests the thought, that busy men are those whom God will choose for new fields.

Only those who will find something to do where they are, can be trusted to do any important work.

These disciples are ministering, that is, serving God, and they are also seeking divine directions, for their fasting was intended so to subdue the desires of the flesh that they might secure more divine power, and clearer spiritual vision. Therefore the "Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." Here we have the doctrine clearly set forth, that Christ, in the person of the Holy Spirit, calls men to mission work. I do not know how it may be with others, but I should not dare to undertake such a work without being fully conscious that I was called to it by the Lord Jesus Christ.

Let us now notice the relation of the church to the sending of missionaries. The Scripture here declares that after the church found what the will of the Lord was, that "they fasted and prayed and laid their hands on them and sent them away."

Now, if I understand the teachings of the New Testament correctly, the following things are to be recognized and practiced, in the sending out of missionaries.

- a. The New Testament church is under obligation to send missionaries.
- b. That such missionaries are acting ambassadors of the government of the Lord Jesus Christ.
- c. That the New Testament church is in the service of Christ, and lives so near to him as to be under the direction of the Holy Spirit.
- d. No man is a missionary of Christ except he is called to it by the Holy Spirit.
- e. The New Testament church and the Holy Spirit together, send forth missionaries.

G. J. C.

FROM H. H. HINMAN.

Dear Brother:—I stayed at Humboldt ten days, preaching eleven times in the Long Branch church. The last was on the Sabbath question. We had a full house and excellent attention. I trust much good was accomplished. I think if it were not for losses by emigration the Long Branch Church might have a vigorous life. The two deacons, VanHorn and Babcock, are excellent Christian workers. The other deacon (Davis) lives here at Farnam. As it is, I think they are likely to remain feeble; but I trust they will not die out. They have a parsonage, and if a missionary could live there and preach most of the time at other points, the work could be made nearly self-sustaining. I came here on the 6th. The country is very new; has been settled about eight years. The village of Farnam has about 300 inhabitants, but is growing. It has a Congregational Church, with pastor, house of worship, and parsonage. The M. E. people have an organization, but worship in a hall. There are seven or eight families of Seventh-day Baptists who live scattered over the prairie, all but one family living in sod houses. All but one family are young married people, just commencing in the world. They are people of fair education, energetic, and considering the inherent difficulties (among which are the entire absence of wood, and that they must go from 100 to 400 feet down for water), they have done remarkably well. They have, for some months, been holding a Sabbath-school and prayer-meetings in a sod school-house, some coming five or six miles to attend. The village of Farnam is the most

central point, and the people there are friendly, but unsympathetic. The Congregational people were quite willing to grant the use of their church, but would none of them attend the exercises we held there on Sabbath eve, the 9th, and Sabbath, the 10th. At our meeting yesterday it was voted to organize a Seventh-day Baptist Church, and I was requested to write to Elder Hurley, of North Loup, Neb., to come here next Sabbath to give counsel and aid in the organization. Should he not be able to come at that time they wish him to come as soon as he can, and will postpone the organization until that time. Our object in the organization is to secure a nucleus for Seventh-day Baptists who may come to this new and sparsely settled country. There seems to be entire unanimity in the matter. If they could have preaching, say once a month, it would materially aid them. They will all do something to support the gospel.

The weather for the last few days has been very cold and stormy. If it is such as to permit, we hope to hold some meetings during the week, but not in town. The sod school-house will probably hold all that will come. I expect to remain over another Sabbath, and then go to Marion, Kansas. I still suffer a good deal from sciatica, but have not failed in any appointment. Have just heard, to my great satisfaction, that my daughter, who is teaching in Berea College, Ky., and who was sprinkled in infancy, and is a Congregationalist, is to be baptized to-day. Next, she will keep the Sabbath. Pray for me that I may have strength of body and soul to do the work that God has given me.

FARNAM, Neb. 11, 1894.

PRAYER FOR MISSIONARIES.

DEAR CO-LABORERS WITH GOD:—Have you, co-laborers in the home land, noticed that all your brethren and sisters on the foreign field, with one voice, ask you to pray for them and for the presence of the Holy Spirit in the work? Have you noted that these requests are only echoes of the Missionary Paul?

To the Romans, he writes: "I beseech you, brethren, by the love of the Spirit, that ye strive together with me in your prayers to God for me."

To the Colossians he writes, after urging steadfastness in prayer: "Withal praying for us also, that God may open unto us a door for the word."

To the Corinthians: "God will still deliver us; ye also helping together on our behalf by your supplication."

With the Philippians he expects his trials to be made endurable and the preaching of the gospel advanced "through your supplication, and the supply of the spirit of Jesus Christ."

To the Ephesians: "With all prayer and supplication, praying at all seasons in the Spirit, for all the saints, and on my behalf, that utterance may be given unto me."

To the Thessalonians: "Finally, brethren, pray for us, that the word of the Lord may run and be glorified."

What more can we add? We are helpless without the Holy Spirit, who is given in answer to prayer. "Lord, teach us to pray."

"Only a prayer,
Yet you and I may never know
What blessings from that prayer may flow."
—Helping Hand.

AND while we pray, let us not forget our obligation to answer our own prayers so far as it is possible. The silver and gold are the Lord's, but it is not all in one lump, as we sometimes seem to imagine. The Lord has no single bank of deposit. His silver and gold is distributed, in sums larger or smaller, among his people. Some of it is in your hands, some in mine. If our prayers are answered it will be at the cost of some of our possessions. We may judge of the sincerity and earnestness of our petitions by the amount we are willing to give.

It is said of William Carey that he never

prayed without interceding for the heathen; and he proved his sincerity by going to the heathen.

American modern missions began at the haystack where students poured out their hearts to God for the conversion of the heathen; and these students were ready to be pioneers in mission work. The original thought of the week of prayer was that the whole Christian world should unite in supplication for an outpouring of the Spirit upon all nations, and the call came from those in the foreign field. Real prayer is not satisfied with mere words. It is attended by corresponding activity and self-sacrifice.

Lord, teach us to offer the fervent, effectual prayer which is sure of being answered!—*Helping Hand.*

A FARMER in Dakota was asked how they came to feel that they could afford to build a church so soon after a crop failure, and he replied: "When we lack a plough or a reaper we say we *must* have one, and go to town and buy it. We had no suitable place for meeting, and felt that we *must* have one. It was a necessity. And so we built it." Would that all felt the imperative necessity of preaching the gospel to every creature!

AT length the Dead Sea is to be navigated, and two sailing boats, one rather large and heavy, for freight, and the other smaller and neater, for passengers, have just been conveyed from Jaffa to Jerusalem by rail, and thence onward by road. The boats belong to the Sultan, as does also the Dead Sea, which forms part of the crown property, and it is his intention to turn to good account the salt, bitumen, and sulphur which abound in its waters and upon the shores.

"As false coin does not cease to be false coin because it has a few grains of silver in it, so neither does false religion, cease to be false religion because it has some grains of truth in it. Joe Smith's Mormonism has some grains of truth in it, and some passages stolen out of the Bible; so also has Mohammedanism. Do they, on that account, cease to be false religions? It is a wonder how sane and sensible men, who would scrutinize a ten-cent piece if they suspected it to be short of silver, will pass such monstrous counterfeits when it comes to the subject of religion."—*Chinese Recorder.*

WOMAN'S WORK.

TWO OR THREE.

There were only two or three of us,
Who came to the place of prayer,
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew His look in our leader's face,
So rapt, and glad, and free;
We felt His touch when our heads were bowed;
We heard His "Come to Me!"
Nobody saw Him lift the latch,
And none unbarred the door;
But "Peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the Jasper Sea,
And strength was ours for toil and strife,
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers
And not like the crash of a storm.

"Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought of how Jesus himself had come
To feed us with living bread.

—Margaret E. Sangster, in *Congregationalist.*

"We kneel, how weak! we rise, how full of power!
Why therefore should we do ourselves this wrong,
Or others,—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee."

"AND all things whatsoever ye shall ask in prayer, believing, ye shall receive."

"PRAYER is not conquering God's reluctance, but taking hold of God's willingness." — P. Brooks.

"PRAYER is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life."

PRAYER is so mighty an instrument that no one ever thoroughly mastered its keys. They sweep along the infinite scale of man's wants and God's goodness.—H. Miller.

WHEN Mr. Spurgeon was once asked how he prayed, he said, "I always find a promise appropriate to the need, and then, in the name of the Lord Jesus, and for his sake, I simply plead the promise."

PRAYER keeps us in the love of Jesus; and while keeping in that warm, pure atmosphere, we find that prayer has wonderful power. Do you want to have power with God and peace with yourself? There is only one sure way, and that is to live in the light-giving, warmth-giving sunshine of your Saviour's love.—Cuyler.

AND these thoughts lead me to another earnest plea, that in the midst of the cloud that is overshadowing our country we will not give way to anxiety, but that we may make faithful efforts to hold up the hands of our workers in home and foreign fields, that they need not feel the need of retrenchment in their work. We can deprive ourselves of many luxuries in our homes and yet enjoy many comforts which they do not have at all. Let us not begin to economize first in God's house. The resources of God are boundless. "There are no 'hard times' with him." Surely God is able, he is willing, to open the hearts of his people!

IF we thus learn to find in God our refuge and strength our hearts will go out for others, and we shall not only have an interest in those just about us, but we shall pray for the whole world, how much more for the little band of workers in China who are constantly asking us to pray for them. I think they would say to us, as a young lady missionary in Burma wrote to her people, "Don't pray for us in a mass; pray for us individually; call us by name." Thus shall we be led into closer fellowship with our workers, and into more active co-operation with God. The Rev. Jonathan Lees, of Tientsin, writes, "It is very significant that there is a growing disposition to link success here with prayer at home. It is known that at least one large gathering of poor women in England are praying constantly for their yet poorer sisters in Tientsin. Dr. Roberts connects the conversions in the hospital with special meetings for prayer on its behalf among Welsh colliers; and there seems reason to trace the revival in our Ku-loui-hai chapel to the daily prayers of a friend who, having been here, knows the peculiar difficulties of the place, but who is now far away."

IN this general time of religious awakening, when not only the "week of prayer" has been observed, but all the weeks thus far in 1894 have been spent in so many places in earnest prayer for the outpouring of God's Spirit, we are led to consider the purpose, the need, the importance of prayer. The idea of prayer was beautifully expressed in the exclamation of a newly awakened Syrian woman upon hearing a missionary pray for the first time in her life. "Is that praying?" she said. "Then praying is asking God for what you want." And this is the kind of prayer which Christ teaches us is acceptable to him. We must have a sense of our need of the things for which we ask, and we must be in earnest, we must have faith in God as the hearer and answerer of prayer. Power in prayer is increased by frequent communion with God. Holiness, humility, charity, will add power to our supplications. We must "pray without ceasing." Jesus once said of the Pharisees, when teaching his disciples to pray, "They think they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him." We are to approach him with a simple, child-like trust, as we would go to an earthly parent, believing we shall receive the things we ask for, confiding in him as a loving Father, who delights to be entreated. May the spirit of prayer, a deeper conviction of our own weakness, and an absolute dependence upon God, remain with us all through the year, and bring us into a closer walk with him. "Faith in God and intercessory prayer are our privilege." This privilege of prayer is not confined to seeking help for ourselves, we may pray for our friends and loved ones, for the conversion of sinners about us, for the whole world. We may ask God to use us in the great work he has for us to do, to teach us what that work is, to give us wisdom and knowledge that we may work acceptably. Prayer will enable us to understand God's will toward us. The apostle James says, "If any of you lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Christ's life is an illustration of the need and the power of prayer, of what he desires his followers to be in their service for him. "Everywhere and always there is some need that only Jesus can supply. Oh that we could realize that in Jesus our relief is as sure as our need is great!"

AS WE have been invited by the Editor of the Woman's Column in the RECORDER to write something concerning our local societies I thought, perhaps, a few items from Hammond, La., might be interesting to some, though they seem insignificant when compared with the words of our larger churches. Our society is small, only about half the ladies of our church belonging to it. The reason for this is, in part, because we are so badly scattered; consequently we fail to accomplish as much, either in raising money for missions, or whatever we undertake, as it would seem to some, that we should, judging from our church membership. We have not as many ways of raising money as our sisters in the North, because there is very little sewing we can get to do, and to piece bed quilts, expecting to sell them, and make it pay, has not been a successful project. We voted, at our annual meeting, to try the mite-box plan. We usually meet once in two weeks, during the winter. We have a short programme, arranged by a committee appointed for that pur-

pose, after which we have a social time and drop our mites in the box, each one giving what she can afford. This is a slow way to raise money, but at present we know of no better plan. The best thing that took place at said meeting was—Everybody present who was not already using a thank-offering box consented to do so the coming year, so that now I think every member has one. I wish every sister in our denomination would try one, and I do not think it would do the brothers any harm. I have often wondered why this is confined to the women. It seems to me that if it is good for one it is good for the other. I have many, many times been astonished when I came in sight of my box to think of the blessings I receive, and what I have to be thankful for, daily, in a way that was new to me, until I had this box as a reminder. So many think they cannot afford it, they have not the penny, even, that they can spare; but I think if you have a box you will find the pennies, for you will lay one aside now and then for that especial purpose, and even though it is a small amount, if it is all you can do, remember "the widow's mite," and how she was blessed. Methinks I hear some one say, "We are making a hobby of thank-offering boxes." Perhaps we are, "but what shall we render unto the Lord for all his benefits toward us!"

A. H. B.

HAMMOND, La., Jan. 25, 1894.

FROM HOME MISSIONARIES.

I hereby gratefully acknowledge the receipt of your gift. It could scarcely have come at a more acceptable time. I most earnestly desire that the divine power may so direct my ways that the kind donors may never have reason to feel that their offering was unwisely bestowed.

Most truly do I return to the committee of the Woman's Board heartfelt thanks for the gift, accepting it with gratitude to you and to our heavenly Father, not only for its value, but also as a token that I am sometimes thought of, and that there is an interest in me and my work among my sisters in the North. I never was so glad to get some money in all my life, and I do hope God may be honored by it. May God bless all such Christian acts to his glory.

In sincerity I return my thanks to your committee for the gift which I also esteem as a gift from the Master. I may forget many of his benefits, but I shall not forget this one.

I thank the ladies for their labor of love. It is so cheering and encouraging to know we have kind friends who are laboring and praying for our temporal and spiritual health and success in the Master's cause.

AN OPEN LETTER.

"The Lord's Supper:—Does it belong to the Church or to the Individual to Decide Who Shall Partake?"

To Rev. N. Wardner, D. D.:

My Very Dear Brother:—A little tract from your able pen bearing the above caption, has come into my hands of late and has been read with much interest. And believing that a few kindly animadversions upon some of the positions taken by you will be received in the same spirit in which they are written, I venture upon my pleasant task, not as a critic, but as one seeking mutual enlightenment upon the subject in question.

It may be well to state at the outset, that I have always been, especially since I entered the Christian ministry, what is called a "restricted communionist." I have often preached

upon the subject, and believed that my position was in accordance with the *logic* of Scripture, although I never could find any expressed authority for my conclusions. And having read with profit various productions from your pen, and never having discovered any statement from which I could fairly take exception in all these articles, I am led to the conclusion that, either you have in this case untenable ground, or you were not in your usual condition of mental clearness when you wrote the contents of your little tract. It is not characterized by the perspicuity and logical soundness that have appeared in all your other writings. Hence, I am prompted in this way, to ascertain whether the cause is worthy of so able a champion.

You say "that the fact that those who favor open communion differ so widely in their reasons for it, shows that there is no Scripture authority for it." True! and the same is true of those who favor the other side of the question, at least, so far as I can see. It is not a question that is settled by the Scriptures. If there is authority for it it is purely inferential; and this is what we wish to ascertain.

In your answer to the statement that, "all who believe in Christ should commune together," you say: "This would take in Roman Catholics, Mormons, Universalists, swearers, drunkards, and even devils, who confess him to be the Son of God." Do you mean that this "belief" is the same as that exercised in the Lord Jesus Christ by the new born soul? If so, you give the impression that all who exercise such belief are Christians; for it is by faith in Christ that we are saved. Acts. 16:31. If not so, your argument is without force or relevancy. It either proves too much, or it proves nothing.

Again, you ask, "Did Christ institute the Supper for his church, or for the world at large?" Here you take too much latitude. Do you not make a distinction between the true believers in Christ, of every name, and "the world at large?" If not, then you show the weakness of your position by begging the question. The world at large are not Christians; far from it. And the fact that a man of your ability has to travel so far for material, shows the lack of proof positive within the limits of the subject.

The case you cite in 1 Cor. 11 only shows how the church of Christ may disgress from the path of Christian propriety by a corrupt use of the ordinances of God. It is a case in which the whole church sinned, and not a case in which the church disciplined a part of the members for misdemeanor. But with the mutual understanding that the Lord Jesus Christ established the institution of the Supper for all true believers, who constitute his church, then it follows as a logical sequence that all true believers have a right to the table of the Lord. Now what constitutes a person a true believer, or a child of God? You will answer, doubtless, repentance and faith in the Lord Jesus Christ. In this we all agree. Now, understanding that every Christian Church has the right to discipline its members for disorderly walk and conversation, the question arises, What constitutes such walk and conversation? Is it immoral conduct and unseemly language, or is it an error of the intellect? If it is the former there is no difference of opinion, for that is the duty and prerogative of all corporate bodies, both secular and ecclesiastical. But if it is the latter, where are we going to draw the line? How much knowledge, and how perfect must it be in order to be worthy partakers

of this sacrament?—If it is on the ground of opinion in matters of theology and church policy, etc., then we must debar from that sacred privilege, not only all the First-day Christians, but also every single Seventh-day Baptist in the land of the living, your worthy self not excepted. Is this statement unwarranted? Let us see. You say that the First-day people do not keep the seventh day as the Sabbath, and therefore violate one of the commandments of God. This is true! But is this to be considered an error of the head or of the heart? Are you ready to declare that it is the latter? Methinks not. But if you do, then you and I do very wrong when we exchange desks with them; when we kneel and mingle our petitions with them at the throne of grace, or sit and listen to them with delight, telling what the adorable Saviour, who has saved us, has done for their souls! And why should we do all this, and the next hour refuse to commune with them? Is there anything in the nature of the encharist of a sacred character that distinguishes it from preaching and praying as a Christian privilege? If so, I am free to say that I cannot see it.

But we refuse these Christians the privilege of communing with us, not on account of immorality, but on account of the differences of opinion on religious views. We regard them at the same time as godly people, the salt of the earth; many of them prominent for learning and piety. Now, the rule by which we measure these Christian brethren would debar every Sabbath-keeper from the Supper, as I have already stated. For we differ widely in fundamentals as well as non-essentials, if there are such things connected with the Word of God, and the duties of a follower of Christ, which I very much doubt. Some of us believe in the second personal appearing of the Lord Jesus Christ, others do not. Is this a matter of small importance? By no means. It is one of the most significant doctrines taught in the Word of God. Some of us believe in the resurrection of the dead; others do not. Is this a matter of little moment? I know you will say it is not. Some of us believe that the kingdom of God is his reign among men on the earth; others believe that his kingdom is in heaven. Some of us believe that God the Father is a personal being that loves all his children, and occupies a veritable throne; others believe that he is simply an all-pervading, quickening essence, etc. Now, my dear brother, will you tell me if we must exclude from the table of the Lord all those excellent people for the sole reason in many cases, that they keep the first day of the week instead of the seventh, how can we consistently commune with each other in the Seventh-day Baptist Church when we differ so widely on these subjects of no less importance than the Sabbath? All err in respect to fundamental truths, and in charity we are bound to believe them sincere. When the disciples reported to their Master that they forbade one to cast out devils in the name of Christ, because he followed not with them, the Lord replied, "Forbid him not, for he that is not against us is for us." In this case the Lord accepted the person whom the disciples rejected. Is there not danger that in excluding from the table of the Lord those excellent Christian people we are repeating the error of the early disciples?

I fail to see the force of your statement when you say that Christ did not unchristianize his mother and the other Christians who were absent when the Supper was instituted. This is

not a parallel case. The mere fact that Christian bodies observe the Lord's Supper in their respective places of worship, does no injustice to the members of their sister churches. This is not restricted communion. But when we refuse to commune with persons whom we acknowledge to be eminent children of God because they differ from us on some scriptural doctrine, is where the rule applies. And there is not a case which you have cited where discipline, or the rejection of an individual or individuals is mentioned, but shows the offence or offences to be either gross immorality or open infidelity, all of which renders the offender or offenders worthy of discipline, and if not repented of, final exclusion.

You say further, that "if each one is to be his own judge of his fitness for communion, the same rule holds good with regard to church membership." Does this follow? Why do persons holding the same religious views, organize into corporate bodies? To make themselves Christians? No! They are supposed to be Christians already, but for the sake of harmony and efficient work in the service of the Lord; and in doing this, they do not divide Christian hearts who may not see alike in all things. The passage you cite in Heb. 13: 10, only shows that the unbelieving Jew had no right to the table of the Lord. No more has any unbeliever any right there. The sacrament of the Supper as well as the ordinance of baptism were intended for none but Christians. A person, therefore, must be born again before he is a fit subject for baptism. If he is not correctly informed in regard to the form and nature of baptism, and therefore submits to pouring or sprinkling instead of immersion, does he cease to be a child of God in consequence? You will certainly say no. It would be much better to have a right understanding of the truth in the matter. But no ordinance or ceremony makes a man a Christian. That is the work of God alone. The Supper then, was instituted for Christians, and Christians constitute the church of God. Has any one body of believers a right to debar another body of believers from the Lord's table because they differ in some of their religious views? If the table is the Seventh-day Baptist's they have a perfect right to say who shall partake. But if it is the Lord's table, then by what authority do we refuse a child of God a place at his table?

Trusting, my dear brother, that you will answer my inquiries by the authority of Holy Writ, and that we shall be led to a better understanding of this important question, I am your brother in the Lord Jesus.

A. McLEARN.

AMONG the interesting facts not generally known are that the supply of rubies has steadily diminished for centuries, and that now a ruby the size of a carat or over is worth from three to ten times as much as a diamond of similar size; that the sapphire is the same stone as the ruby, but different in color; that the "star" sapphires, the rarest variety, exhibit by reflected light a 6-pointed star; that the best turquoises are American; that an imitation of the turquoise is cut from the teeth of fossil animals; that spinels resemble very precious gems; that the tourmaline has electrical properties when heated.—*Mail and Express.*

If you are praying God to open the windows of heaven, be sure he is not waiting for you to bring all the tithes into the store-house.

SUCCESS.

The Parents' Responsibility.

BY PROF. H. M. MAXSON.

The incident related by the President of the Y. P. S. C. E., in referring to "Success," suggests a second paper on the same subject. There are too many parents like the one he mentions, that are constantly complaining that their sons do not have a fair chance for success in the world, because they keep the Sabbath. It is true, Sabbath-keeping in many cases does increase the difficulty of winning success. It is right to recognize the fact; but it should be made an occasion to spur our young men on to harder effort, more careful calculation, closer economy, greater ingenuity, sharper brains, greater determination, more thorough preparation, and not an occasion for mourning, despondency and discouragement. Even if the hindrance were insurmountable, which I do not believe, it would be a great mistake for a parent to treat the difficulty in a complaining, discontented spirit.

1. Such treatment of it is unmanly. Does the soldier who has lost an arm go about flapping his empty sleeve in your face to get assistance? Not unless he is a beggar. If he has the spirit of a man, he works the harder because of his loss, but uncomplainingly, and his empty sleeve is not a part of his stock in trade. So with the Sabbath-keeping parent; he knows at the start that the peculiar Sabbath will be an inconvenience to his boys, but he acknowledges, by keeping the Sabbath himself, that whatever sacrifice follows is in a good cause, unfortunate but yet worth making, just as the soldier went into battle knowing he might lose a limb, or even his life, but willing to make the sacrifice, if necessary, for the cause he was supporting. For a parent to grumble over the inconveniences that result from his Sabbath-keeping, which he has adopted from conviction, with his eyes open to the hinderance that would result, is as unmanly as for the patriot to grumble over the loss of an arm in defending his country. We would avoid the evil in both cases if we could, but, if it follows, it is a cause for pride, not grumbling.

2. Grumbling at the inconveniences of the true Sabbath is ruinous for the boys. The child's views of the world are naturally colored by those of his parents. He does not always adopt his parent's views as his guide in life but, whether he will or not, he is unconsciously affected by them, in the domain of morals especially, the parent's attitude toward the various questions that arise will have much influence on the child's future. When a parent treats the difficulties that result from Sabbath-keeping in a complaining, repining spirit, he is giving his boy the very worst kind of a preparation for meeting those difficulties. Such a course is well calculated to effect one of two results, to weaken the child's ambition by making success seem impossible or to fit him to give up the Sabbath altogether. There are many homes where both these results have been accomplished. On the other hand, a recognition of the difficulties, with a feeling that they are only what we should willingly meet, if God wills it, with a determination to meet them bravely and win in spite of them, is the first step toward success.

3. The grumbling attitude is un-Christian. Why do we keep the seventh day Sabbath while most of the world observe the first day? Simply because God commands it. It is not, then, a matter of convenience with us; it is simply a question whether we will keep it at whatever cost, and obey God, or let it go for the sake of

some coveted reward of the world, and disobey God. Having decided to obey God and keep the Sabbath, how shall we view the hinderance in worldly affairs that it imposes? Shall we constantly hold it up before our eyes as a cross and grumble over the fact that we must bear it? Shall we each commiserate the other that our lot is so hard? Shall the father say to his son, "It is too bad, my boy. If it wasn't for this Sabbath-keeping, you might be somebody. As it is, there is no hope of your getting much money or winning an easy position while you keep the Sabbath." Away with such a thought. Shall we undertake to serve God and then grumble because it involves a sacrifice? When we entered into a covenant with him did we not in the very contract, agree to endure anything that might result from doing his will? If we grumble and complain at the sacrifices that are demanded do we not insult him whose service demands them?

How does Sabbath-keeping differ from the other Christian duties? Every parent desires his child to stand well in school. When his boy experiences a change of heart does he say to him with a sigh, "It is too bad, John, you can't copy any more in examinations; you can't cheat in recitations, nor get some one else to do your examples for you to copy and hand in to the teacher. Tom Smith has no such disadvantage because he isn't a Christian. I'm sorry for you, my boy, but it can't be helped as long as you are a Christian."

If his boy is in business when the change of heart comes, does he go to him with mournful voice and say, "This being a Christian will put you at a terrible disadvantage in business, John. You'll have to give full measure every time, you can't sell shoddy for all wool, you can't take advantage of a customer's ignorance; why there are lots of things you can't do that your competitors that are not religious can do. I don't see, my poor boy, how you can ever get rich if you live up to your Christian profession, it puts you to such a disadvantage." Of course no Christian parent would think of such a thing; but if God commands us to keep the Seventh-day Sabbath, does not the hinderance that results stand on exactly the same basis? Why should we sigh and complain over one more than the other? Stated in its plainest terms, it is simply the question, "In what spirit shall we meet the worldly inconvenience and losses that result from doing God's will?" Every Christian meets them; we Sabbath-keepers simply have them to a greater degree, but ours even are as nothing compared with those the Christians of early days endured. Can we imagine their going around mourning because their children's chances of success in the world were lessened by their being Christians, while all the rest of the world were heathen? No, they gloried in their persecution and sufferings instead of mourning over them. What a splendid career that was that Paul brushed aside forever when he became a Christian. His success in life was ruined. If he remained true to his faith in Christ he could never win position and power in his nation. Did he mourn over it? Was it a cause for sighs and regret? Hear what he says after recounting that long list of beatings, imprisonments and other outrages that he had endured: "I take pleasure in infirmities, in reproaches, in necessities in persecutions, in distresses for Christ's sake. I rather glory in my infirmities."

Let the parent meet his responsibility in the matter squarely, and see first that he has the right attitude himself toward Sabbath-keeping

difficulties, then work to impress it upon his children. Let him sit down and decide, once for all, whether God commands us to keep this particular day or not. If he does command it, then let him accept whatever inconvenience may arise, not as an evil to be deplored, but as a part of God's service, something to do gladly and to glory in. Let him say to his son, "John, if you do God's will, you must keep the Sabbath. It will stand in the way of many things you would like to do, but God is able to take care of his own and you may be sure that you will do the work he intends you to do better as a Sabbath-keeper than you can by keeping Sunday. Train yourself, mentally and physically, to make the best of your opportunities. Be sure he will open a way for you to be whatever he wishes you to be. Make yourself ready to follow where he leads. Sacrifice is the universal law of God's kingdom, but often the sacrifice proves to be but giving up the lower to attain that which is higher. Even failure, if failure should come, with obedience to God's command, is more to be desired than immeasurable success with disobedience."

When people say to me, "But doesn't keeping Saturday make it very inconvenient for your young people entering business?" I answer "Certainly, but somehow the Lord seems to give them enough extra ability to make up for the inconvenience in the end, if they remain true." Is that boasting? Well, why shouldn't I boast of my church as well as of my country? I think we Seventh-day Baptists have some things to be proud of, and I believe that we ought to glory in them and teach our young people to glory in them just as we train them up to be proud of our country. If they achieve success in spite of the inconveniences that result from keeping the true Sabbath why should they not glory in the fact just as the millionaire who began life as a street urchin without a cent has a right to boast of his success in comparison with one who had every advantage of wealth and influence at the start.

Teach young people that Sabbath-keeping is a hindrance, but one that can be surmounted. Many men before them have won success in spite of it, and if they exert themselves they can do it. It demands energy. It demands work. It demands determination, but in the end it is a cause for glorification not mourning.

FROM THE FIELD SECRETARY.

WATERFORD—BERLIN.

The Waterford, Conn., Church is doing bravely for a small society of about forty resident members. They ask for no help from the Missionary Board, pay their own preachers, and voting to adopt the weekly pledge plan, raised about \$70 for our Societies, instead of less than \$30 which was raised last year on the quarterly collection plan. Bro. John Potter, of Noank, their pastor, was converted to the Sabbath a few years since, and from being a fisherman, has become a fisher of men. He believes in a Holy Ghost religion, and seems to be prospering in his newly chosen work. We held extra meetings the evening after the Sabbath and Sunday evening. Three young ladies seem ready for baptism and membership with the church.

Andrew Potter, the successful conductor of the New London Mission, is, according to report, a Sabbath-keeper in a quiet way.

While in New York, the writer visited Jersey City and saw, for a few moments, the pastor of a new Sabbath-keeping Society, Rev. Martin

Hancox. They call themselves, "The Church of the First Born," and "Mount Zion Sanctuary." They emphasize the work of the Holy Ghost, faith healing, and holiness of life. They admit to the Outer Court ordinary Christians, but to the Inner Court those who attain to the higher faith and life, including true Sabbath-keeping. Instead of using the Sabbath for a meeting day they use it for a rest day at their homes. Perhaps they number a hundred here, with smaller beginnings at other points. A Mrs. Jackson had much to do in originating the movement, about a dozen years ago.

The writer lost the inspiring view of the Hudson River scenery by taking the Harlem division of the N. Y. C. R. R., for Berlin, N. Y.; but was surprised to find such grand and lovely mountain-like scenery through this section, and almost alarmed to find himself putting on flesh so rapidly in five days in this climate, so healthful though cold enough, two mornings at 22 degrees below zero.

Berlin has been wonderfully blessed this winter by a union revival effort, carried on by the three churches of the place. Above one hundred have been converted and restored, from which our church gets fifteen; twelve by baptism, two Sabbath converts, and one restored. Pastor G. H. F. Randolph is doing excellent work. There are several more to receive baptism in the future, and the cause here is in a very hopeful condition. The pastor, upon invitation, gave an address in the Baptist church Sunday evening upon China, and held the rapt attention of the audience for two hours.

The church voted to adopt the pledging plan of weekly contributions, and more than double their regular contributions of last year. Many families in this society are widely scattered, but by the kind assistance of the pastor they have all been reached, by including in one day's trip thirty five miles cutter-travel, and today a tip-over, and first-class run-away. Tomorrow evening the church gives its pastor a donation. Friday the Secretary hopes to reach Adams Centre.

A summary of the first two month's work shows 65 new RECORDER subscribers; \$206 sent the RECORDER office; \$269 55 to Treasurer of Tract Society; \$214 of this raised by personal solicitation, the balance from societies. \$600 pledged on weekly plan, about \$200 of this being from those not before pledging; A half score of books sold; weekly sermon and RECORDER article. Expenses, \$14 51. G. M. C. BERLIN, N. Y., Feb. 28, 1894.

P. S. March 1st. The completed work in this place for one week shows about \$200 raised as follows: For RECORDER, on old and new subscriptions, \$50 90; notes, \$20 50. Raised in cash, \$48 45; pledges for year, \$129. C.

MORE ABOUT COLONIZING.

To the Editor of the SABBATH RECORDER:

I read with interest the articles of Bro. Randolph, and also of the Rev. O. U. Whitford, on the subject of the California Colony; with greater interest, perhaps from the fact that when I was a young man, nearly forty years ago, Dea. Dennis Saunders, then living at Farmington, Ill., went out to select a location for a colony. Myself, with many others, anxiously waited his report, but his selection in Kansas, with land at \$15 per acre, left the poor man out. And now with the California land at \$100 to \$400 per acre would seem too high for the man of small means, and as a rule it is the young man or the person of limited means that is seeking the new home. I would not say anything against

any one joining a colony for that country. I would insist that any and all should count the cost and weigh their means before making such an experiment. Two visits to the Pacific Coast country has proved to me, all that glitters is not gold. Why not join some established community rather than to be trying something new? The climate and soil of Nebraska are well known, and near North Loup there is quite an opening for Seventh-day people. There is one organized school district, composed of six sections, containing only four families. This land can be bought for from \$5 to \$10 per acre. It is located from seven to ten miles from North Loup. It is desired to settle this school district with Sabbath-keepers. Especial attention will be given to any inquiry. We do not boast of a boom, but cheap homes.

O. D. VAN HORN.

NORTH LOUP, Neb.

SERMON.

(Continued from page 148.)

cide? How shall I know? And you fall back upon your cherished support—the best man-made helps. It may be a trusted friend, or this device or that; but you are baffled. No message from God comes. Your messenger has deserted you. He is flying from carcass to carcass, as they float in the muddy water about you, and feeling upon the things that bring to you pain and loneliness. In your disappointment have you sought the Dove, that blessed Spirit of God which sat like a dove on the Saviour of the world; the Spirit which on the day of Pentecost sat like a little lambent flame upon each believing disciple? Have you asked God's Spirit to bring you the message which you can read in your own soul? That message may only be, "Be patient and wait for more light. It may be God's time is coming, here is a token, but you must bide his time." It may be that other message, "The time is here; rise to your opportunity." But the witnesses of God's Spirit, accompanied by the tokens he gives you, will furnish you the message from God, the only one that can satisfy the soul that truly seeks a message from him.

A few weeks ago, in the Pastor's Training Class, the children were giving their many reasons why they believe there is a God. One little hand went up; one little girl answered, "I know there is a God because he answers my prayers."

My friends, have we to-day that simple child-like faith that enables us to communicate with the eternal throne and receive, borne upon the wings of prayer, the messages of love and blessing that God our Father has in store for us? Do conflicts come, do doubts gather about you, does sorrow's cloud overshadow you and shut out all light and hope? We have a messenger, God's Spirit, who shall "take of the things of God and show them unto us. He is only waiting for your appeal. Leave the vain and deceptive devices, the man-made messengers. Seek in God's way, his messengers, and receive from him the messages you need.

THE handsome vessel, square and upright on its base, may at the same time be losing its contents through some hidden leak. And a life, outwardly moral and exalted even to official position in the church, has sometimes an out-of-sight leakage, through which there stealthily drops out and away its faith and love and power.

ONE use of temptation is to show how much we need Christ.

YOUNG PEOPLE'S WORK.

FOR HIS NAME.

O isles of night and mystery,
Fenced by the billows of the sea
That rise and shout defiantly
And mock your bitter woe,
Then sinking o'erthrown utterly,
Each in its turn brought low!

Out of the distance desolate
And far,—if with our souls we wait
To learn our human brother's fate,—
There riseth up a cry
Appealing from the curse of fate
To One exceeding high.

His name they know not, nor have heard,
But in their hearts a hope hath stirred
With pinions like a fledgeling bird,
And toward a land unknown
It crieth with a faltering word
To Him upon the throne.

Ships from some stranger harbor cross
The mountained waves that heave and toss;
Bring they no antidote for loss
That maketh life in vain?
They bear the Bible and the Cross,
Yet swerveless cross the main.

Our lives are sweet with hope, and fair
With an eternal Father's care
And He who died our sins to bear
Whispereth soft and low,
"To those who sit in dark despair,
Bearing my message, go!"

The message? Aye, the word divine!
"I," saith the Lord, "have made them mine;
In the dark place my love shall shine;
The islands of the sea
Shall share in Jacob's oil and wine,—
For mine shall all things be!

I loved them, though they knew it not,
Remembered them, though they forgot
Their need of me; in that dark spot
They walked in sinful ways
'Till, foul with many a grewsome blot
They do not know my praise.

"Go, in the only name that may
Blot any mortal guilt away!
Go to those outcast souls and say,
'Jesus of Nazareth
Entreateth at your doors to-day,
Come unto me! he saith.'

"Do any hunger? Here is bread
Broken for piteous souls unfed!
Or thirst? for here is red wine shed
For life to those who faint;
Come, love this Son, whose arms outspread
Answer your long complaint."

His name is Jesus. He shall save,
Nor earth nor heaven forever have
A name beside this name to love
A mortal's guilt away;
This is the unknown gift you crave;
Choose his dear cross for aye.

Go forth and cry to lands afar,
"The babe foretold by Bethlehem's star,
He bringeth peace anear and far!"
Or, if ye may not go,
Pour out your offerings where ye are,
Send heralds—let them know!

M. E. H. EVERETT.

JANUARY 28, 1894.

ARE you late at Sabbath-school? Do you have to stop in the entry of the church when you go to prayer-meeting for the deacon to finish his prayer? Do you come to church services about the time the pastor reads the notices? Are you behindhand at choir rehearsals? You are to be pitied indeed if such is your habit. The inconvenience you give to others by such actions is nothing when compared with the loss and injury which come to you personally.

DO YOU ever thank your pastor for something helpful in his sermon? Do you ever help him out in some awkward "pause" in prayer-meeting? Do you ever ask any of your young friends who live far from the church to go home with you to dinner? Do you ever stand back in the corner and wait for some one to speak to you, and then feel "hurt" because people are so unsocial? Do you ever get upon the fence and watch yourself go by?

I DISTINCTLY REMEMBER.

I remember very distinctly the winter when I gave my heart to Jesus and made a public profession of religion. I had always been a praying child. I cannot remember when I did not pray, first at mother's knee and in later years by my bedside. And yet I felt that I was not doing my full duty, and when I heard that, sometime during the winter, two revivalists from a neighboring town would hold a series of meetings in our little village, I mentally resolved that before the meetings closed I would make a public stand for Christ. I remember how the meetings were postponed for two weeks, much to my relief, and yet strange to say, much to my disappointment. When at last they began I was a regular attendant, so much so that mother's loving watchful eyes saw my interest and wisely waited for a time, patiently and prayerfully. At last one evening as I put away my school books and began getting ready to go to church she quietly asked me if I was not almost ready to go forward with the others. I laughed at the very idea, saying I had not even thought of it. What a lie! That very night I went forward to the anxious seat when the invitation was given, and asked the people to pray for me.

I remember very distinctly the struggle I passed through during the next few weeks. I was young, young even for my age, thirteen; for a child whose early life is spent in a sparsely settled country (on a farm till this time), with few church, school or social advantages, is young even at eighteen or twenty. I heard others talk of the great peace and joy which came to their hearts, of the great light which broke in on their dark lives; and so I waited and prayed for this same light and joy, but they did not come. I was trying to be converted on a plan and principle which my childish mind had preconceived. I continued to go forward every night and asked the prayers of the people, but the burden remained. At length the peace and light came, I never knew just when, they came gradually, week by week, month by month, year by year. At length the burden departed, I never knew just when, it went away gradually, week by week, month by month, year by year. The joy and light are still imperfect, but they increase day by day; the burden is still heavy, but day by day it grows lighter.

I remember very distinctly when, where, and by whom I was baptized. It was in the early spring, near the school-house,—for the church which I joined was a score of miles from the little village I have mentioned—was a high turnpike (high for that country) across a small marsh, which, though dry in the summer, was then a pond of cold muddy water. A wagon box was held beneath the water by two small rocks and the weight of the pastor of the church. Here protected from the mire by the box, I, with five young friends of about the same age, was baptized by one whose whitening hair shows how rapidly the years are passing by. Of those young friends two are now ministers of the gospel, pastors of churches in our denomination. It has now been many years since I visited the home of my early childhood, but should it ever be my privilege to see those places again I shall eagerly look for that little bridge in the center of the turnpike, on the south side of which I was baptized. It may now be a meadow or a plowed field, but I could find and point out the exact spot.

I remember these things so distinctly, but why do I write them out, why do I make them public? Simply because the remembrance of them is helpful to me, and without doubt most of you who read this have had similar experiences, and I hope that these reminiscences of mine will call up afresh in your minds memories of events in your lives which may be as helpful to you as these are to me. If so, the time used in writing this and the labor of printing it have not been wholly misspent.

VIVIAN.

OUR MIRROR.

PRESIDENT'S LETTER.

The union meetings have been in progress nearly a week now. One very stormy night reduced attendance, but the meeting was one of the best we have had. The hall has been full—from five to six hundred people present. After the first two nights there has been great liberty, many new ones coming out every night. Sunday night the Opera House was filled, seating room was not sufficient; probably from ten to twelve hundred people present. The general meeting was dismissed and an after meeting held. Those who had arisen for prayers and the workers remained, and some were converted before they left the house. The number last night in the meeting, of converted, reclaimed and seekers were about seventy-five. L. C. Randolph held a 4 P. M. meeting with the young people from the schools yesterday, and is to hold another to-day. Nearly all the foot ball team are praising the Lord. Sunday at 4 P. M. was held a men's meeting, good attendance and a good meeting. Accept Christ and learn early how to earn an honest living, was the topic of interest at this meeting, and also at the woman's meeting on Tuesday, held at the same hour. This latter topic does not infuse here as much as I wish it did. I thank God for some as grand workers here as I have ever found, and the pastors we have already learned to love by working with them. They are all great workers and grand men. We are now asking God for faith to surround every enterprise in Western, and sweep the town for Christ. Pray for us still.

E. B. SAUNDERS.

OUR YOUNG FOLKS.

FOURFOOTED WITNESSES.

The testimony of two large and magnificent mastiff dogs settled a lawsuit in Magistrate Tyrrell's court in Cincinnati recently. The squire was hearing the replevin suit of Dr. Edgar Buck against John Dallman, a saloon keeper. The dispute was upon the ownership of the dogs. The witnesses of both parties had been examined, when Dr. Buck arose and stated that he desired to introduce two witnesses who had not been heard. He was granted the privilege, whereupon Constable Ismael brought from a rear cell, where they were confined since their seizure by the officer, two fine, large, English mastiffs. The doctor introduced them as Dane and Hector, and requested that they be sworn.

The squire looked up in astonishment, but Dr. Buck insisted, and the magistrate, appreciating the situation, ordered the animals to raise their right hands. Instantly both dogs arose on their hind feet and raised the right paw. Dr. Buck then handed a paper containing several directions to the court. The first read, "Hector, stand up." This was put by the squire, whereupon the dog Hector arose as before, but without raising his paw. The same happened when Dane was told to arise. The next read, "Where is your master?" This was

put to each dog in turn, and in each instance the animal walked back to Dr. Buck, who had gone to a far corner, and, fawning upon him, gave a short bark and returned to his place before the squire's rostrum.

Then the question, "Where is Dane?" was put to one dog, who, turning his head, looked straight at Dane and gave a short bark. The same performance was gone through by Dane concerning Hector. Upon this the defense moved that the dog farce be ruled out of the proceedings, but Squire Tyrrell overruled the motion. A judgment in favor of Dr. Buck was then given by the court, and the dogs turned over to him.—*Boston Traveler.*

THE GRACEFUL PEDESTRIAN.

"It is the woman who uses her head in walking who walks gracefully," announced madame.

The class giggled, and she went on, severely: "I did not say, young ladies, that the woman who walked on her head was beautiful, but that the woman who thinks—who uses her mind to direct her steps—is graceful. You Americans think you are walking when you tear over the ground. There is no grace, no art in that."

The young ladies ceased to giggle and looked properly impressed. Then madame went on to explain how the mind should govern the feet and limbs.

"You must not watch the feet," said madame. "You must learn to manage them without watching. The head must not be bent forward, but neither must it be tilted back and up. It must be held well in the air, but not as though the neck were of iron. Let there be a suggestion of flexibility about it."

"To bend the back at the waist line is quite as bad as to bend forward at the shoulders. It throws the stomach forward, and that is fatal, young ladies. The toes must not be turned in or held straight. An outward inclination will give grace. Imagine that you are being drawn forward by a string passed around the body just above the waist. That will give you a gliding sort of motion, not the hippety-skip kind that most young Americans have. All these things you must practice in a long room before a long mirror."

"The carriage of the hands is as important as that of the head. Most women are helplessly awkward with them. Your only salvation is always to carry something in them."

"And, first and last and always, young ladies, remember not to hurry."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

FIRST QUARTER.

Jan. 6.	The First Adam.....	Gen. 1: 26-31; 2: 1-3.
Jan. 13.	Adam's Sin and God's Grace.....	Gen. 3: 1-15.
Jan. 20.	Cain and Abel.....	Gen. 4: 3-13.
Jan. 27.	God's Covenant with Noah.....	Gen. 9: 8-17.
Feb. 3.	Beginning of the Hebrew Nation.....	Gen. 12: 1-9.
Feb. 10.	God's Covenant with Abram.....	Gen. 17: 1-9.
Feb. 17.	God's Judgment on Sodom.....	Gen. 18: 22-33.
Feb. 24.	Trial of Abraham's Faith.....	Gen. 22: 1-18.
March 3.	Selling the Birthright.....	Gen. 25: 27-34.
March 10.	Jacob at Bethel.....	Gen. 28: 10-22.
March 17.	Wine a Mocker.....	Prov. 20: 1-7.
March 24.	Review.....	

LESSON XI.—WINE A MOCKER.

For Sabbath day, March 17, 1894.

LESSON TEXT—Prov. 20: 1-7.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Prov. 20: 1.

THE BOOK.—The compilation comes from different sources, but Solomon is the principal writer. It is thought by many that one prominent section of Proverbs was arranged under the direction of King Hezekiah. The last two chapters are said to be words of Agur, son of Jakeh, and King Lemuel. The lesson of to-day is from Solomon.

THE AUTHOR.—Solomon wrote three thousand proverbs and one thousand and five songs. He was a stu-

dent of nature, of law, of poetry, history, biography, everything within reach of human research. His fame spread abroad through all countries and languages, and the wisest of the world came to hear his wisdom and see his glory. He inherited not only a great kingdom and wealth, but wonderful intellectual ability. He was a mental giant, for few human minds are capable of so great a range of thought and none that ever lived among men ever surpassed him in wisdom.

PRACTICAL PHILOSOPHY.—The treatment of human and divine things are somewhat different from that in other sacred writings. It takes a prudential look at things and shows that the Word of Inspiration takes cognizance of common affairs. It shows the value of an education and educational systems. It helps business men with its maxims and young people in its setting forth of virtue. It shows the true estimate of human life. Our lesson is one of many showing the need of temperance and the wickedness of the drink traffic.

DOCTRINE TAUGHT.—Value of wisdom, folly of sin.

1. The demon wine is personified. He is an impudent scoffer, setting at naught piety, religion and even morality. Whether the alcohol comes from grape, grain, honey, or apple he is a raging fool and yet worldly wise enough to deceive many men of great intellect. Wine was the strongest drink of the Hebrews, unless they "drugged it." It is "raging" in that it makes men thus. To be deceived by its use and many arguments in favor of its use is folly and not wisdom. O what a mocker! (1) Alluring the weak. (2) Deceiving the unwary. (3) Ruining its victims.

2. A prelude to danger is the lion's roar, like the snake's rattle. When you hear it, beware. When alcohol is king, then seek deliverance out of its mouth (2 Tim. 4: 17). Who would sin against his own life? Yet he does who enters into strife with royalty, or king alcohol. That is, he partakes of its spirit by putting it inside of him.

3. Remain far from strife. The influence of intoxicating drinks produces quarreling and resentment. It is very imprudent, unchristian, foolish, wicked. And yet fools rush forward to find their pleasure in strife. "Charity suffereth long and is kind," but the hatred of drinkers finds pleasure in antagonism and a war of words which comes to blows.

5. Men of deep thought and serious minds do not talk incessantly. But when counsel is given, or conversation engaged in, there is profit to those that listen or ask questions.

6. We are proud of the kindness or good-heartedness we show. But it is not meet to tell of it from a house top. Superficial men are apt to degenerate into brags. Where is the faithful man? Who is he that does as well as he promises? Who works for temperance reformation as well as he professes temperance? Who feels that he is his brother's keeper?

7. An upright man, a temperate man, a self-denying man walks in his integrity. His good conduct proclaims his principles and brings blessings to his children. What man is proud of a father who drank intoxicating drinks? What good does he inherit from such a practice? But virtue, though blessed, should be practiced for other reasons than the temporal advantages connected with it.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning March 11th.)

TAMING THE TONGUE. James 3: 2-12.

Because the tongue can become an instrument of great evil, it is not therefore to be destroyed, or kept silent. Silence may be golden, but it is well to have silver, and it is often said that "speech is silver." Speech may also be gold, and silver a crime. The tongue needs conversion. It speaks according to the heart or spirit that controls it. God shows us the value of the tongue by the "gift of tongues." In the right use of the tongue the progress of the gospel depends. Souls are converted and saved when Christians use consecrated sanctified tongues that are inspired by the spirit of God. The tongue tamed and well used gives comfort, expresses love and sympathy, teaches the truth, preaches the gospel, persuades men to come to Christ.

But no man can tame the tongue. Men tame wild beasts but not the tongue. God can cleanse the fountain, give wisdom and grace for the asking, and then, from a pure fountain the tongue lets out blessings, not curses; sweet, loving words, not bitter speech. The power of the tongue, therefore, is according to what is in the heart. Taming the tongue means self-control aided by divine grace.

BIBLE WORDS FOR THE TONGUE TO SPEAK.

How Paul talked before the council. Acts 23: 1-5. Before Agrippa. 26: 2-4, 24-27. Jesus before Pilate. Luke 23: 2, 3. Before Herod. Luke 23: 9. Moses be-

fore the Lord. Ex. 4: 10-12, 14-16. David's reference to the matter. Psa. 12: 2-4, 6.

—ONE pastor writes that the *Helping Hand* is the only quarterly used in his school. They take, however, lesson cards for the little ones.

—SPEAKING of the International Lessons last week may suggest to some the question, How are they chosen? These uniform lessons began in 1873, though there was an arrangement between a few publishers in 1872 for a preliminary series. That year an International Convention was held in Indianapolis. A committee of fifteen was there, chosen from various denominations, which was instructed to select a series of Bible lessons for uniform study. This series was to extend through a period of seven years. These lessons have been almost by common consent, accepted by the Sunday and Sabbath-schools of the United States. No authority was needed to bring these into use, so acceptable were they to the Christian public.

—VERY soon after their general adoption in this country, a similar committee in England began to cooperate, and thus the lessons became international and other countries fell into line.

—THE lesson committees of America and England after a year's consultation, adopted a series for two years in advance. Thus the 1893 consultation finally decided upon the lessons of 1895. This gives opportunity for lesson preparation and publication.

—It is generally understood that editors should have the lessons decided upon for their benefit, at least one year and a half before the date when the lesson opens. The editor of comments for our *Helping Hand*, however, did not begin until within three weeks of publication. When our people shall know a year ahead what they want, then can the editor do better work perhaps.

THAT CALIFORNIA COLONY.

Editor of the SABBATH RECORDER:

Dear Brother:—Since my name has appeared in the columns of your paper connected with the colony interest, and that I have been requested to contribute something toward the interest, I take this opportunity, by your permission, to say a word. That there is need of concerted action on the part of Seventh-day Baptists seeking homes, is evinced by the wail of lone Sabbath-keepers, and of Sabbath renegadism coming up from Iowa, Kansas, Nebraska, Colorado, and nearly every State in the Union. These evils have been dilated upon sufficiently, for they have been seen and have caused much anxiety before the late articles in regard to colonization in California. The question arises, is there a remedy? Our Seventh-day Baptist, independence (aptly termed by some our "independence gone to seed") often causes the depletion of our churches where the denomination has contributed largely for the erection of church buildings and sustaining of the preached word. The undersigned has long felt that if there could be a colony organized upon something of a co-operative basis, that it might be a financial help and give permanence to Seventh-day Baptist interests. We do not wish to pose as a Bellamyist in a "Rip Van Winkle sleep," but even in "looking backward" we might gain knowledge. Having thought much upon the question of colonization, there have come to us plans, vague it may be, yet with more or less definiteness. Our native modesty, or sense of verdancy, has however kept us silent except to a very few. The approval of the following plan by those to whom it has been submitted has emboldened us to offer it to the gaze of the critical public.

Plan: If the colony is to locate in the fruit district of Southern California, where land can be had for \$10 to \$25 per acre, let a colony be organized upon the joint stock principle, with shares of \$100 or \$200. Then select the man or men of whom Bro. O. U. Whitford speaks, to go, view, select and purchase, so large a tract as can be for the money. Let the land be di-

vided as equally as may be, and assigned by lot, each shareholder receiving a title or right, subject to the rules of the colony, said rules to subserve the interest of the Seventh-day Baptist cause. This will give a home that will be within the reach of rich or poor, and close enough together that society interests may be successfully carried forward. Those who can arrange to go together and ship goods together may save much by chartering a car. Those who cannot go at once can employ those going to improve a portion of their land, which will not only furnish employment for those going in advance, but will prepare the homes for the reception of those who are to follow. If it is objected that one or two shares will not be sufficient, we answer that it will give a home, and a home among Seventh-day Baptists, while other investments can be made outside and independent of the colony. But we will not argue the advantages of the plan as it is only suggestive. If the man of straw should be deemed worthy of attack and guns be leveled at our quarters, we shall hope to reply.

We have been furnished a statement by Bro. C. U. Parker of this city, with the right to use as we see best. After a careful reading we herewith submit the same, believing that it can best speak for itself.

Respectfully,

J. T. DAVIS.

48 DIV. DORM. UNIV. OF CHICAGO, Chicago, Ill.

I HAVE been asked to describe that part of California where Bro. Randolph proposes to locate a Seventh-day Baptist colony, as I saw it about three and a half years ago. At no time during my stay did I see any gold, silver, or greenbacks growing on the wild brush. The climate is very mild, the summer heat is always tempered by the sea breeze, nights are always cool. The winter days are quite warm. There are occasional frosts at night. The valley is rolling. The soil on the hills is a light red, with a slight clay mixture, underneath is a loose granite.

The fruits are oranges, lemons, figs, prunes, apricots, peaches, pomegranites, olives, etc., and all kinds of grapes. A finer raisin-grape than is grown there would be hard to find.

No complete system of irrigation has yet been put in; but I understand that a company is now working to that end. At present each one has to depend on wells, springs or storage reservoirs. Fine bearing orchards and vineyards are now growing there with little or no irrigation. The country was comparatively new, very little had been done to develop it, but I understand that a great many permanent improvements have been put in since. A great many people want to go where all improvements are in and orchards and vineyards bearing; but such land costs from \$500 to \$3,000 per acre. Very few of our people could pay these prices, most of them have more time than money.

So it seems to me that it would be better to buy land in a comparatively new place with but few improvements, at \$10 to \$25 per acre, and put in their time and work for a few years and have just as good homes as they would now pay these high prices for. On the other hand, it is exceedingly hard times there now, and one with a little cash can get good land—both improved and unimproved—very cheap. The bee and honey business is also quite profitable. I am not interested in any land in California, neither do I expect to go there for some time at least.

C. U. PARKER.

LINDEN PARK, Ill.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Southern Wisconsin Seventh-day Baptist Churches convened in regular session in the church at Milton Junction, Sixth-day, Feb. 23, 1894, at 10 A. M.

The attendance was good, and the people seemed deeply interested in the papers and discussions of the Conference.

Although some of the essayists were unable to be present, all the subjects of the programme were considered and quite fully discussed by those present.

After the discussion of the subject, "Is it advisable for us as a people, to commemorate the organization of the first Seventh-day Baptist Church in America?" a committee of five was appointed to arrange for a commemorative service on the next anniversary, Dec. 23, 1894.

The paper read by Wm. B. West, "Exegesis of 1 Cor. 14:34, 35, and 1 Tim. 2:11, 12," called out considerable discussion, and was requested for publication in the RECORDER.

The following is the programme for the next Conference to be held at Rock River, May 25, 1894:

1. Under what Circumstances is Divorce Justifiable among Christians? Wm. B. West.
2. Exegesis of 1 John 3:9. N. Wardner.
3. Is the Passage in John 13 Relating to Feet Washing, an Ordinance to be Perpetuated in the Church? J. T. Hamilton.
4. Is there a Modern and Improved Method of Studying the Scripture? If so what is it? E. M. Dunn.
5. Is it advisable for us as a Denomination to Celebrate the Lord's Supper at our Quarterly Meetings, Associations, and General Conferences as Formerly Practiced by our people, and still observed by some of our churches? G. W. Burdick.

G. W. BURDICK, Sec.

HOME NEWS.

New York.

DERUYTER.—Quite recently some young married men have settled among us and are doing well, and they are a great help to our church. They settled here because they considered this a good place for business, for society and for Sabbath-keepers. The DeRuyter soil may not be as rich as the Dakota plains, nor the climate as mild as Southern California, but good farms here are wonderfully cheap, and prices of crops have ruled high. The climate, too, must be favorable to health, for I never knew so many people above eighty, and at least four of my near neighbors are between ninety and ninety-seven.

Our graded school is one of the best in the country, while our church has a goodly number of aged members and an active class of young people. Now with these advantages in DeRuyter I verily believe that piety, pluck and perseverance will secure good homes, a good living and constant church privileges.

We have been having union meetings, and many have professed faith in Christ, some have joined the other churches, and we are glad to say that some have begun to keep the Sabbath and are adding to our numbers and interests.

L. R. S.

WATSON.—Times are hard here as elsewhere, still there are known no cases of suffering for the necessaries of life. The winter has been more open than usual; more rain than snow in comparison with other winters. The roads have been more or less blocked with snow lately, and traveling is hindered, still services have been maintained thus far on the Sabbath, but the condition of the roads and the weather have

precluded any night meetings. A good degree of interest prevails, though our congregations have sometimes only been fourteen or a few more, but usually a goodly number are in attendance.

On First-day, February 11th, it was my privilege to address the Y. M. C. A. of Lowville, at their request, on the subject, "Why I am a Seventh-day Baptist." The attendance was good for a very stormy day, and the attention was excellent. After the address I distributed over 3,000 pages of tracts, with several *Sabbath Outlooks*, which I caused to be scattered over the place by the secretary of the Y. M. C. A. The greater number of these Sabbath tracts was that of "Roman Catholics and the Sabbath," which they took with eagerness. I was treated with the utmost respect, and urgently requested to come again, which I hope to do in the spring or early summer.

February 20th, a donation was held at Petrie's Corners for the benefit of the Seventh-day Baptist minister, and there were a goodly number of the First-day people in attendance, and contributed liberally considering the pressure of the times. There were sixty-five in attendance, and they were mostly young people, the pastor being for once the oldest person present and his companion next, and we are young people. The donation in dollars and cents amounted to \$18 30, but in influence, no one can tell. This was a good donation considering the times and the fact that the gathering was so largely composed of quite young people. But it is always more blessed to give than to receive. May God bless the givers.

U. M. BABCOCK.

FEBRUARY 23, 1894.

Rhode Island.

FIRST WESTERLY.—We have had almost all kinds of weather for the past few weeks. One week ago we were snowed in and the roads were almost impassable; now there is but little snow except in the drifts that have not been melted by the rains we have had.

Mr. and Mrs. C. H. Tucker expect to leave us soon for West Hallock, Ill.

A Bean Supper is to be held before long.

DON.

WESTERLY.—Let all unite in praise to the dear Father for the blessings he has given Westerly through the labors of "our evangelists." They have just completed four weeks of work, and the tide of interest is steadily rising until it has now united the churches in a combined effort for the salvation of the lost. This evening (Friday), and hereafter, services are to be held in Armory Hall. The Minister's of Westerly have oversight of the work and have placed it in the hands of Brothers E. B. Saunders and L. C. Randolph, but it is very evident that Jesus is doing the work. From the very first the thought and purpose that Christ, and Christ only, should be seen, felt and acknowledged has been evident; and, through the blessed ministration of the Holy Ghost, he has been lifted up in saving and sanctifying power. The quietness and simplicity which have attended the efforts have occasioned remark, but the work has been correspondingly deep, searching and convicting. Many wanderers are returned and many newly-born souls are rejoicing in their Saviour, and the testimonies from all ring out the settled purpose to surrender all to Christ and receive him as an ever present and reigning ruler of heart, soul and life.

Pray, brethren, for greater measure, yet, of

the gift of light and life through the Holy Spirit to be given us. "In him was life and the life was the light of men." Shine thou continually within our souls that we may glorify thee evermore. M.

FEBRUARY 23, 1894

West Virginia

LOST CREEK.—Sister churches will be glad to hear more regarding the revival at Lost Creek. We began February 3d and continued nineteen days, holding in all thirty-eight meetings. Eld. Huffman was present at and conducted thirty-five of the meetings. Seldom or never before have I heard the claims of the gospel presented with such ability and power. There was great interest from the very start, and continued throughout. From the second day till the last meeting there were unconverted persons who expressed a desire to become Christians, and every day some one or more was converted. It was a piteous sight to see a strong man, with others younger and weaker, writhing in anguish of soul, imploring God to save him, and refusing to leave the church till Christ should wash away his sins. With one such a number of us tarried, praying for and instructing, till near midnight, when he got himself where Christ could forgive him. Not only in the meetings was the power of the Spirit manifest, but at various homes, during one meeting no less than three homes felt his presence in a very extraordinary manner.

During the meeting over fifty came to the altar or came forward and gave the hand, thus expressing a desire to become Christians. There are about forty who have given us evidence that they "have passed from death unto life." We cannot speak with surety regarding some of the others. Three members of our church were reclaimed, and we are hoping to have ten or twelve added by baptism. The rest will probably go to other churches. I think the last backslider is now reclaimed, and every child of sufficient maturity, whose parents are members of this church, has now been brought to Christ. Several family altars were erected during the meetings, and one man quit the sale of tobacco. The way in which Christian people, especially the young people, took hold of the work was very exemplary and commendable, and God blessed their souls wonderfully on account of their efforts.

The Lost Creek Church is composed mostly of persons of deep conviction and stalwart Christian character. They are not moved as easily as some other people, but they are in the Seventh-day Baptist Church to stay, and generally succeed in making good Seventh-day Baptists of their children. They have good homes and farms, which they not only call their own, but, as a rule, are their own.

W. L. BURDICK.

Alabama.

ATTALLA—The union revival meetings held here resulted in about eighty conversions, about fifty wanderers reclaimed, and the churches generally built up and refreshed. This is the greatest awakening ever known here.

Our little church is brave and hopeful. We believe a bright future is before us. The coming among us of Bro. Green and family from Minnesota, and another Bro. Green from Nile, N. Y., is encouraging indeed. More are expected to come in due time. Gardening begins here about the middle of February, sometimes earlier. Bluebirds have been numerous for some time.

G. W. H.

Wisconsin.

MILTON.—A lovely day; so was yesterday. Nothing more delightful could be desired. Yet I heard one man say this morning he did not "like to see such weather at this time of year; have to pay for it bye and bye." Just as if winter did not bid us "farewell" to-day. I thought to myself, why not enjoy it while it is here, and let God provide such weather in the future as he pleases, and then enjoy that? In fact we always have pleasant weather in Milton. There is an aged brother I love, who more than once in our weekly prayer-meetings has stated that somehow we are greatly favored here in not having any cyclones, or rough weather, or drouths. Whenever there is a severe blizzard and storm throughout the country in the farther West, we get only the tail end of it, and if it occurs in the East we only read about it after it is over, or while it is raging, and it has puzzled him to know why it is, and he has concluded that we are especially favored of Providence because a more God-fearing people live here than any where else. Perhaps it is so. I dare not sound too loud a note in this strain, fearing lest this delightful weather may be succeeded by the like of which they have in other places, cyclones, hail, snow, blizzards, etc.

We had an excellent Quarterly Meeting at Milton Junction, excellent in spirit and excellent in results. The sermons were all good, if I did preach one of them, but I enjoyed the others most, particularly that one of Elder Witter's. It was a great sermon, great in its simplicity, directness, practicalness, and its kind and loving spirit. No wonder, for he has been engaged in revival services in his church at Albion for the past six weeks. How these young men who come from the East do grow and improve after they have been here a while. Those who are born here are of good size and quality to begin with.

Our college is doing well, remarkably well for these Democratic times, about one hundred and thirty students in attendance I hear. By the way, I am to give a lecture in the chapel to-night on "Sunshine." I wonder if this spring weather has hurried up to be in harmony with my subject. My good brother, already referred to, would say, "Undoubtedly."

This is the last and least in the course preceded by the following programme:

Jan. 10. A Trip in Spain, the Land of Castles. Rev. W. C. Whitford.

Jan. 17. Prehistoric Man and His Appearance in the Mississippi Valley. Willis P. Clarke, Esq.

Jan. 24. Mormonism—Its Origin, Crime, and Deserved Punishment. Rev. W. H. Summers.

Jan. 31. Sketches from the Notebook of an Arctic Explorer. Prof. Ludwig Kumlien.

Feb. 7. Something Everybody Has. Rev. Richard Miller.

Feb. 14. Some Problems in Modern Education. Prof. A. R. Crandall.

Feb. 21. The Boys of the '60's. Prof. S. L. Maxson.

I heard a magnificent lecture last week in Whitewater by the Rev. Dr. Conwell, on the "Silver Crown," in which he said the world needs orators, lecturers. He called attention to the fact that the well received and gifted lecturers were not at all numerous enough to meet the demand, and that the coming orator was to be a woman. Why not a Seventh-day Baptist woman? Young ladies, young men, here is an open field for the exercise of your talent, in which you can lecture as many nights in a week, but one, as if you kept Sunday, and no one will stop to inquire what day you keep as the Sabbath. (Query. Is it right for a Sabbath-keeper to lecture on Friday night and receive pay for the same? I never do).

As delightful a place as Milton is, still some

persons are moving away, how foolish! Evan Davis and family have moved to California, also his mother and sister. We were very sorry to have them go, but they would. Mr. Davis offers his large, new, elegant residence with the grounds handsomely improved, for five thousand dollars, cost nine thousand dollars, with an Ordway heater in the house, which works admirably; the finest residence in Milton. I wish some good Seventh-day Baptist would come, buy and live in it, and send his boys and girls to the college. He could make a good living on those four acres, set out to a dozen different kinds of grapes in abundant bearing, with strawberries and raspberries, and the balance of the ground so fertile would yield carrots and onions enough to support the family. I keep my horse from November to May on carrots I raise on a little patch in my garden. I get no commission for the sale of this property. Enquire of E. P. Clarke or P. M. Green, Milton, Wis. ?

MILTON JUNCTION.—The beautiful weather and fine condition of the roads permitted a large attendance at the Quarterly Meeting of the Southern Wisconsin Seventh-day Baptist Churches, which convened with the Church of Milton Junction, Feb. 23d to 25th. The sermons were all full of instruction, and were delivered with earnestness and power. The praise service and conference meeting, on the evening after the Sabbath, led by Brethren Charles Sayer and E. A. Witter, will long be remembered, because of the evident presence of the Master. One hundred and twenty gave testimony in one hour. At the close of the meeting three manifested a desire to become Christians, by raising the hand.

The exercises of the Young People's Union of the Southern Wisconsin Churches, on First-day afternoon, consisting of music, papers on "Junior work," "Christian Courage," "The Sword of the Spirit," "Personal Work," and reports from the different societies, and a statistical report compiled by the Secretary of the Union, and closing with a consecration meeting, were very interesting and encouraging. We are glad that our young men and women are dedicating their talents to the Master's service.

We feel that the Quarterly Meeting just closed left an impress for good upon all who attended, and we are grateful for the favoring providences attending all the services.

G. W. B.

ALBION.—Once more we send to the friends of our denomination greeting. The Lord has been very good to us and has graciously blessed us of late. Beginning with the week of prayer we held a series of revival meetings nearly every night for five weeks. These meetings resulted in a quickening of a large portion of the church members and the bringing of salvation to many others. Twenty-seven have professed faith in Christ and a desire to become his children. This number is made up of men and women of all ages, from the man of sixty-five down to the boy of twelve years. There have been no baptisms as yet for the want of water. The spirit of revival is sweeping all over this country, bringing into the Master's fold many men of mature life and business men, some among us have decided to keep the Lord's Sabbath.

We wish here to express our conviction that the pamphlet recently prepared by Brother Lewis, "Roman Catholics and the Sabbath,"

is one of the best of its kind ever prepared in defense of God's holy Sabbath. May the Lord open our hearts, not only to read it, but to furnish many copies of it for others to read.

E. A. WITTER.

Nebraska.

FARNAM.—It may be of interest to the readers of the RECORDER to know what is being done for the cause of Christ, and especially for Sabbath Reform in Nebraska. Leaving home, Oberlin, Ohio, January 23^d, stopped a few hours to attend a meeting of Sabbath-keepers at Wake-man, Ohio, and reached Chicago in the morning in the midst of a fierce blizzard. I stopped during the day and was kindly entertained, and aided in getting railroad permits, by Mr. I. J. Ordway. At night I left for Humboldt, Neb., reaching there next day at 3 30 P. M. I found an opportunity to ride to the home of Dea. Lewis VanHorn, where I was most kindly received and hospitably entertained. That morning the thermometer had been 20 degrees below zero, but was followed by two weeks of remarkably mild and fine weather. I stayed there ten days, preached eleven sermons, and made as many visits as my health would admit of. I found the Long Branch Church weakened by emigration, and somewhat by other causes, but in a healthy condition, and blest with two most excellent deacons, J. G. Babcock and Lewis VanHorn; the third, Dea. Davis, having removed to this vicinity. The meetings were fairly attended and were quite interesting. The last discourse was on the subject of the Sabbath. The house was full and the attention was excellent. I see no reason why the church there should not only live, but be a power for good as it has been in the past. They gave a generous collection. I left there on the 5th inst., and came here, over two hundred miles west, and over two hundred and fifty miles west of the Missouri River. There are seven or eight families, most of whom were members of the Long Branch Church, and who now live in Frontier and Lincoln counties, with Farnam as the nearest post office. The country has been newly settled and the people live mostly in sod houses. The county is treeless and destitute of living streams. Moreover it is much broken by canons that make the roads devious and winding. Abundance of water is found after going from two hundred to four hundred feet deep, and is often warm when it comes from the deepest wells. The soil is very fertile and the rain-fall sufficient to raise, on the average, fair crops. It is claimed to be better in this respect than the more level regions. I have been rather surprised to see that lands are increasing in value, and that in spite of all obstacles, there is as great prosperity as in any part of the West.

The Sabbath-keepers here have manifested a most commendable energy in maintaining Sabbath-schools and prayer-meetings, going from four to six miles to attend. Since I came here the weather has been severe, and we have had but four meetings, two in the Congregational church in Farnam, and two in the sod school-house, where the meetings have usually been held. They have voted to organize a Seventh-day Baptist church, and expect Eld. J. H. Hurley to be present and aid in the organization on the 24th. There are twelve or more persons who will unite in the covenant. Meantime we hope to hold some more meetings in school-houses. Farnam is a new but pleasant village on the B. & M. R. R., and will be a good place for Sabbath-keepers to seek a home.

H. H. HINMAN.

FEB. 15, 1894.

FEEDING LEE'S ARMY.

There having been some controversy as to the incidents connected with Gen. Grant's issue of rations to Lee's troops at Appomattox, Gen. Michael R. Morgan writes to the Washington Post as follows:

I was Gen. Grant's chief commissary, and was present in the room during the interview between him and Gen. Lee. After the terms of the surrender had been agreed upon, Gen. Lee said to Gen. Grant:

"General, I would like my army fed."

Gen. Grant turned to me, as his chief commissary, and said:

"Colonel, feed the Confederate army."

I asked: "How many men are there?"

Gen. Grant asked: "How many men have you, Gen. Lee?"

Gen. Lee replied: "Our books are lost; our organizations are broken up; the companies are mostly commanded by non-commissioned officers; we have nothing but what we have on our backs—"

Interrupting him in this train of thought I suggested, interrogatively: "Say 25,000 men?"

He replied: "Yes, say 25,000 men."

I started to withdraw for the purpose of giving the necessary orders, and at the door met Col. Kellogg, the chief commissary of Gen. Sheridan's command. I asked him if he could feed the army of Northern Virginia. He expressed his inability, having something very important to do for Gen. Sheridan.

I then found Col. M. P. Small, the chief commissary of Gen. Ord's army, and asked him, as I had asked Gen. Sheridan's chief commissary, if he could feed the army of Northern Virginia. He replied, with a considerable degree of confidence, "I guess so."

I then told him to do it, and directed him to give the men three days rations of fresh beef, salt, hard bread, coffee, and sugar. He mounted his horse immediately and proceeded to carry out his order.

Both Cols. Kellogg and Small are now dead. That we had any rations on the spot to spare may be wondered at, when the swiftness and extent of the pursuit are considered; but we had, and we soon found sufficient to supply the famishing army.

ELECTRICITY ON THE FARM.

An interesting example of electricity as applied to farm work is now in operation at a Scotch farm. The whole of the usual farm machinery, such as threshing, sowing, corn shelling and the like, is here driven by an electric motor. The electricity is generated by water power, the turbine wheel which drives the dynamo being about 1,000 yards from the farm. The electric current is conveyed by underground wires to the house and farm, in each of which a storage battery is placed. These supply the electric current for lighting and motive purposes when the machinery is not working. The whole of the mansion is illuminated by electric light, and an electric motor is provided for domestic purposes.

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THE treasury of the General Conference is in need of funds. The churches who have not paid their apportionments please take notice.

WILLIAM C. WHITFORD, Treasurer.

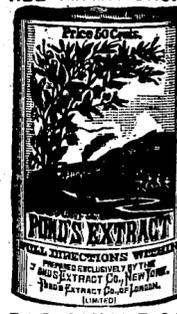
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REV. J. CLARKE, having accepted a call to the pastorate of the Verona churches and Utica interest, requests his correspondents to address him at New London, Oneida Co., N. Y.

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, Alfred Centre, New York. Address Editor of the SABBATH RECORDER, with stamp enclosed if reply is desired.

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THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

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MARRIED.

MOORE-TRENCHARD.—In Lower Hopewell, N. J., Feb. 28, 1894, at the home of Providence L. Whetten, by the Rev. J. Bowen, Isaac R. Moore and Bessie L. Trenchard, both of Lower Hopewell.

KAIN-BUMMEL.—In Shiloh, N. J., Feb. 20, 1894, by Rev. I. L. Cottrell, Mr. Walter P. Kain and Miss Jennie V. Bummel, both of Shiloh.

FLEMING-CHAMPAGNE.—At Merrill, Wis., Nov. 28, 1893, by Rev. H. A. Talbot, of Depere, Wis., Mr. John R. Fleming, of Wausau, to Mrs. Alice Champagne, of Merrill, Wis.

BROWN-DAVIS.—At the home of the bride's mother, near North Loup, Neb., on Feb. 21, 1894, by J. H. Hurley, Mr. Matthew Brown, of Roseland, Neb., and Miss Ida M. Davis, of North Loup.

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.

EDWARDS.—In the town of Genesee, N. Y., Feb. 21, 1894, Mrs. Harriet Edwards, in the 85th year of her age.

Mrs. Edwards was born June 24, 1809, in Portsmouth, R. I. She early experienced religion, and at about 20 years of age was baptized and united with the Little Genesee Seventh-day Baptist Church. The funeral was conducted by her pastor on Sabbath-day, Feb. 24th. A more extended sketch of her life will appear subsequently.

S. S. P.

HARKLEY.—At Seeley, N. J., Feb. 10, 1894, after only 2 days' sickness Mrs. Harriet M. Harkley, wife of Samuel Harkley and daughter of Reuben Dayton in the 21st year of her age.

She was baptized by the writer, Feb. 15, 1889, united in marriage Oct. 10, 1891, and a funeral sermon preached Feb. 11, 1894.

J. C. B.

LORD.—Feb. 26, 1894, in Chicago, Ill., of cancerous consumption, Mrs. Alice Butts Lord, wife of Wm. B. Lord, of that city.

Her body was brought to Milton Junction, Wis., for burial among her kindred. She was in the 44th year of her age at death. In her sickness she suffered intensely for six months. She was a lovely, enterprising, and affectionate woman, and most beautiful as she lay in her last peaceful sleep.

W. C. W.

MCCULLOCH.—In Milton Junction, Wis., Feb. 18, 1894, of whooping cough, Lawrence, infant son of James and Minnie (Randolph) McCulloch.

G. W. B.

Literary Notes.

Harper's Magazine for April will contain a story by Richard Harding Davis called "The Writing on the Wall." It deals with the cosmopolitan population of Cairo, and the scene is laid at a dinner given by an Egyptian official to diplomats and tourists, the interest centering in a member of the Russian legation and a fair American.

Harper's Bazar for this week announces a thrilling story by Walter Besant, called "In Three Weeks," and an article by Mrs. Candace Wheeler, entitled "Color in House Interiors," treating of walls and ceilings.

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7.12 p. m. No. 18, daily, accommodation for Hornellsville, connecting for Buffalo and Rochester Divisions.

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