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THE SABBATH RECORDER.

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

HIS AND OURS.

With silence as their only benediction,
God's angels come
Where in the shadow of a great affliction
The soul sits dumb.

God calls our loved ones, but we lose not wholly
What He hath given,
They live on earth in thought and deed as truly
As in His heaven.

—Foxcroft.

HOME.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! Go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love,
Home is where there's one to love us.

Home's not merely roof and room,
Needs it something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it.
What is home with none to meet?
None to welcome—none to greet us?
Home is sweet, and only sweet,
Where there's one we love to meet us.

—Selected.

KEEP it in mind that religion should always be more an experience than a creed. First the love of God in the soul; then the formulas of obedience and methods of work will crystalize in proper shape.

THE new church in Plainfield, N. J., will be dedicated Sabbath morning, January 13th, and the memorial services of Geo. H. Babcock will be held in the evening of the same day. The New Market, and New York City Churches having been invited to join in these services their regular appointments for that day have been taken up.

THE effects of the "hard times" are not confined to manufacturing interests alone, but they permeate society in all of its departments of industry. Our schools are suffering greatly, and not our smaller and feebler schools alone. The following statement is taken from a press dispatch headed "Harvard College Retrenching;" and dated Cambridge, Mass., Jan. 4th. The hard times have forced Harvard to retrench. Notice has been given to six instructors that their services will not be required after the close of the current academic year. They include Professor White, one of the oldest professors in the College. Last year there was a deficit of \$25,000 in the College account. Five of the six dismissals are Harvard graduates.

THE people of Wilkinson, Indiana, have a way of disposing of the liquor traffic quite summarily. Joseph Wentzel had rented a building and driven into town with a load of liquors with which to stock his saloon. He was headed the other way by the citizens and driven out of town. He did not yield gracefully to the inevitable, and announced that he would return and carry on his business in the building which he had rented for that purpose. Dynamite was then employed as the final argument and the building was blown up. We narrate this incident, without comment, to show that even rum-sellers cannot always have their own way in their iniquitous attempts upon the peace and safety of communities. Others similarly disposed should take warning.

IT is of general interest to know that our late lamented friend and brother, Geo. H. Babcock, whose noble deeds of generosity were of such value while living, did not fail to provide for many cherished interests when he could no longer counsel and aid as he was wont to do. To Alfred University he left \$70,000; to Milton College, \$50,000; to the American Sabbath Tract Society, \$30,000. There were also some other contingent provisions of a denominational character, and some intentions which were not embodied in his will, but were talked over and will doubtless yet be carried out. Extravagant statements respecting the amount of his estate have been made by some of the papers, which, if true, might cause the generous amounts given to appear small. When all the facts are understood it will doubtless be found that this great benefactor is deserving of unqualified gratitude, not only from those in charge of the interests mentioned, but also by many who have shared in his unostentatious beneficence, and which will never fully come to light until the great day when the "Books are opened."

SUDDEN deaths are among the very common, daily occurrences. We are quite apt to look upon people of failing health, perhaps having suffered many years from disease, and think that death has marked them for his next victims. But how frequently are we reminded that "Man proposes but God disposes." Strong men whom we thought were good for many years of active service are stricken in the midst of their labors, and without warning either to themselves or their friends. Many such instances are doubtless fresh in the minds of nearly all. We mention an instance or two of recent occurrence not hitherto noticed in this paper.

Robert C. Fisher, a prosperous business man of New York, but a resident of New Rochelle, 57 years of age, apparently in excellent health, attended the Trinity Episcopal Church in New Rochelle the day before Christmas. At the close of the service he stood at the door of the audience room and handed the poorer members and attendants of the church a twenty dollars gold piece as a Christmas gift as they passed

out. Just as the last recipient of his bounty left the building, Mr. Fisher suddenly reeled back and would have fallen had he not been caught by his friends. At two o'clock on Christmas morning he died. Really not a very unpleasant way to exchange worlds while seeking to bless his fellow-men.

W. D. Bancker, of Brooklyn, N. Y., General Superintendent of the American News Company, 59 years of age, was found dead in his bed Dec. 29th. He was reported, up to the time of his death, in apparent good health. Such scenes are of so frequent occurrence that it would seem hardly possible that any thinking person could be overtaken wholly by surprise. "Be ye also ready." It should be the first concern of all to be in a constant state of readiness for the event of death, by righteous living. Then it matters little when or where the summons may overtake us.

OCCASIONAL acts of persecution, owing to defective enactments, by State or national authorities, touching the general law of religious liberty, would seem, to one not well read in the history of our own country to evince a spirit of bitterness and retaliation unequalled in our history. It is not uncommon for people, who ought to know better, to complain of present corruptions and evidences of degeneracy in social, political, and religious life as far exceeding that of fifty to one hundred years ago. While we admit there is great occasion for anxiety, and no time for careless indifference on the part of Christian people and reformers, still we reject the extreme pessimistic view above indicated. Careful study of history will tend to correct many misapprehensions of the present trend of affairs among men. Men are occasionally arrested, tried, convicted, fined and imprisoned for Sabbath-breaking, more from bad spite than from good spirit. A man in New York was arrested last month for selling a two-cent shoe string on Sunday, and thrown into jail to await trial for his crime. But these instances are extremely rare as compared with the wicked assaults upon the liberties of good people in the earlier history of our country. In 1639 it was decreed by the compact of liberty-loving, conscience-approving men of Plymouth, Massachusetts and Connecticut, that "Only church members could hold office or vote." In Plymouth it was the law that "Any person denying the Scriptures to be a rule of life shall suffer corporal punishment."

In 1651 Dr. John Clarke, an elder in the Baptist Church at Newport, and an officer and treasurer in the State government, visited an aged member of his church living at Lynn, and there preached in a private house. For this offense he was arrested, tried by the highest court of Massachusetts, and sentenced to pay a fine or be whipped. He refused to pay the fine but demanded the right to be heard in defense of his opinions. This right was not granted and he was thrust into prison and after an incarceration of three weeks was discharged.

without explanation. Such cases were common, and much more aggravated cases of unjust imprisonments have frequently happened for various alleged reasons. But these violations of human rights and religious liberty are becoming more and more rare, less and less possible. An educated just public sentiment cries out against such forms of oppression and injustice. We do not believe they can be tolerated to any very great extent. Better yet would it be if our form of government were so nearly perfect as to be an absolute protection of the rights and liberties of its subjects.

[From L. C. Randolph.]

(Received too late for last week's issue.)

THERE are several reasons why we have not yet begun to publish the model religious newspaper, the plan of which has been for years floating more or less vaguely before our mind. One reason—to say nothing of the others—was enough to settle the matter, we lacked the pot of money. We have been waiting some time now for the right kind of a partner with "capital, brains and experience." No doubt we shall continue to wait during the rest of our natural life; but when the coals glow in the grate and the days tasks are done, it is pleasant to build castles, even though they be of air. (That is the only kind that most of us ever get—why not enjoy them?)

Well, then, here is ours—a paper whose weekly purpose shall be to apply Christ's teachings to modern life. This old world and this new country in particular, shall see stirring times before we young men round out our three-score and ten. Who knows but it shall be our privilege to bear a part in the age when systems, religious, social and political, shall be cast into the crucible? We may see the dawning of God's good time when they shall come forth pure and sound and strong. In the days of unrest and experiment, let this model journal go forth with the New Testament in its heart, a true prophet and a safe pilot. Let it be planted in the midst of the streams of life, at the center of what Dr. Hurlbut calls "the great throb," and there be an active factor in shaping events. Let it be pithy and straight forward; witty and racy; always sweet; always fair; always warm-hearted; always courageous and confident of the final victory for godliness. Its field shall be the world.

We often find the territory of our journalistic dream invaded by the editors of the *Evangel and Sabbath Outlook*. God bless that unique and vigorous messenger. But the *Evangel* is a specialist and does not undertake to cover the whole field of applied Christianity.

Then there is the *Ram's Horn*, which has almost made it unnecessary for us to start our paper. It ought to be stronger along certain lines, but at any rate it has the right creed. It aims to be "unique, though not eccentric; witty, not funny; religious, not pious; not for sect but for soul." We never saw the editor but we have conceived a great affection for the man who makes such remarks as these:

"Some ministers spoil the bread of life with butter of their own make."

"An oath is a prayer to the devil."

"All lies are fleet but none are sure footed."

"When churches go to war, the devil runs the ambulance."

"If the yoke of Christ is not easy, you are wearing it with a stiff neck."

The writer of these sayings, which have made the *Ram's Horn* the most widely quoted paper in the world, is Elijah P. Brown. He was an

infidel until past middle life, and the account of his conversion is one of the most inspiring stories we ever read. His experiences have given him a wonderful trust and therefore a wonderful power. He is a hater of shows and a lover of God, and is doing valiant service for the cause which lies nearest to the heart of the world.

MR. SMITH went up to the family sitting-room last evening for a quiet hour of reading. He found his occupation rather difficult, with the baby crying at the top of his voice from the blankets in a convenient chair. "Poor boy," said Smith, "he must be cold." His face beamed with fatherly interest as he amiably adjusted the blankets around the wriggling form. The boy simply stopped for breath. "Ah," thought Smith, "perhaps the child's position is not comfortable." It evidently wasn't, but after he had fumbled awhile, the complaint only struck a higher key. "That settles it," said the fond father, "the brat is hungry." With stoical resignation he settled back behind his paper; but he looked watchfully over its top when grandma slipped into the room. He wanted to see how she did it. By this time the "heir apparent" had reached the last stage of accumulated grief, hope deferred, etc. Sympathetic grandma had not raised a family of children for nothing. She snatched the baby up from the chair, blankets and all, with that tender soothing croon which seems to carry such balm to infantile bosoms. She talked to the boy in baby jargon while she manipulated flannel. Then she cuddled him up to her shoulder and hummed. Presto, the babe was smiling and cooing in her lap, while grandma patted his dimples and assured him that he was "a very fine boy."

By this time the astonished father was in a brown study, with a far-away look in his eyes. And in his diary that night appeared the following hasty generalizations which should be taken with a grain of allowance; but they contain wholesome suggestions:

"There is a road to everybody's heart. There is a way to manage unreasonable humanity. We fail so often because we are quick tempered and bungling. Patience will find the key and love will unlock the door."

SUCCESS.

BY HENRY M. MAXSON.

Must a young man leave the Sabbath in order to win success? While we are all mourning the loss of Mr. Babcock, surely we can give but one answer, "No." Here was a man that was eminently successful even in the eyes of the world, and yet was a fearless Sabbath-keeper. It is true, his ability was exceptional and therefore produced exceptional success, but the principles on which his success was founded are accessible, in a degree, to every young man, and a life based on them must win a proportionate success.

While Mr. Babcock's success was exceptional it is simply an illustration of what has appeared again and again among our people. Whether it be in press making, the manufacture of stoves, building, printing, or the other mechanical pursuits, in medicine, in law, or in teaching, men have shown us in their own lives that success may be won notwithstanding the hindrance of keeping the Sabbath. Even in the field of politics, where religious scruples seem most troublesome, Rhode Island has shown in the person of one of her governors and of a Secretary of State that attainment of the higher honor is not incompatible with Sabbath-keeping.

On the other hand it is a legitimate question whether those who have left the Sabbath have won more success as a rule than they would if they had remained true to it. Certainly the fact that our people are universally "in comfortable circumstances" is an indication that the chances of failure are very small indeed, and that the peculiar Sabbath is not so much of a hindrance as it is usually thought. I do not mean to belittle the obstacles that an ambitious young man must meet in keeping the Sabbath, while trying to make himself a place in the world. They are vexatious and often very discouraging, particularly if one's lot is cast among non Sabbath-keepers; but they are not insurmountable, and there is even a question whether if they are resolutely faced and overcome, they do not in the end ever contribute to success by reason of the added strength of character and force of will that the struggle for victory gives.

How is success to be attained by the Sabbath-keeper? By the same means that the non Sabbath-keeper wins it; but since his rest-day may be an inconvenience to many employers he must practice the principles of success with extra diligence.

The one principle that overshadows all others is that he must make his services valuable. Whatever pursuit he is in he should not be content to remain one of the herd of plodders. If he is a machinist he must not be satisfied simply to perform his limited operations from day to day with thought of nothing more but must study, as opportunity may be found, to know the whole business. If he is a carpenter he ought not to be content with simply carrying out the plans some one else has laid out but should aim to acquire the ability to lay out plans himself. In like manner, with all the occupations, whether mechanical or intellectual, if one faithfully studies to fit himself for a broader field he is sure to have an opportunity to enter a broader field when he is prepared. If he can fit himself to do some one thing better than the great majority of people then the world is eager to get his services, pays him a good price and cares nothing about what day he keeps as a Sabbath.

In the report of the Employment Agency at the last Conference the agent said that the chief qualification that the majority of applicants offered was that they kept the Sabbath. It seemed to me that he hit a weakness far too common among our young people, the thought that keeping the Sabbath is such a burden that one who does it must be helped by some one in recompense for the sacrifice. Our people are a liberal people, and our business men are disposed to help the "brethren in the faith," but they are working in competition with the world and when a young man in their employ expects his keeping the Sabbath to make up for lack of skill and ability or to offset shiftlessness or neglect of the employers interests, he is asking what, in the very nature of things, his employer cannot grant; and when the Sabbath-keepers proves incompetent or inefficient he must forfeit his position, just as any other man would, or the business cannot be carried on. In none of the manufactures conducted by our people is the supply of skillful Sabbath-keeping workers equal to the demand, and it is very often impossible to fill a position requiring unusual skill or ability, with a Sabbath-keeper. I have known of employers looking about in vain for months to find such a man; at the same time I have known of many young Sabbath-keepers being tried in subordinate positions and failing

(Continued on page 24.)

GEORGE H. BABCOCK.

MEMORIAL SERVICES.

In the First Alfred Church, Dec. 30, 1893.

Organ voluntary.

Anthem—"The Good Shepherd."

Invocation and Lord's Prayer.

Responsive Scripture, Psa. 1 and 23.

Song, Choir—"One by one they cross the River."

Scripture Lesson, by Prof. E. P. Saunders, Luke 12: 22-44.

Prayer, President Arthur E. Main.

Singing, Choir, "All is Well."

ADDRESSES

Geo. H. Babcock and his relation to Alfred Centre and Community.

BY REV. BOOTHE C. DAVIS.

In accordance with the request of the Trustees of Alfred University, of which body the late lamented Geo. H. Babcock was President; it is desired to make the services to-day such a joint memorial as will be a fitting tribute to the memory of the great and beloved benefactor whom we, with so many others, are called to mourn.

Religiously, educationally, socially, and in business relationships, Geo. H. Babcock has endeared himself to all the people of Alfred Centre and community, as it has rarely been possible for any other man to do. A man of large and generous spirit, of great ability in every direction, and of almost unprecedented readiness to do, he has been prominently identified with the church and denomination of his choice, and through these directly connected with the publishing interests of Alfred Centre.

As a friend of education he has made himself a most helpful friend to Alfred University; by bequests, wise counsels, and service as a trustee, and finally President of its Board of Trustees.

In the business and industrial interests of our town, he has taken a lively interest and has made himself a prominent factor.

It is therefore only fitting that as many as possible of these important phases of his life and work be taken up by us in this service, and treated somewhat at length by men appropriately chosen and peculiarly fitted to review these phases of this great man's life. We can not give you his biography in anything more than the briefest sketch.

He was born at Otsego, N. Y., June 17, 1832, and died in his sixty-second year, Dec. 16, 1893. Born of humble but industrious parents, he was accustomed to work; and this characteristic he cultivated to the last. He had a common school education, a few terms in DeRuyter Institute, but the greater part of his education was acquired by practical experience in mechanics, and in contact and acute observation of men and things. His inventions are numerous, and some of them, as you are all aware, are of very high and famous character.

His life has been a marked success, not only financially, but in all those qualities that make up the best type of American citizenship. He was a model man, in thought and action; peculiarly was he one who did with his might what his hands found to do. But his life work is ended and we mourn a great and good man, a personal friend, a character worthy of emulation.

God has called him home, we bow in grief, and seek by this providence the lessons that God would teach us through this noble and devoted life.

Mr. Babcock as a Business Man.

BY J. P. MOSHER.

George H. Babcock was a good business man. These words, taken in their broadest sense,

carry with them a significance that too often is lost sight of when they are applied in an everyday, common-place manner. If we analyze the sentence, and give to it all that which truly belongs to it, we find therein a broadness of thought and a fullness of worth which is entitled to an almost sacred application.

Such an appellation, when worthily bestowed, does not fall to man by mere chance; it is something that must be sought after by the closest application to the little details of whatever line of work one is engaged in.

Realizing the fullest significance of the words, "good business man," we cannot, if we would, withhold them from our departed friend and counsellor, when speaking of his business life.

Mr. Babcock was a thorough representative of the best type of successful business men. Receiving from poor parents, as his only heritage, honesty, and being endowed with a keen brain, with the possibilities of life before him, he began his work as a photographer. Soon reaching out beyond this he established the first printing office in Westerly, R. I., and founded the *Literary Echo*, from which has grown the *Westerly Weekly*, still published. While in this business he realized the need of improved printing machinery. For him to think was to act. He immediately devoted his time and mechanical genius to this line of work, the result of which was a perfected printing-press, upon which letters patent were readily granted. From this invention have grown large printing-press establishments.

Financial success had not yet been the reward of all these labors, and at the commencement of the war he was employed by the Mystic Iron Works, of Mystic, Conn., and later by the Hope Iron Works, at Providence, R. I., to design and superintend the construction of steam vessels for the government service. He then met Stephen Wilcox, of Westerly, who had patented a stationary engine improvement. The engine was combined with an invention of Mr. Babcock in boiler construction.

They perfected models, but had no capital with which to introduce them. In this difficulty they sought Mr. Chas. Potter, and soon the three men were successfully engaged in manufacturing the new boilers and engines. Finally Mr. Potter needed all of his capital in his printing-press business and withdrew. The others were assisted by a Rhode Island capitalist and the fame of Babcock & Wilcox became world-wide. Later on the firm began the manufacture of a patent cut-off engine which proved very profitable for ten years when they sold out the business.

The Babcock & Wilcox Company was then formed for the manufacture of tubular boilers. This is now in operation with a capital of \$1,000,000.

It is unnecessary to make more than a passing allusion to his business enterprise in this village to bring to your attention the broad capacity and unusual scope of business intellect which was his to enjoy and his to use.

Many are the enterprises, both at his home town and elsewhere, that have been organized and carried to successful operation solely by the impetus given them by his clearness of mind and business capabilities. Always keeping before him as his guiding star the motto with which he began his work, "Honest with God and with my fellowmen," financial success at last came to him as a reward of faithfulness.

It is written: "It seldom happens that men of a studious turn acquire any degree of reputa-

tion for their knowledge of business." This could not apply in the case of Mr. Babcock, for no man could be busier in the various public interests of the day, especially in the line of education and the general upbuilding of his fellowmen than was he. Always studying in lines distinct from those of his business interests, and at the same time attending, personally, to the details of his business investments, he had grown to a broadness and fullness of manhood that is well worthy the following by all who are active in the labors of the day.

He "never let an opportunity for his own improvement and the betterment of his fellowmen escape him. The result was a mind cultured and mellowed by contact with the best in art, in literature, in science. His education was that of a practical, many-sided man. It has been said by those who knew him best that his judgment as a literary and art critic was as unerring as was his judgment in the mechanic arts. This was the direct result of the habits of thoroughness and painstaking care with which he had wrought out his own success. He had no patience, he had no use for a careless, slovenly worker. He would patiently and kindly show a learner the best and the only way to attain certain results. He could excuse unconscious ignorance, but he had no time to spare for the man who deliberately ignored tried and proven methods of accomplishing work. He rarely wasted time in reproving carelessness. He simply dropped the careless man from his list of dependents and devoted his words of encouragement to the man who appreciated the success of doing things right. It was such characteristics as these that made George H. Babcock what he was."

"But with it all there lived a soul full of tenderness, full of thoughtfulness for others, full of charity. And when the last faint breath left his body, on the night of Dec. 16th, he went peacefully, willingly to the hereafter towards which for years his eyes had been looking and to enter which his good life had made him fit."

As a fitting tribute to the memory of the departed, we quote the words of one of his home papers as expressive of our own thoughts: "On the brow of a mound in the Riverbend Cemetery at Westerly, R. I., is a monument of granite. But the monument, memorial to the name which he has made so proud and honored, will be no more enduring than the results of this man's industry, honesty, ingenuity, charity and, finally, the motive of them all, his Christianity. George H. Babcock sleeps, but his soul, his ever wakeful soul, will live through eternity."

Mr. Babcock as a Benevolent Man.

BY DR. DANIEL LEWIS.

This theme was treated by Dr. Daniel Lewis, of New York, who spoke in a very tender way of his personal acquaintance with Mr. Babcock and the opportunities he had enjoyed of witnessing his great benevolence, and his broad views of our educational interests.

We regret that we have not the paper of Dr. Lewis at hand in time for this issue.

Mr. Babcock as a Bible Student and Sabbath-school Worker.

BY REV. L. A. PLATTS, D. D.

My earliest and most intimate acquaintance with Mr. Babcock was in connection with Sabbath-school work, some twenty or twenty-five years ago. He had then but recently moved to Plainfield, N. J., where he had been chosen

Superintendent of the Sabbath-school. After much hesitancy, he accepted the position and began the work which it imposed with the same painstaking attention to details which always characterized his business habits. His weekly reviews of the lessons were a source of great interest and instruction to old and young. In these reviews each week's exercise was a part of a grand or beautiful whole which did not fully appear until the end of the quarter, and this made the quarterly review, usually such a bugbear to most schools, a positive delight. Mr. Babcock's mechanical and artistic skill served him a good purpose in this work. The lessons of a given quarter, in his mind, were to be wrought into a beautiful temple, a grand triumphal arch, or something equally complete and noble. Thus the lessons were not so many detached and isolated portions of the Word of God, but integral parts of a grand whole—a system of doctrine, a plan of life, a symmetrical character. This he skillfully brought out in his finished quarterly review, in the building up of which each lesson added a polished stone or a living element. It may be admitted that one with less of artistic taste and less skillful in the use of the crayon would have failed to produce the effects in the grouping of material which always delighted the eye, quickened the fancy, instructed the mind, and touched the heart, in Mr. Babcock's reviews. But a moment's reflection will show that artistic skill alone would not, *could* not, produce such work. It required a vast amount of study to find in a series of twelve lessons, selected as are the international lessons, a grand central thought, to the completion of which each lesson contributes its part, in its own order, each differing in details from the others, and yet not so differing as to mar, but rather to contribute to the complete unity of the whole. This required a thorough study of a quarter's lessons, both as a whole and as individual lessons, before the work was begun by the school. As Mr. Babcock himself used to put it, "The success of the review is a thorough preview." This was really the secret of his success in this matter.

At about the same time that Mr. Babcock was doing this work as superintendent in his own school, there was a wonderful degree of activity among those engaged in making "preparations" or "adaptations" of the lessons for the various lesson-help publications. Perhaps the foremost place in this movement belongs to Dr. J. H. Vincent, a little later of Chautauqua fame, now a Bishop of the Methodist Church. Dr. Vincent was then Sunday-school Secretary of the Methodist Church, and had the charge of all their Sunday-school publications. He was the first to "adapt" the international lessons, with *outlines, questions, suggestions*, etc., to the wants of different ages or grades of scholarship in the schools. These were published in the well-known Berean series of helps or adaptations. Dr. Vincent's home at this time was also in Plainfield, N. J., and keeping an eye on what was going on about him in the line of Bible-school work, he was soon attracted to that which was being done over at the Seventh-day church by Mr. Babcock. He soon discovered that here was talent which might be made useful in a much broader field. He accordingly began to consult frequently with Mr. Babcock respecting his own plans for developing the main points of the lessons to be put forth in his various publications. As the lesson *outline* was really the main point in the "adaptations" of the lesson it became the object of most painstaking study. This was pre-

cisely the kind of work for which Mr. Babcock's natural qualities of mind and acquired habits of doing things fitted him. Dr. Vincent quickly perceived this, and at his invitation Mr. Babcock was soon at work making outlines. Lessons for a given quarter were assigned, and then each lesson would be divided into several main points, varying from 2 or 3 to 5 or 6 according to the nature of the subject covered by the particular lesson. Sometimes as many as a half dozen different possible outlines would be made on a single lesson. After a whole quarter's lessons had been thus worked over, there came a comparison and selection of that which was deemed the best. Dr. Vincent himself and a number of others had been similarly engaged. The writer of this paper was at that time secretary of our own Sabbath-school department, and was engaged in preparing lesson publications for use in our own schools. In this way it came about that he also was invited to bring outline preparations for comparison, revision and final selection. Those afternoon or evening sittings in Dr. Vincent's study, with such Bible students as Dr. Vincent, Mr. Babcock, Mr. Hurlbut, and others, were occasions full of inspiration and blessing, never to be forgotten.

But Mr. Babcock's study of the Bible was by no means confined to the selections chosen for a given lesson or series of lessons. The entire Volume was laid under constant and reverent tribute to the right understanding and correct interpretation of the particular portion which might be the subject of study at any given time. This early led him to the preparation of what he called the "Commentary wholly Biblical," upon the current lessons. This consisted of the careful selection of passages of Scripture so put together as to form a continuous and progressive series of comments upon the various points brought out in the outline of the lesson, the whole scheme, outline and comments as well, being in the exact language of scripture. Some of these for a time were published in the Sabbath-school department of the SABBATH RECORDER; they were, to some extent, used by Dr. Vincent in the Berean system of adaptations, and they were the forerunners of that scheme of biblical analysis and comment which at the present day introduces the weekly presentation of the lesson in the *Sunday-school Times*.

When it is remembered that during all these years Mr. Babcock was intensely active in business matters, inventing new devices in the machinery which his company was manufacturing, giving personal attention to many of the minute details of the mechanical part of their work, looking after the business interests of the concern in the sharp competitions and rivalries which all such establishments have to encounter, and building up on all sides a large and flourishing business,—the question naturally arises, how could he accomplish so much in a line so entirely different from his daily work? It will be a fair answer to this inquiry to say that this work was his diversion, his recreation. His situation as to business offered him a three-fold opportunity for such diversion and recreation which he eagerly seized and diligently used. He lived in Plainfield, and his business was in New York; in those days he seldom, if ever, took his business out of his office. An hour in the morning between his house and office, and another in the evening between the office and house were at his disposal. These two hours a day, instead of being given to gossip over the daily papers, as with most of the passengers, or to cards, as

with too many, with Mr. Babcock were sacred to his Bible and note book. Many of those numerous outlines, to which reference has been made, were wrought out on these daily trips, as well as many Bible Readings for Y. M. C. A. prayer-meetings and Sabbath-school gatherings. His evenings, too, were largely devoted to this Bible work, and, finally, being a Sabbath-keeper, and his business being in the city where no business could be done to advantage on Sunday, he found one whole day each week, at his disposal for some good end apart from business. No inconsiderable part of this day found him in his study over his Bible and his Sabbath-school work.

How much of soul culture for himself, and how much of help, encouragement, and inspiration for others have come from those fragments of time culled from an intensely busy life, and devoted to such a holy use, only the records of the eternal worlds can reveal.

Three lessons from this brief reminiscence are worthy to be cherished by every business young man of our day.

1. The Bible is still, as it ever has been, God's own store-house of wisdom and rich spiritual blessing for all hungry and thirsty souls.

2. It may be unlocked and its rich abundance may be drawn forth by reverent, patient, prayerful study.

3. The busiest man of business, as well as the minister, may find the time, if he have the disposition, to enter in and possess its wealth.

There are many elements, which, wrought together, gave Mr. Babcock a high place among the successful, great, and good men of our time. Not the least among these was that he believed in, loved, and reverently studied the dear old Bible.

Mr. Babcock as Associated with the American Sabbath Tract Society.

BY REV. L. E. LIVERMORE.

Geo. H. Babcock has justly been called a "many sided man," by which term it is intended to convey some idea of his remarkable versatility of mind, or his ability to turn from one line of thought to another with equal readiness. This ability is not very common in men, but it was possessed by Mr. Babcock to such a degree as often to surprise those most intimately acquainted with him. There are many specialists who attain eminence in some particular line of study or professional pursuit, but rarely do we find men who can truly be called specialists in many different lines of work at the same time.

Such was Mr. Babcock's grasp of mind; so retentive was his memory; so penetrating and analytical were his methods of investigation; so careful and correct were his conclusions that those who were associated with him, in business, travel, recreative art pursuits, for which he had great relish and a refined and cultivated taste, or in educational, philanthropic, reformatory and benevolent enterprises, his advice was sought and relied upon as that of a specialist. Perhaps in nothing were these characteristics brought out in clearer outline than in his connection with the work of the American Sabbath Tract Society during his active participation in its work for the past twelve years.

In the fall of 1881, when the location of the Executive Board of the Tract Society was changed, and a re-organization of the Executive Board was effected, Mr. Babcock was elected Corresponding Secretary. He accepted the position with hesitancy, as he comprehended so

clearly the difficulties in the way, and the magnitude of the work which was even then pressing upon the Society. For several years there had been a growing conviction in the minds of our more advanced thinkers and those interested in the work of Sabbath Reform, that we must respond to the demands for larger plans, better methods of work, more and better literature, and the development of some projectile force by which our views of Bible doctrines could be effectually scattered throughout our own country, and eventually among the Christian nations of the world. Upon the Corresponding Secretary of the Society this organizing work would largely devolve. It soon became apparent that no mistake had been made in the choice of the secretary. His deep and all-controlling religious sentiment, his strong faith in the Word of God as the only authoritative rule of faith and practice, his great organizing ability, his practical knowledge of printing, together with his good judgment, benevolence, and financial ability, eminently fitted him for the task assigned him.

He commenced the task of re-organizing and laying the foundations for successful work as one planning for permanence, and not merely for present results. His opinions were eagerly sought by the members of the Executive Board, carefully given, and seldom found to be incorrect.

In his first Annual Report as Corresponding Secretary, made at the session held with the General Conference at Ashaway, R. I., in 1882, he gave a detailed account of the doings of the Board, and of the advanced steps taken; and after showing that nearly three times as much money had been contributed to support the Board during that year as had been given the year previous, he said, "It is evident that the faith of the Board in our people and in God has not been misplaced." Near the conclusion of that report he said:

The Lord has a work for this Society to do, and the great need of the present time is to consecrate ourselves and our possessions to his work, and prepare ourselves to carry it out in the most effective manner for his honor and glory. We need to put our hearts as well as our money into the work, and follow it up with our prayers.

In speaking of the *Outlook*, which had that year been started on its experimental mission, he says:

This is a bold step, but one which the blessing of God can make powerful for good to the world and to ourselves. The recruit does not know his own power until he is put in the front of the battle. We have been long enough in the background. Let us step to the front, and deal powerful blows for the cause of the Lord, and he can and will give us the victory.

These words uttered eleven years ago seem almost prophetic. Within this time the entire Christian world has been revolutionized in certain lines of thinking and theorizing, if not in practice, and very largely through the plan and agency which Mr. Babcock was then urging, and which he so liberally supported. Five years later we find him pushing ahead with no less courage and persuasive argument. In his Annual Report at Shiloh, N. J., in 1887, he says:

We have scarcely begun to reach the possibilities before us. 'Tis true that we have raised something over six thousand dollars this year for the general work, but this is much less than a dollar each for those interested. If all our people would devote one-tenth of their income to the Lord's cause, the Missionary and Tract Societies would receive, after liberal allowance for church work and local charities,

not less than \$50,000 for their specific charitable work. And why should we not consecrate one-tenth of all our income to the Lord? Shall it be said that those for whom Christ gave himself, and who owe all they have, and are, and hope to be, to the mercy of God, are content to do less for him than did the far less favored sons of Israel? The law of tithes was not confined to the Jewish nation. It grew out of the thankfulness of a pious heart, and is itself quite inadequate to express the gratitude of a ransomed soul. What shall we say then of the man or woman who is content to do less? And yet it is certain that the majority of our people give less than a tenth of a tenth of their incomes to the Lord's work! It is blessed to give as one brother has this year. He lives in an unplastered "dug out," denies himself the luxury of tea, coffee and meat, and eats the plainest food, with few of the comforts of life, that he may have the means to give to the Lord, because he loves him so! This brother has sent over forty dollars the past year to the treasurer of this Society! We need more such consecration.

Mr. Babcock's last report as Corresponding Secretary was made at the Conference held at Salem, W. Va., in Aug., 1890. His business had so enlarged upon his hands that it became necessary for him to spend some time abroad, and he was compelled to resign his office as Corresponding Secretary. The Board and Society very reluctantly accepted his resignation; but his interest in the cause did not depend upon his official connection with the Board. He remained just as faithful in his attendance, and increasingly valuable as a counsellor, until enfeebled by disease he was no longer able to be present at the regular meetings of the Board. But even then his mind was clear and his valuable counsels were sought in the quiet of his own beautiful home.

Mr. Babcock was very tender hearted, sympathetic, and thoroughly conscientious. He was engaged in large business interests, but always regarded himself as simply a steward to whom the Lord had entrusted these interests for a time, and for the proper use of which he must give account. He clung to life with great tenacity, and could not believe, until within a few days of the end, that God was about to call him home. When intimate friends revealed their apprehensions that the close of his earthly life was near he said, "I do not think I am going to die. I have twenty years work planned for the Lord." But a little later when he comprehended the situation and realized that he was likely soon to enter into his rest, he said, "I have an investment in Christ which is worth more to me than all my bonds."

And thus this truly great, because really good Christian man, at the early age of sixty-one and a half years, with everything to make life attractive and desirable, without a murmur of regret and in the fulness of the Christian's hope, peacefully, triumphantly fell asleep in Jesus.

Mr. Babcock as an Educator.

BY PRES. ARTHUR E. MAIN.

1. In speaking of Mr. Babcock I must speak as one friend speaks of another. It has been my privilege to be quite intimately associated with him for years, in denominational work. We differed widely in opinion, a few times, upon important subjects; but I do not recall one unkind word of his in our discussions. To me in my official capacity he was a good friend and cordial fellow-worker; to me individually he was a helpful and generous friend and Christian brother. I, too, have lost a friend, tried and true.

2. If, perchance, some one should say, by way

of adverse criticism, that we are paying great public honor to a man merely because he was rich, we reply that we are not honoring his name on account of his riches.

Like learning, eloquence, and other gifts and possessions, however, wealth does represent power, two-fold power. It is either the result of power in the owner, as in this case, or in some one from whom it descends as an inheritance. And it stands for the possibilities of power for great good, as in this instance, or for great evil.

As is probably true of all strong men, Mr. Babcock, no doubt, had some strong imperfections. He was, however, not only the wise and interested official head of the governing power of our University; but he was a man of real and great strength of character, and a really good and useful man. And these memorial services, though eminently fitting, are held not so much for his glory as for our benefit.

3. He was a man that some would like to call "self-made," in contrast with those who are supposed to be made by circumstances and opportunities; an idea that seems to me to have much of absurdity. The fact is, whether a young man has, at the beginning of his career, riches or poverty, educational and other advantages, or but few favoring chances, he must be self-made if made well. It is not circumstances or opportunities, of themselves, however good, that bring success. If success be won at all, it must be won by ourselves in mastering circumstances and seizing upon opportunities. In this sense, our friend was indeed a self-made man.

4. Mr. Babcock was a man of real breadth of culture, of large and liberal views. One of our teachers speaks of him as a remarkable example of self-cultured broad-mindedness. Not only was he an authority in mechanical engineering, but he was educated in literature and art. It would not have been strange had he taken a very special interest in the science work of our University; but he seemed just as anxious that good work should be done in Greek and Latin and other departments. I found him far ahead of myself in enthusiastic plans for physical education under medical supervision; and, in regard to the study of the English Bible in the University, he wrote me that there was no substitute for it in literature, for it was of superior value. And, without doubt, his own devoted and intelligent study of the Scriptures was no small factor in the broadening and strengthening of his intellectual and spiritual life and character as a Christian, a business man, and citizen.

5. He was a true friend of Alfred University. As a Trustee he not only pointed out plainly what he believed to be serious faults in spirit and methods, but stood ready with good counsel and a liberal hand to help strengthen and build up. Several years ago he added to the University's endowment fund \$30,000; and by his will he provides for \$70,000 more, making, with other gifts, considerably over \$100,000. In the death of Mr. Babcock Alfred has lost a noble friend.

6. Among the lessons of exceeding value to us I want to mention these:

(1) His great success as a business man, his broad intellectual culture, and his spiritual attainments, did not come early and speedily, but after long and hard struggles. He surmounted obstacles, encountered and overcame difficulties, mastered many a hard and perplexing problem. It is not at all likely that every one of you, young men and women, can become rich and great; but all of you can, if you will, reach

some good measure of real success in your own spheres of life and labor.

(2) I feel safe in expressing the firm belief that he did not find his chief satisfaction, as a rich man, in the mere possession of wealth. He did enjoy, as he had the right to do, successful planning and prosperous endeavor; and he enjoyed the use of riches for himself, his home and friends, and for the public good. This important testimony is given because there are men that seem to find a chief delight in the mere possession and hoarding of riches; but the spiritual qualities of our friend's head and heart saved him from many of the dangerous and materializing tendencies of these times of marvellous concentration of wealth and power.

(3.) Thus was he a man that possessed and manifested a public and benevolent spirit. Certainly, he could not have neglected his business interests; but he also had time, thought, words, and deeds, for home, educational, religious, social, and political affairs. Our churches, schools, communities, and all good and great enterprises are sadly in need of more public spirited and benevolent hearted men and women.

(4.) How can we, the trustees and faculty, best pay honor to the name of Mr. Babcock, and show our gratitude for what he has done for the University? If the redeemed can look down from their heavenly home, as I like to think they can, he would be most pleased, not with lofty monument or costly tablet erected to his memory,—for he was a plain, solid, and unostentatious man,—but with a liberal spirit and progressive work in the management of University affairs. We know much of his earnest wishes, large plans, high hopes, and proposed advanced measures; and the fulfillment of these will be the best monument we can build for him. Under the tender, but inspiring influences of this hour, may we dedicate ourselves to more united, enthusiastic and efficient work for the increased prosperity and usefulness of the great interests committed to our keeping.

Singing, Quartett, "Nearer by God to Thee."
Benediction, Pres. A. E. Main.

THE following expression of the Trustees of Alfred University was, by vote, requested to be published in the RECORDER:

Sitting in the shadow of the great affliction which our beloved University had sustained during the past year in the loss from its Faculty of two of its loved and able educators, its President, Jonathan Allen, and the head of its Theological Department, Thomas R. Williams, we are now called upon for the first time in the history of this Institution, to part with the chief executive officer, the loved and honored President of the Board of Trustees, George H. Babcock.

We desire hereby to record our great appreciation of his increasing interest in the perpetuity and successful working of Alfred University, of his conceded wisdom as a counsellor, and of his munificent gifts which have strengthened the hands and encouraged the hearts of those who have long struggled against adverse circumstances for its maintenance.

We also wish to express to his bereaved wife and son our deepest sympathy in this dark hour of their affliction, and to commend them to God as the great source of consolation, believing that in his inscrutable wisdom and purpose he has removed our brother from his useful life of loving service and helpfulness to his fellowmen, to the perfect life of the redeemed and the rewards of the faithful children of God.

L. E. LIVERMORE,
B. C. DAVIS,
L. A. PLATTS, } Com.

SYSTEMATIC Bible study is the coming movement. It is possible to know many of the texts and know little of the teachings of the book.—*Young People's Union.*

SERVICES AT MEMORIAL HALL,

Dec. 20, 1893

The sad news of the death of Geo. H. Babcock, President of the Board of Trustees of Alfred University, having been received, the Faculty and students, in accord with the suggestion of the trustees, held brief memorial services in the Chapel, Dec. 20, 1893, in honor of his memory. The exercises were opened by reading selected passages of the Scriptures by Prof. E. P. Saunders, and prayer by Prof. W. C. Whitford. Prof. A. B. Kenyon, in the absence of Pres. A. E. Main at the funeral in New Jersey, had arranged the program and made appropriate remarks in regard to the previous losses of Alfred University, and the loss of this friend, and of his relation to Alfred and the world. Prof. H. C. Coon spoke of him as a room-mate and student in D. Ruyter Institute, and of the element shown there and in life that were the foundations of his success; and the lessons of such a life to teachers and students. Prof. E. M. Tomlinson spoke in fitting words of the influence of such a life, and especially of his life and works, upon the world, and read a clipping from a Philadelphia paper in regard to his death and inventions. Prof. L. A. Platts gave an incident, characteristic of the man. When learning the machinists trade, he worked five days a week and made up for lost time when his three years were finished, rather than to break his Sabbath. After he was through, the firm offered him a place as superintendent of a department for which he was fitted, but with the condition, "That it was to be six days work and no Saturday fooling." Mr. Babcock thought a moment, then said, "I would like the place and need the work, but if I take it, it is five days work and six days pay," and he obtained the job. He also spoke of the difficulties Mr. Babcock labored under in public speaking, which he largely overcame by his persistent efforts. Pastor B. C. Davis paid an appropriate tribute to his religious life and character, and denominational work and influence, and closed the exercises with the benediction.

The students manifested, by their sympathetic faces and close attention, a deep interest in the remarks, and their sense of loss in the death of one so interested in, and closely connected with, Alfred University. May the influence of such a noble life and character give them an inspiration, to imitate his virtues, and seek for that strength which aided him in his labors, and made his high success possible. A life like picture of Mr. Babcock was placed adjoining the stage, draped in black and white, which added to the impressiveness of the occasion.

H. C. C.

MISSIONS.

GOD has spared us to enter upon another year. Not so with many of our dear friends. They have stepped from time into eternity. The heavenly Father has taken to himself in the year that is past some of our noblest workers and most generous givers, whom we shall greatly miss in many ways for years to come. Though they are dead, and we shall not see them and hear their voices in our annual convocations, they will still live in our hearts and memories, and the fragrance of their sweet lives, earnest efforts and noble deeds, will always go with us to bless and strengthen us. Upon whom will their mantles fall? We trust

God is raising up from the young people some to take their places. We are spared to love and serve God better, and do move for and in his kingdom, and not for selfish ends and worldly gains. While we wish our friends and acquaintances a Happy New Year we should strive to make ourselves and others happy. If we are unhappy and miserable ourselves we cast our unhappy influence upon those about us. Happiness depends not so much upon the things without as upon the things within. True enjoyment and real soul satisfaction come mainly from the life within. The most pleasant and happy environments cannot make happy an unhappy soul. To be happy the soul must be centered in Christ, and be inspired and controlled by him. To have a happy year we must strive for greater purity and holiness of life, and for closer communion and fellowship with our Saviour.

We can make ourselves happy by making, so far as we are able, others happy. There is something in one's surroundings which affects his life. Every one is susceptible to influence. We can crucify selfishness, and give of ourselves and what we have to bless and make others happy. How much we can do, if we will, to make the environments of others better. How much we can lead others, if we will, to live better lives. Better within and better without one will be happy and happier. The secret of happiness is in *being* good and in *doing* good. Let us try it that way in this new year.

IN our trip among the churches of the Central Association in the interests of our missions and systematic giving to our Societies, the pastors gave us a hearty welcome and every facility at their command to help us to accomplish the purpose of our visit. We found the First and Second Verona churches without a pastor. Bro. Henry L. Jones, now of Wells-ville, N. Y., was their pastor, but had to leave on account of the poor health of his wife. He was universally liked, and they would be glad to have him now as their pastor. They are making an effort to secure another in connection with the brethren living in the city of Utica, he to spend every third Sabbath in said city. We hope they will be successful in securing a good one soon, and send him occasionally on a missionary visit to the Seventh-day Baptists living in Wolcott, Rochester, and Syracuse, N. Y. It would do him good, and those whom he should visit. It was so stormy and the going so bad we did not get among the Verona people as we would have liked.

Bro. A. B. Prentice still holds the fort at Adams Centre. He has now the longest pastorate of any of our ministers, and is so beloved by his people that it looks as if he were elected to stay there for life. Bro. Prentice is what we call a snug pastor. May the great Head of the church multiply the number of such workers among us! We visited some of the lone Sabbath-keepers in Wolcott and Syracuse, and would liked to have visited more. In Wolcott we have a brother and his family, with whom lives the widow of the late Elder Alexander Campbell. There are there also two of his sons and their families. In Syracuse we had a very pleasant visit with Dr. E. R. Maxson and wife, and their son, who is a physician in partnership with his father. While we can see the danger of isolation and some of its unfavorable results, we are glad to meet so many loyal to

the Sabbath and our cause among the isolated ones. We had a stormy Sabbath at DeRuyter, and a small congregation, but an attentive one. In the afternoon we went to Cuyler Hill, but there was no congregation, the roads and weather were so bad. Pastor Swinney is doing excellent work, and is deservedly popular, not only in his own church, but in DeRuyter and the surrounding country. While at Lincklaen Centre and Otselic we were blessed with some pleasant weather and fair sleighing. Missionary Pastor Mills carried us about to see his people, and we had better opportunity to call upon the families there than in any other place visited. Brother Mills is an industrious and faithful laborer on his field. We preached Sabbath morning at Lincklaen Centre, and right after service started for Otselic Centre, nine miles away, eating our lunch on the way, as the pastor is accustomed to do, and preached at 2.30, returning to Lincklaen Centre at night. Some of the churches mentioned in this item take only monthly collections for the Missionary and Tract Societies. The people were urged, both publicly and privately, to adopt the system of weekly giving, using our pledge card and envelopes. Our DeRuyter people have done nobly in the way of bequests to the two Societies. Sorry we could not visit the Scott and Watson churches as desired, but urgent missionary matters called us home. We enjoyed this visit among these churches, and trust some good was accomplished.

O. U. W.

FROM HOLLAND.

REV. O. U. WHITFORD, Westerly:

Dear Brother:—Your communication of Oct. 24th last reached me at due time. Many thanks to the Board for the appropriation, granted to me for the year that is coming in order to sustain me in my efforts for spreading the truth. My prayers are that God may help me to be faithful in all my ways to his truth, and to be not unworthy the trust placed in me by the brethren. I feel happy by the knowledge that this pecuniary help is associated with so many prayers, for it is only God's strength, that, in our feebleness, can perform good things.

My labors are going in their usual way, except that now in this winter time I go out for more lectures. So I was from home, December 3d till 13th, presiding every evening at a meeting in another town or village; this time in the northern parts of our country, Friesland and Groningen. Two days I was the guest of a minister of the Reformed Church, who asked my presence for help in temperance movement. Once he gave me his church, and once he hired a hall in an hotel. And the same was the case with a minister of a Free Gospel Church. The other times the expenses were all for my own account. A minister of the Dissented Reform Church entered in public discussion with me on the subject, "Sunday or Sabbath." I hired a meeting-house in Haarlem for this purpose, because our chapel could not do for it, and we had a large and very attentive audience. The discussion went on very regularly and till the very end in a kind and brotherly spirit. Both parties agreed to take it up still once. My expenses were made good by the audience itself. At Amsterdam we have now our own meeting-place. One of our church members there, a carpenter, built it, and now every Sabbath three meetings are held there. Every other Sabbath I am ministering there since the opening of this locality, and the other time our Bro. A.

Bakker, who lives at Amsterdam, takes the lead. Formerly the meetings were held in the house of Bro. A. Bakker. The opening of this public meeting place of ours in our Capitol, appeared to be something remarkable in the eyes of editors and publishers, for it was reported in all kinds of newspapers, religious and profane. Well I think this was a good thing.

Last week I should have given two lectures at Helder; the first evening on temperance, the second on the weekly rest-day. A time before all things were arranged; the hall, used for all kinds of meetings, was hired by me, and two times the advertisements were placed in different local papers. But just at the morning that I intended to take the train a letter told me that the meetings could not take place. As I learned soon, this disturbance was caused by the influence of people who are afraid that the love for the Sunday would diminish by my testimony. It was said in the papers that were sent to me from Helder, that a great number of people appeared in the evening to find, to their astonishment, doors closed. I hope to get another opportunity, and am expecting that the interest will not be lessened by this thwartly manner of keeping under truth.

By different occasions social-democrats and atheists try to throw in their peculiar sentiments in the discussions, but till now the Lord always enabled me to answer them in such a manner that they keep silence, and their own friends feel their feebleness. I never find liberty to seek for a dispute with them, but when they come up I do not find liberty to withdraw myself from reasoning with them. It is my strong opinion that this manner of doing is prescribed to me by the honor of God's cause itself.

From India we get good, indeed good tidings. If I am not wholly mistaken our little flock sees itself bestowed with a great honor by God, because having such a missionary as our dear Bro. Joh's van der Steur, may be by the grace of God. You know two Christians in the Isle of Java are now Sabbath-keepers and asked for admittance to our church. And our Sister Mary van der Steur is now at Magelang as a help to her brother. She went from here in the name of her Saviour, having no outlook for any help, but the living God and his promises. Easily you may understand that these two are living night and day in our prayers to God. Sixteen children took Bro. van der Steur in his house to be their father. Poor, helpless children, forsaken by every one, most of them offspring of European father and Indian mother, the first forsaking the wife with whom he lived unmarried, and jumping her and his children in the deepest misery, till the mother herself, either by starvation or death, must give up the care for her children.

I will ask Miss C. de Boer, or my boy at Alfred Centre, to translate the "Memory and Survey at the end of my first year of labor at Magelang," that was presented by Bro. van der Steur to the mission papers in this country, and when translated to ask room for it in the SABBATH RECORDER.

The young lady, daughter of a missionary, that is now a Sabbath-keeper in the isle of Java, asked room in one of the religious papers there for an article on the Sabbath. It was the Dutch translation of what *The Light of Home* of March, 1889, has given us over the signature of Miss Mattie S. Harvey, "How I became a Sabbath-keeper." Probably one of the copies of my translation of said article, that I spread to a great number in the form of a tract, has

fallen in the hands of said lady. The paper took it up and so a new way was opened for preaching this truth throughout our Indian colonies. The editor gave a few words before, running in this way: "We will not refuse to take up this article, although nobody has a right to mean that we agree with it. It is only by the personal esteem we have for the lady, who sends it, and who is to us a well known, sincere Christian friend, who does love the Saviour with all her heart." I was very glad, reading this, for I learned by it that our first fruit on Java was well esteemed in Christian circles.

Opposition manifests itself also, even friends who do love with all their hearts the labors among the soldiers, etc., feel now somewhat uneasy because Christian doctrines they do not like find their way also, by our testimony by word and pen, on Java. Some marks and proofs of this uneasiness are indeed very hard. But our hope is in God, he will make all things well. We learned with deep sadness in our heart the critical state of health of our dear and much esteemed Brother G. H. Babcock. Our supplications to God are for his recovery. We owe so much to him, and how many with us! May God grant us to see his dear life spared for his dear ones, for the Lord's cause, for so many whose help he was. Many dear lives were taken away this same year out of our midst. O, may it please the Lord to save still long the old guard, as far as it is still living on this earth!

I am thankful for a copy of the Report of our Anniversary of '93; but alas, in my copy the pages 219-235 are not present; perhaps another copy can be sent. If possible, please do so.

I pray for a rich blessing to our people, as such. When these lines reach you, it will be about New Years day. God grant us all new blessings in new consecration to his service for Christ's sake. With kind regards to all,

Yours in our Saviour,

G. VELTHUYSEN, SR.

HAARLEM, Dec. 21, 1893.

MISSIONARY SOCIETY.

Receipts in December, 1893,

Plainfield Church.....	\$ 109 25
Adams	26 00
Y. P. S. C. E., Little Genesee.....	10 00
Sarah S. Langworthy, Hopiknton, R. I.....	1 00
Milton Junction Church.....	29 25
Olivia Green, Andover, N. Y.....	1 00
Wm. B. Clarke,	1 10
Esther Lanphear,	50—
Friendship Church.....	2 60
Otselic	7 51
Ladies' Missionary Society, West Hallock, Ill.....	5 00
Y. P. S. C. E., 2d Alfred Church, Evangelistic Work.....	10 00
" " Home Missions.....	17 75
" " China Mission.....	7 25
Harriet M. Utter, Wesley, R. I. Bed in hospital.....	4 00—
Mrs. E. E. Spicer, Suffield, Conn.....	29 00
Peter Velthuisen, Alfred Centre, Evangelistic Work.....	25 00
First Brookfield Church.....	5 00
A friend of Missions Shiloh N. J.....	1 00
S. A. Milliken Nebo, Ind Ter., C. M.....	4 68
Pawcatuck Church.....	5 00
Nortonville Church.....	2 00
" Sabbath-school, C. M.....	70 88
Little Genesee Church.....	10 58
Interest on Permanent Fund.....	15 00—
	7 45
	126 00
	\$ 502 24

E. & O. E.

A. L. CHESTER, Treas.

WESTERLY, B. I., Dec. 31, 1893.

THUS IT OUGHT TO BE WITH CHRISTIANS.

"A captain at evening roll call said to his company: "Soldiers, I am ordered to detail ten men for a very dangerous service, but of the greatest importance to the army in the coming battle. I have not the heart to pick the men, for the chances are against their ever coming back. But if there are ten men in the company who will volunteer for this service, they may step two paces to the front." As the captain ceased speaking, that whole line stepped two paces forward, and stood there, with every man in his place, and ranks even as before. The captain's eyes were dim, and his voice faltered as he said, "Soldiers, I thank you; I am proud to be captain of such a company."—*Signs of the Times.*

SUCCESS.

(Continued from Page 18.)

exactly as they would if they had been Sunday-keepers simply because they were not willing to pay the price of success,—industry, devotion to their work and faithfulness to their employer's interests.

A second principle that is really the first, viewed from another stand-point, is that the young man must make the perfection of his work the controlling aim rather than the money that is to be gained by it. While he is to strive for wealth as a thing rightly to be desired he is not to make that his aim in life, but rather the thorough performance of the work he undertakes to do for the world. Ruskin expresses it very concisely and forcibly in his "Crown of Wild Olives." "If your work is first with you, and your fee second, work is your master and the Lord of work, who is God. But if your fee is first with you, and your work second, fee is your master and the Lord of fee, who is the devil. Work first—you are God's servant; fee first—you are the fiends. And it makes a difference, now and ever, believe me, whether you serve him who has on his vesture and thigh written 'King of Kings,' and whose service is perfect freedom; or him on whose vesture and thigh the name is written, 'Slave of Slaves,' and whose service is perfect slavery."

No one can win true success, however much wealth he may gain, if he lives as the servant of money.

WOMAN'S WORK.

LIFT ME UP.

Out of myself, dear Lord,
O lift me up!

No more I trust myself in life's dim maze,
Sufficient to myself, in all its devious ways;
I trust no more, but humbly at thy throne
Pray, "Lead me, for I cannot go alone!"

Out of my weary self,
O lift me up!

I faint—the road winds upward all the way;
Each night but ends another weary day,
Give me thy strength, and may I be so blest
As on "the heights" I find the longed for rest.

Out of my selfish self,
O lift me up!

To live for others, and in living so,
To bear a blessing whereso'er I go;
To give the sunshine, and the clouds conceal,
Or let them but the silver sides reveal.

Out of my lonely self,
O lift me up!

Though our hearts with love are running o'er
Though dear ones fill my lonely home no more,
Though every day I miss the fond caress,
Help me to join in others' happiness!

Out of my doubting self,
O lift me up!

Help me to feel that thou art always near,
E'en though 'tis night, and all around seems drear.
Help me to know that though I cannot see,
It is my father's hand that leadeth me!

—Selected.

Dear Editor of Woman's Work:—There were so few of our Seventh-day Baptist women at the Woman's Congress of Missions in Chicago during the Fair, it has seemed to be not out of the way at all, to request that those who did attend, should give, through this department of the RECORDER, some account of those sessions.

Since our Ex-President, Mrs. E. A. Whitford, and our present Corresponding Secretary, Mrs. Albert Whitford, were both in attendance, will they not each give us a column or more on that grand assembly of women workers?

We want to say that when the report of our own woman's work was called for, Mrs. E. A. Whitford was an able and a ready reporter, and

though we just missed by a minute the presentation of it we know there was nothing lacking but time, to make the report complete. But there was a great amount of "reporting" done that was little short of marvelous, just as "fact" is ever "more marvelous than fiction," and well worth the reading as well as the hearing.

Now THAT our country is overshadowed with the dark cloud of financial depression, we women have need to ask ourselves very carefully just where we shall place the money which we have at our disposal for benevolent purposes; both as individuals and as members of the women's societies of our churches.

We all feel that it is necessary to be careful this year, but I fear that the tendency is to retrench first of all in giving into the Lord's treasury. This is the last place that should feel the effects of the "hard times." Before we diminish our gifts to the Lord, let us ask ourselves whether we are eating less delicate food, or are less warmly clad and sheltered than in former times. That we are wearing last year's coat or bonnet is of very little consequence; for at a time when it is so universally the fashion to economize on luxuries, it requires more courage to don an expensive new garment than to wear the old one, and we have plenty of good company as we appear in our plain clothes. Not until we really know what it is to be actually cold and hungry,—and how many of us have even a conception of what real cold and hunger are?—can we be said to be sacrificing when we give our usual contributions to the Tract and Missionary work.

There is another danger, however, which assails the treasuries of our Boards this year, and this is harder to combat. There will be a greater tendency than usual in the local societies towards keeping their money at home because they see the necessity of relieving so much distress in their own churches and in the communities around. That this distress does exist, and that it will become more apparent before the winter is over, it is impossible to deny. In Westerly, families are in need of help who have never, probably, known what it was to receive it before, and no doubt the same is true of other places. It is certainly a first duty to look after our own, and the local societies cannot be too zealous in relieving all such cases of want around them. But can we not do all this without keeping back the money we have been sending in other years to the Tract and Missionary Societies? Is it really true that we must drop all denominational work this year because we have so much to do at home? Is it just, or truly benevolent, to oblige our Boards to throw our own people out of employment because we do not furnish the means to keep them at their posts? It seems to me that to withdraw our support from our missionaries and our Tract Board employees because we are helping those who are out of work at home, is simply robbing Peter to pay Paul. Why cannot we do both? Let us give more to our Boards than usual, because they will need it sorely this year; and then let us relieve all the want at home, too, and when the money is gone from the treasuries of our societies, let us put more in, even though we sacrifice something ourselves in order to do it. We shall have to sacrifice a great deal more than any of us have ever done yet before we approach the widow of whom Jesus said, "Of a truth I say unto you that this poor widow hath cast in more than they all; for all these have of their abundance

cast in unto the offerings of God; but she of her penury hath cast in all the living that she had."

AGNES NORTON DALAND.

WESTERLY, R. I. Dec. 9, 1893.

PRAYER.

If we should ask the question of different individuals, what is prayer? doubtless we would receive a variety of answers according to the personal experience of each one. To one perhaps it is supplication and pleading to a God far away in heaven, with the feeling that he is such a great God, and so far away that it is very doubtful if he notices the position at all, still hoping he may. Yet going from prayer with just the same burdened heart, still the same longing for help, as when they came, and not knowing whether they had been heard or not. To another, prayer is a duty to be performed, not that they expect to receive anything, but it eases the conscience and makes them feel more comfortable. Such prayers are not the kind of which our heavenly Father says, "The prayer of the upright is his delight." But what is true prayer? What is prayer that is acceptable to God?

But first in order to offer such prayers we want to know him to whom we pray. We want to realize that we are not coming to an unwilling God to plead for what he doesn't want to give us, but it is to him who hath said, "He that spared not his own son but delivered him up for us all, how shall he not with him also freely give us all things." In another place he says, "He hath given unto us all things that pertain unto life and godliness." And "No good thing will he withhold from them that walk uprightly," and he wants us to know the things which are freely given to us of God. What more could he say to us to encourage us to come to him. "My God shall supply all your need." How fully will he supply it? "According to his riches in glory in Christ Jesus," is there any limit to the supply? No they are "the unsearchable riches," and all for us if we belong to him; and he longs to bestow them upon us. He says, "Ask and receive that your joy may be full." Why do not Christian people rejoice more in answered prayer? Why in our prayer-meetings are our testimonies so much about what we want to be, what we wish we had, when we have all these precious promises and the assurance that they are not yea and nay, but that "all the promises of God are yea unto the glory of God by us." He cannot be glorified by us in these promises if we do not claim them and prove them, and to testify to others that they are true.

All who are parents know the joy and delight they experience in giving good gifts to their children, but if we offered to them these good gifts and they refused to take them, and doubted our word when we told them over and over we wanted them to have them, we should be grieved indeed, yet our heavenly Father says, "If ye being evil know how to give good gifts unto your children how much more will he give good things to them that ask him." O that we may so come to know him that we will believe him and take of his fullness which he so freely offers. There is nothing that causes sorrow or grief to our children, no matter how small or trivial it may appear to us, yet if a grief to them, but what we are glad to have them come to us with it, and we make it all right if in our power. Are we as earthly parents more loving and merciful than our heavenly Father? It cannot be for he tells us in Phil. 4:6, "Be anxious for nothing." And then he gave us

the reason, "but in everything with prayer and supplication, with thanksgiving let your requests be made known unto God." Everything means the little trials and vexations we meet with from day to day as well as the great burdens and sorrows. In another place he says (R. V.), "Casting all your anxieties upon him for he careth for you." Just the same reason we want to bear the sorrows of our children, because we care for and love them. Just so our God cares for us, only with a love and care as much greater than ours as he is greater than we are. Let us believe the testimony God has given of himself, and claim as our own his exceeding great and precious promises, looking unto him moment by moment to supply our every need, and believing his words that "If we ask anything according to his will we know he heareth us, and if we know he heareth us we know we have the petitions we desire of him."

F.

HOME NEWS.

Ohio.

JACKSON CENTRE.—Last month we were favored with visits from Mr. Brinkerhoff, of Alfred Centre, N. Y., and Prof. Edwin Shaw, of Chicago. Mr. Brinkerhoff preached three excellent sermons and made many pleasant and helpful visits among the people during the week he was with us. We commend the spirit he exhibits in visiting isolated Seventh-day Baptists and those who might be influenced to join our people if they understood Seventh-day Baptist views. Prof. Shaw spent his holiday vacation with us, preaching several times at Jackson Centre and at Stokes. It did our people good to see and get acquainted with a teacher from one of our schools. His visit has strengthened the conviction we have long felt that our teachers ought to get better acquainted with the young men and women in the denomination, and seek to interest them in gaining a higher education, and at the same time showing the privileges our schools offer.

When the pastor and his wife returned from Christian Endeavor prayer-meeting the evening after the Sabbath, Dec. 23, they were surprised to find their house filled with friends. Their surprise was increased when Prof. Shaw, on behalf of many friends, presented them with many Christmas presents, such as comforters, provisions, money, etc. Those present seemed to enjoy the completeness of the surprise, while the kindly interest of the church in the comfort and temporal welfare of the pastor's family, as was seen in the many days of work in preparing the presents, will never be forgotten by those surprised.

New Year's eve we opened our church doors and invited everybody to a free sacred concert. The house was crowded, many being present from a distance. Among the words of commendation were these, "Don't let this be the last."

Sickness has kept many from church services during the past two months, but we are glad to report that the sick are recovering.

Encouraging signs are seen in the Sabbath-school, in the church services, and Endeavor societies, but many who ought to be active in Christian work stay away from the appointments of the church. We do need a thorough and lasting revival on this Ohio field.

Our village is growing notwithstanding the hard times. Jan. 1st excursion trains passed

over the Ohio Southern each way. Many of our people availed themselves of the chance of riding over the new road. We trust that many of our people in going east or west will arrange to take the Ohio Southern at Lima and visit this society.

W. D. B.

Illinois.

STONE FORT.—Brother VanHorn came here more than one month ago and commenced preaching and visiting families, which awakened considerable interest. After some days Elder L. C. Randolph arrived. They did some good work, and there was such an awakening as has not been seen in this vicinity in a long time. They commenced in Pulaski, and although the interest had arisen to a great height and seemed every day to increase, yet circumstances seemed to render it necessary to move the meetings out to Mount Pleasant school-house, a mile and a half east. Elder Randolph had to leave. He had set two or three times to depart but was detained by increasing interest. A day or two before his departure Elder Threlkeld, who had been solicited to come, arrived, and the interest still seemed to continue. The meeting now stands adjourned over to January 3d. Quite a large number have professed conversion, many seem to be seeking. There have been as yet but few additions to the church, but we are expecting others.

M. B. KELLY, SR.

Arkansas.

DEWITT.—We are few in numbers and so scattered that it is difficult to organize for woman's work or in any other way as those do in larger churches. Our country is an easy one to get a living in, and yet we are poor. This part of the country is comparatively new, yet with many of the conveniences of older settled localities. I cannot think of living without the SABBATH RECORDER. I have taken that and the *Outlook* for eight or nine years.

AMANDA STEVENS.

SHILOH REMNANTS.

We finished our work in Shiloh and had our grip packed about midnight, January the 3d, and early the next morning took stage and train for Westerly, R. I., where we now are, ready for the work on this field. Thirty new subscribers were added to the RECORDER list in Shiloh, about \$50 contributed to the Tract Society and nearly \$80 pledged for Mission and Tract Work the coming year on the weekly envelope plan. A short call in Philadelphia on Dr. S. E. Ayres, brought us a cash promise of \$10, to complete an even \$200 from that field, and it is not our fault that we didn't raise the third \$100 in Shiloh, which we would have done if we had received all we asked for. But in the main Shiloh did very creditably.

We are still deeply impressed with the large number of young people there and the seeming oneness of interests and feeling that exists. About a hundred of them were at Academy Hall to watch out the old year Sunday night. Monday morning the Endeavorers had a New Year's sunrise prayer-meeting. Forty-four were in attendance. There were sixteen prayers and thirty-six testimonies. It was an occasion for noble resolve and high purpose. The 30th was a rainy, rainy day and night, and there were but few of the old students at the "Reunion," but those present had a most enjoyable time, which will not soon be forgotten. We must confess that these three weeks of work, business, religious and social interview, in pastor's

home, with friends, neighbors, students, have been delightful ones to us, and we trust that the fruitage of our toil will not cease with 1894, but go on for years in many homes, through the RECORDER, systematic benevolence, and high purpose and consecrated endeavor.

G. M. COTTRELL.

JANUARY 5, 1894.

CORRESPONDENCE.

Dear Brother in Christ:—I have just returned from a trip among our Scandinavian brethren in the south-eastern part of South Dakota. The places I visited were Big Springs, Dancville, Lenox and Dell Rapids, and spent about three weeks at said places, and held meetings nearly every day. The weather was unfavorable at times, and the condition that the Laodicean Church held in the days of St. John prevailed here also, in consequence of which we did not have very large congregations to preach to. But we are not discouraged but feel thankful to the Lord for what we heard and saw of the kingdom of our God among those people. It made our hearts glad to see quite a number among the young people rejoicing in the Lord with willing hearts to take up the cross and follow Jesus. May all grow in grace and knowledge of our Lord Jesus is my prayer. Yours in Christ.

ANDREW CARLSON.

DALSTORP, MINN.

FOUKE, ARK., Jan. 1, 1894.

To the Editor of the SABBATH RECORDER:

The old year has gone and the new year has come, which makes me ask what my record will be at the close of 1894. Will the character of our Lord be in my life for the next twelve months so much that I will have tried to win some souls to Christ?

Now as the South-Western Association has seen fit to appoint as a Tract Committee, Mrs. A. H. Booth, Mrs. G. W. Lewis, and Mrs. W. R. Potter, of Hammond, La.; Miss Estella Wilson, of Eagle Lake, Texas, and myself, our work shall be auxiliary to the American Sabbath Tract Society. Now my dear brothers and sisters, let me say to you, through the RECORDER, that I feel my weakness, but the Lord calls and I must go to work. Will each brother and sister that reads this, offer at least one prayer for me that I may grow stronger. Our prospects at Fouke are much better than for some time past. We have had four additions by baptism during the series of meetings, two of them from the First-day people. May the Lord direct others. Yours for truth,

FANNIE D. GRANBERRY.

CHRIST, to the Christian growing older, seems to be what the sun is to the developing day, which it lightens from the morning to the evening. When the sun is in the zenith in the broad noonday, men do their various works by his light, but they do not so often look up to him. It is the sunlight that they glory in, flooding a thousand tasks with clearness, making a million things beautiful. But as the world rolls into the evening, it is the sun itself at sunset that men gather to look at and admire and love.—*Phillips Brooks*.

LOOK upon the bright side of your condition; then your discontents will disperse. Pour not upon your losses, but recount your mercies.—*Watson*.

THERE is in the human heart an inextinguishable instinct, the love of power, which, rightly directed, maintains all the majesty of law and life, and misdirected, wrecks them.—*Ruskin*

YOUNG PEOPLE'S WORK.

THE gates have been torn down. Jackson Park and the "Midway" are once more public grounds. New Year's day Horace Tucker's men withdrew from the turnstiles and the Columbian guard gave way to the city policeman.

A TRIP about the grounds on the afternoon of January 21 discovered a faint resemblance to a mild day of last May. Relic hunters were out in full force poking about in the heaps of rubbish. It was amusing to observe what people were carrying away with them. Old sticks, pieces of bark, fragments of rock, bits of broken pottery, bundles of straw, old mats, etc. There were all sorts of vehicles dodging in and out among the people; bicycles, hand carts, wheelbarrows, express wagons, large and small, and every grade of carriage the city affords.

A WALK the whole length of the Midway between the hours of five and six was indeed lonely. It was dark and raining lightly. Near the west end were a number of smoldering fires where rubbish had been burned during the day. Two men, one woman, and a carriage were met in walking the entire distance. By the Ferris Wheel was the sound of escaping steam from the little engine, the only noise heard. Unsightly heaps of plaster and broken laths mark the spots where so recently stood those picturesque buildings. Nearly all the cars have been removed from the Ferris wheel, but all the great frame work of steel remains looking more than ever like a giant spider web. Demolition, devastation, destruction, desolation reign supreme.

CARD PLAYING.

I have played cards and I must say that I enjoyed the game. I did not quit on account of any intrinsic evil that I see in card games. I always thought and still think that the principle of all such games as cards, authors, checkers, chess, croquet, etc., is the same. But as there is a wide difference in the accompaniments of these games, in as much as certain of them are always found in the haunts of evil men, and are frequently and generally used for gambling purposes, while others are quite generally enjoyed as innocent pastimes, therefore it becomes quite proper for us to make a difference in our practice of them. And we may consistently refuse to include in our list of pastimes those games which are habitually used by the gambler and the blackleg in the accomplishment of their own dishonest schemes.

In the incident which I am about to relate, I do not pretend to say that an invincible argument is made against card playing. All I wish to show is, how neatly I, with the best of intentions, entrapped myself; and the reader may draw his own conclusions.

I was visiting at the boarding place of a friend who was teaching school. Boarding at the same place was a young Englishman. During the evening cards were introduced and the Englishman was invited to take part in a game of euchre. Having been reared in London, the young Englishman had had an opportunity to see the evils and excesses of gambling, and he had been taught to avoid card playing as he would avoid contagion. But here was a jolly company, and, if he did not play, he would lose all the fun. So he drowned his conscientious

scruples (although it evidently cost quite a struggle), and, joining our party, was soon taught how to play cards. We passed a pleasant evening and were soon separated.

Several weeks later I met the young Englishman on the cars. Mutually glad of the companionship, we were soon engaged in conversation. Conversation soon led us into a discussion of card playing and drinking. He condemned card playing and upheld moderate drinking. I, on the other hand, condemned all drinking of intoxicating liquors, but defended card playing.

Said he, "I drink moderately, and I receive no harm from it. Any man is a fool who drinks enough to make him drunk. I shall never do so unwise a thing. My father drinks moderately, so does my uncle. My grandfather did the same. None of them ever suffered any by the practice. And I see no reason why I should not take an occasional drink, if I want to."

I answered, "You may be safe yourself, but how about your example? Some other man, not having your strong will or clear judgment, may be in doubt as to the right or wrong of moderate drinking. But, having confidence in your wisdom, he may determine to adopt your plan. But like thousands of others, before he is aware, his appetite becomes stronger than his will, and your moderation leads to his excess. When you remonstrate with him, he fails to see any difference between your position and his own, and your warnings have no weight with him. Later on, he becomes a confirmed drunkard; and he avows that he came to his unhappy condition through following your example. Are you not then somewhat responsible for his downfall?"

The answer I got was stunning. It was this. "How about playing cards? You could not be persuaded to gamble in the least. But you teach others to play cards, and some of them may not be able to see any difference between playing for fun and playing for money. If some of your disciples become gamblers, are you not likewise responsible for it?"

I was beaten. My jaw dropped and my eyes wandered. "Well," said I, finally, "I never looked at it in that light before. You have made a good point. I want to think it over, and if the point you have made seems true, I have played my last game of cards."

I did think it over, and since that time, have found amusements of a less questionable character. My reasons for quitting may not be the most logical. But I now have the assurance that, when I strike hard for temperance, the blow is not going to rebound and knock all the breath out of me, as it did in the instance just mentioned.

Y. T. E.

WHAT OF THE HOUR?

Synopsis of an Address given by the Rev. E. A. Witter before the Young People of Southern Wisconsin, at their hour in the Quarterly Meeting, Sunday P. M., Nov. 26, 1893.

"Watchman, what of the night?" is the language of Scripture expressive of a condition of need on the part of the children of Israel, as also an earnest desire to know the conditions that they might be in a position to ward off approaching danger, and prepared for a possible victory, rather than a sore defeat.

In the midst and presence of so much failure, dishonesty, political corruption, and ecclesiastical unrest, it seems to us that no thoughtful, earnest heart can fail to ask itself the question, What of the hour? What are its needs? What are the demands it places upon me? In answering these questions it is necessary

first to understand that the hour is pregnant with opportunity. Never in the history of the world were opportunities for great achievements in life so abundant as now. We who live amid the closing days and scenes of this nineteenth century are blessed above all others in opportunities not only to be and to do, but to see and know great things. Opportunity is worthless, however, unless we are ready to use it when it comes. President Allen used to tell us that opportunity was like a man with his head shaven smooth, saving a single lock of hair above the forehead, and must be promptly seized or forever lost.

Preparation is necessary. Fitness is wanted. Yet how many are there failing not only to prepare themselves, but to be possessed of the fitness prerequisite to success in any given line of work. The hour needs men and women who are strong for its duties; strong physically, strong intellectually; but above all, it needs those who are strong spiritually. It needs boys and girls who are being trained in conscientious faithfulness that they may be the men and women needed. It is said by some that scarcely one in ten can be depended upon. The hour needs those who have been so trained that they will stand in the place of duty though they be the losers.

The hour demands of me fitness, faithfulness, steadfastness. It not only places this demand upon me, but also that I have a forward look, a progressive spirit, and that humble dependence upon the dear Father which shall give the power and wisdom needed. It further demands that I shall "count that day lost whose low declining sun finds at thy hand no worthy action done."

PRACTICAL CHRISTIAN ENDEAVOR.

BY MRS. J. J. MERRILL.

Fundamentally this work of practical Christian Endeavor begins with ourselves. First let us try faithfully to extract the mote from our own eye before we begin on anyone else.

Did you ever know a soldier to enlist in the army, put on his uniform, march with other soldiers on parade, declare frequently that he belongs to this particular army, and yet habitually absent himself from the long marches, hardships and battles that soldiers are supposed to share in common? Do you call to mind a member of any one of the professions who does not attend to business engagements with a degree of punctiliousness? Did you ever hear of a Christian Endeavorer, either active or associate, who reads the Bible and prays every day, goes to, and takes part in the society prayer-meetings, belongs to a committee and yet, for this reason or that, rarely attends the business meetings of the society?

There is a story of a child who was found sitting in the temple in the midst of wise men both hearing and questioning them, replying to certain who sought him, "Wist ye not that I must be about my Father's business?" The life of this child from first to last affords us the one true pattern of a life of practical Christian Endeavor. I believe if Christ were to occupy your place or mine to-day as the member of a Christian Endeavor Society, he would go faithfully to business meetings as well as to prayer-meetings, socials and conventions.

We have a large society of both active and associate members, yet the average attendance upon business meetings is deplorably small. Possibly this may be the experience of other societies besides the one at Alfred, since the question is now and then asked, "What can be

done to induce Christian Endeavorers to go to business meetings?" This one thing can be done. We may cultivate a sense of individual responsibility in the matter. We are supposed to have arrived at years of discretion. We are considered capable of buying and selling for ourselves, of making our own choice of a profession, and are given to thinking of ourselves as extremely practical people. What can account for this singular failure in duty (that would not be tolerated for a day in any other matter) unless it be that we are not, in reality, the responsible, practical persons we delight in considering ourselves? I believe we may prove ourselves faithful in little, even though the little may at times be uninteresting. Amelia B. Edwards copied some well preserved hieroglyphics from the walls of an Egyptian tomb. In order that the inscription might be perfect she copied it with the utmost care three times, only to find that a complete translation was impossible because of certain omitted curves and angles. Work as faithfully as we may God must, in the translation of our lives, find much that must be supplied and forgiven. Therefore we cannot afford to leave undone, through thoughtlessness or carelessness, *anything*, small or great. When we have gone about our Father's business with heart, soul and body we shall be prepared to show our honest, cordial Christian interest in our fellowmen.

A returned missionary recently said in my hearing, "The world in general knows and cares little about the Bible in itself. The world finds its Bible, or lack of it, in the lives of Christ's professed followers." What stronger inspiration could I have for living an honest, Christian life, than the thought that my life in itself may make some soul, that could hardly be reached in any other way, a guest of heaven? We are apt to fold our religion away too carefully.

A man who follows Christ's own method of Endeavor work tells me that work upon the street is Christian Endeavor in its most intensely practical form. You and I meet daily upon the street, men and women, boys and girls, to whom it should be our pleasure, as well as duty, to convey the gentle message of the gospel of love. Now if we only talked of our religion as we do our gowns, our farms, our politics, our business, how much more we should enjoy it, and the good growing out of it could hardly be measured. Why should we not make manifest our cordial interest in, and sympathy with, those who are trying to be Christians, as well as those who have never tried? It isn't so difficult a thing after all as one might suppose. Recently I took my courage in my hand, and with much inward misgivings asked a boy, in whom I have been much interested, if he would not become a Christian. He looked at me frankly and pleasantly and replied, "Well, I don't know but I might as well start now as any time." Sometime, *somehow*, we are sure to speak the right word, to do the thing most needed if we do our duty in a loving, unselfish way, *prayerfully*.

I believe the organization and maintenance of Junior Societies to be the hope of the Endeavor movement in the years to come. An entirely practical work is the leading of young children in the ways of organized right doing until it becomes a habit with them.

There is a Junior Society of fifty children at Alfred, and the enthusiasm which they bring to their work, the matter of factness with which they perform this work, and the sweet gravity with which they conduct their own prayer and

business meetings might even benefit a Senior organization. There is a story of a servant girl, who, having been converted, was asked by her employer how her daily life, since she had become a Christian, differed from her previous life. "I do not know," she replied thoughtfully, "unless it is that I sweep out all the corners." If we faithfully sweep out all the corners I am sure God will take care of the rest.

OUR MIRROR.

PRESIDENT'S LETTER.

The happy New Year from our Permanent Committee to the Christian Endeavor Secretaries, will be a letter from our Secretary asking you for funds for 1894. It will read something like this:

My Dear Endeavorers:—1894 opens before us with demands larger than our boards can supply. As our General Secretary has said, "The Tract Board has opened new fields of labor faster than the Missionary Board can develop" them. They cannot do business without funds. We cannot prosper without giving. We do want to put our little means where they will bring great returns. Out of our three hundred additions by baptism last year two hundred came through the evangelical movement among our young people. Last year the appropriation made by the Missionary Board for our work was \$700, which we undertook to raise by the pledge card. The results of this movement have made the Board feel warranted in an appropriation of \$1,300 for the coming year. One dollar per capita from our members would furnish over \$2,000 for denominational work. Will your society make a canvas at once and see if you cannot do even more than this, and report the result to us and to the "Mirror" column of the RECORDER? This will stimulate other societies to prompt action in this matter. We also enclose blanks for letters of introduction, or transfer of members to other societies. Will you use them freely and report with what results to the "Mirror." Will you also make this work, and especially the young men of our denomination, subjects of daily prayer the coming year."

On receipt of such a letter from Miss Crandall, *Secretary*, will you attend to it at your first meeting. E. B. SAUNDERS.

—THE Junior Society of C. E. of Jackson Centre, Ohio, began three months ago with seven members and two committees. The Look-out Committee has worked faithfully, and the roll now shows sixteen members. Three more committees have been added to meet the needs of the Society. The children are quite regular in attending, and each one is always ready to take his turn in leading the meeting. An effort is being made now to interest the members in missions and mission work. N.

—OUR Y. P. S. C. E., of Little Genesee, held a sunrise, or 7 o'clock, prayer-meeting on New Year's morning, led by our pastor, Rev. S. S. Powell. About twenty-five young people were present, all with a strong determination to begin the new year with more active service for "Christ and the Church." It was indeed a *prayer-meeting*, and we felt we could truly say, "This is none other but the house of God, and this is the gate of heaven." Many earnest and heart-felt prayers were offered that we might be more faithful in the duties of the Society and the church in the coming year than we had ever been. The latter part of the hour was filled with bright and encourag-

ing words from nearly every one present, and when the meeting closed we all went away feeling that we had received a blessing, and that we were better prepared to meet the trials and temptations of the coming year.

—THE Walworth Y. P. S. C. E. began the New Year with a sunrise prayer-meeting, held at the parsonage, in which sixteen participated, asking the direction of God to be with them during the coming twelve months, and beseeching his help in doing the work he has for them to do. The desire for enlarged usefulness was manifest. The president, Prof. D. O. Hibbard, leads a Bible study, taking up the Bible by books, and occupies fifteen minutes before the regular Christian Endeavor meeting with this work.

—AT seven o'clock, Monday morning, January 1st, the Milton College bell called together all the Christian Endeavor Societies for a union sunrise meeting in the chapel, which was led in an earnest spirit of consecration by Mr. E. B. Saunders. After a few heartfelt prayers, the leader turned our thoughts to the morning meeting held one year ago, the burden of which was prayer for the young men in 1893, and we were urged to recall how abundantly those prayers have been answered. Since that time a revival has borne fruitage of more than a hundred souls for the Master, under the lead of two devoted young men in Southern Illinois. Let even this one example teach us more abiding, trusting faith in God's power and willingness to answer our prayers for this new year. A contrast was drawn in the reading lesson, between the story of Abraham's test of obedience and that of the young man who came running to Jesus to inquire the way to be saved, and the question pressed home to each one of us, how are we to bear the test of the coming year?

—MAY we not hear more reports from the sunrise meetings at an early date? Let the influence and inspiration of those seasons of fresh consecration reach out to cheer us all and increase our faith.

OUR YOUNG FOLKS.

KINDNESS TO INFERIOR ANIMALS.

The following sketch is from the pen of Marion Clement, who, in her Northern home, writes to the children here in behalf of the dumb beast:

I want in this article to interest the boys in the smaller and more insignificant portion of our dumb creatures, such as toads, ants, turtles, etc., which most persons look upon with aversion and contempt, thinking them of no use, beauty or consideration, I am sorry to add, also, that most boys like to torment and even to kill these harmless beings, and think them incapable of feeling or suffering, if they ever give the matter any thought. Nothing is more cruel or erroneous. They are all very useful little creatures, perfectly harmless and innocent of any destructive or disagreeable habits. I think there is no prettier or more curiously interesting sight than to watch ants building their pretty homes. I never knowingly tread on an ant hill, for it is an unkind act, and they have the same right to their homes and lives that we have to ours. Toads are as useful as birds, in this world, and perform the same useful work for man, that is, they destroy all the hosts of bugs, etc., that feed on and ruin gardens and trees. Toads eat nothing else. They are so very needful to man for this purpose that they are sold in Paris by the barrel or dozen in the markets, to gardeners who raise fruit and vegetables for the Parisians. They are put in these gardens, where they prove an inestimable blessing, and help by eating bugs, worms, etc., and without these useful little garden servants,

hardly anything could be raised in this line. It makes me feel badly and angry to see cruel, wicked boys torment or kill toads, as so many love to do. They are not pretty, but that is nothing against them, and no reason why they should be abused. Many human beings are as homely and disagreeable looking, but they are not tormented and put to death on that account. If they were, there would not be a very large population on this earth. A few years ago I had a toad for a friend and visitor, and I grew to love and welcome him. He had a lovely and romantic home by my back door, a hole under a lovely lilac tree. I have seen him there often before he tried to make friends with me. When he found he was not to be harmed he hopped into my kitchen one day to make a call, and this he kept up for many weeks. He would remain about an hour and hop around in the corner near his door, but never beyond. My cats and pet dog walked up to him and gravely inspected him on his first visit, but they never touched or noticed him again. A great flat stone stood by the door, and he always waited on that to be let in if the door was closed. As soon as I opened it, in he came. He would never visit me however, strange as it seems, if any one else was present. All at once he disappeared, much to my sorrow, and I never saw him again. Turtles, too, are beings that boys delight to torment. The only cruel act of my life, though not an intentional one, was done to a turtle. When quite young I was stopping with friends, for a few weeks, on a lovely place near Boston. A river flowed through the grounds, and one fine morning I took my usual walk there, with my two loving and beloved canine friends—a high-toned, perfect mannered Scotch terrier and a monstrous Newfoundland pup, who just lived for fun and mischief alone. A wee baby turtle crept out of the water and I showed it to this naughty dog, just to see what he would do, not thinking he would harm it. He caught and bit through it, letting its entrails out, when it crawled off to die a lingering death of torture. I have never forgiven myself that thoughtless act. I am filled with grief and remorse to this day whenever I think of it. Let this be a lesson to heedless children to never harm or set a dog on any living creature. Flies, mosquitoes and other such pests, of course, have to be killed.—*N. O. Picayune.*

WONDERFUL PRESENCE OF MIND.

It was in India. Dinner was just finished in the mess room, and several English officers were sitting about the table. Their bronzed faces had a set but not unkindly look common among military men. The conversation at best had not been animated, and just now there was a lull, as the night was too hot for small talk. The major of the regiment, a clean-cut man of fifty-five, turned toward his next neighbor at the table, a young subaltern, who was leaning back in his chair with his hands clasped behind his head, staring at the ceiling. The major was slowly looking the man over, from his handsome face down, when, with a sudden alertness and a steady voice, he said: "Don't move, please, Mr. Carruthers. I want to try an experiment with you. Don't move a muscle." "All right, major," replied the subaltern, without even turning his eyes. "Hadn't the least idea of moving, I assure you. What's the game?" By this time all the others were listening in a lazy, expectant way. "Do you think," continued the major, with his voice trembling just a little, "do you think you can keep absolutely still for, say, two minutes—to save your life?" "Are you joking?" "On the contrary, move a muscle and you are a dead man. Can you stand the strain?" The subaltern barely whispered, "Yes," and his face paled slightly. "Burke," said the major, addressing an officer across the table, "pour some of that milk in a saucer, and set it on the floor here just back of me. Gently, man! Quick!" Not a word was spoken as the officer quickly filled the saucer, walked with it carefully around the table, and put it down where the major had indicated on the floor.

Like a marble statue sat the young subaltern in his white linen clothes, while a cobra di capella, which had been crawling up the leg of his trousers; slowly raised its head, then turned, descended to the floor, and glided toward the milk. Suddenly the silence was broken by the report of the major's revolver, and the snake lay dead upon the floor. "Thank you, major," said the subaltern, as the two men shook hands warmly. "You have saved my life." "You're welcome, my boy," replied the senior, "but you did your share."—*Youth's Companion.*

NO WONDER.

A big, red-faced, jolly-looking woman got into a Niagara street car yesterday afternoon. She was followed by a man with gray hair and close-cropped gray mustache and a dyspeptic expression. They sat on the sunny side of the car. The man relapsed into a gloomy silence. The woman looked around the car and tried to be cheerful. "Kind of hot," she observed. "What?" growled the man. "Kind of hot." "Where?" "Here." "Well, I guess you can stand it." The woman took the man's sourness as if she was used to it. After the car had gone a block she said: "What pretty flowers?" "What?" growled the man. "I said what pretty flowers." "Where?" "At the house we passed." "Well, what of it?" Five minutes later she said: "Isn't that a nice baby?" "What?" "Isn't that a nice baby?" "Where?" "There," pointing to a beautiful little boy on the opposite side of the car. "Looks like a fool." The car turned down Pearl Street and the chimes of St. Paul's were ringing. "That's nice music," said the woman. "What?" "That's nice music." "Which?" "Why those chimes." "Sounds like a lot of cow bells." Do you wonder that wives sometimes do not love, honor and obey?—*Buffalo Express.*

JOHN AND THE POSTAGE-STAMP.

John was a boy who "lived out." Every week he wrote home to his mother, who lived on a small rocky farm among the hills. One day, John picked up an old envelope from the wood-box, and saw that the postage-stamp on it was not touched by the postmaster's stamp to show that it had done duty and was henceforth useless. "The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself." He moistened it at the nose of the tea-kettle, and carefully pulled the stamp off. "No," said conscience, "for that would be cheating. The stamp has been on one letter; it ought not to carry another." "It can carry another," said John, "because, you see, there is no mark to prove it worthless. The post-office will not know." "But you know," said conscience; "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure; but it is cheating. God looks for principle. It is the quality of every action which he judges by." "But no one will know it," said John, faintly. "No one?" cried conscience. "God will know it; that is enough; and he, you know, desires truth in the inward parts." "Yes," cried the best part of John's character—"yes; it is cheating to use the postage-stamp a second time, and I will not do it." John tore it in two, and gave it to the winds. The boy won a glorious victory.—*Sel.*

THE MOTHER IN JAIL.

A pitiful story comes to us of a scene in a Philadelphia police station, where a rough, tangle-haired woman, who had been arrested, had fought like a fury, and stormed at the officers in three languages, was followed up a few hours later by a little tot of a girl, who looked from one officer to another, and asked them if they had put her mother in jail. She was so little that the policeman had helped her up the steps, but here she was, in search of her mother; the degraded woman heard her voice and called to her. So they swung open the door and let her in, and the little thing asked her mother, who had shrunk back, ashamed, "Why, mother, are you in jail?" Then the baby dropped upon her knees on the floor, and began to pray: "Now I lay me down to sleep, and I hope my mother will be let out of jail." There were tears among those rough men at the sound of that innocent voice; and when the case came into court the judge whispered to the woman to go home and try to be a better mother. It was the drink that made the trouble. It is the drink that is always working woe.—*Union Signal.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

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: 8-13.
- 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: 1-13.
- 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 III.—CAIN AND ABEL.

For Sabbath-day, Jan. 20, 1894.

LESSON TEXT—Gen 4: 3-13.

GOLDEN TEXT.—By faith Abel offered un'o God a more ac ep'able sacrifice than Cain. Heb. 11: 11.

GENERAL STATEMENT.—The first parents, now outside of paradise, have established their home. Cain and Abel are added to the family, and it seems that family worship is established. This worship includes offerings unto the Lord, of which Cain brings grain and fruit, no doubt the result of his toil. It might be acceptable under proper circumstances, but just here there seemed to be coupled with it a denial of his need of pardon. Abel brings a lamb, and comes before God with sprinkled blood; showing, no doubt, his consciousness of transgression and his faith in a promised Saviour. God gives his approval to Abel, which excites the envy and hatred of Cain, thus showing the real condition of his heart and the hollowness of his pious pretensions. Slaying his brother after God warns him against the guilt of following evil passion, he receives the sentence of a lonely, remorseful life.

EXPLANATORY NOTES.

THE TWO OFFERINGS. 3. "In process of time." At the end of the days. At the feast of ingathering, or close of harvest, or the end of the week on the Sabbath, that having been divinely appointed for rest and special worship. Most likely the latter. "Fruit of the ground." The result of Cain's farming. "An offering." Thank-offering.—Some claim that there is to be introduced here no heretical ideas about sacrifice, simply an act of worship was intended. "Unto the Lord." Murphy says we find here a church in the primeval family. Todd thinks there was also a particular place for worship. 4. "Firstlings." First born. The best of the best. He was a shepherd. Perhaps he knew also that "without the shedding of blood there was no remission." "The fat." The fattest of the firstlings. "The Lord had respect." Sacrifices seem to be the outgrowth of man's religious instinct. Also an institution of God pointing to "hope and mercy and the way of life." When offered with a right motive God has respect, or approves of them and blesses the offerer.

GOD'S JUDGMENT AND CAIN'S WRATH. 5. "Unto Cain . . . not respect." The greatest difference must have been in the character of the worshipers. Two men went into the temple to pray. God has respect to one and not to the other. One lacked penitence and sincerity. "Cain was wrath." Exceedingly angry. Ungoverned passion. Resentment and no self-examination. "Countenance fell. Became sulky.

GOD'S INQUIRY. 9. "Said unto Cain." Reasoned with him. Expostulates in mercy. Gives him a chance to repent and try again. 7. "If thou doest well." Then God will accept him. Give him peace. "Sin lieth at the door." Is ready like a beast to make you his prey. Is dangerously near to put you in peril. You are now vexed. Unless checked crime will soon result. "Rule over him." Various interpretations. Perhaps it means that doing right, his birthright or the special privilege of a first born should be his.

THE FIRST MURDER. 8. "Cain talked." Perhaps said, "Let us go into the field." Was plotting against him. Or in one of his own conversations his anger was again inflamed, so that he "slew him." We do not know, however, that it was premeditated murder. Try to enforce his mastery by blows, he may have thus killed him. It was murder, nevertheless.

THE RESULTS. 9. "Where is Abel?" As in the case of Adam, God asks a question with the purpose of leading the sinner to confession and repentance. "Thy brother." Often repeated to show how unnatural was the character of the crime. "I know not." One sin leads to others. He would cover it up with a falsehood. Confession is noble, while denying the truth is downright mean and very sinful. "Brother's keeper." The desperate answer of every sinner who knows he cannot make a defense for himself. The gospel of selfishness. We are our brother's keeper and "all ye are brethren." 10. "Voice of . . . blood crieth." Though Abel is dead the cause is not and the avengers are not. "From the ground." Where Cain may have buried him to cover up his crime. 11. "And now." Because of this deed. "Cursed from the earth." Cursed for the accumulation of sins. Cursed in his soul, person and labor. 12. "Shall not yield . . . her strength." Perhaps because his sin would make him less diligent in his toil, or God would prevent a full, reasonable harvest. His family soon devoted themselves to other pursuits. See verses 20-22. "Fugitive and vagabond." Fleeing from imagined or actual pursuers. Sin separates man from his fellowmen. 13. "Punishment greater than I can bear." If he means his sin, there is some indication of penitence. But in keeping with his character he seems to dwell on the "punishment," and therefore only despair is before him. "The way of the transgressor is hard." It is hard because one sin begets, not another merely, but an indefinite number.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Jan. 14th.)

IN WHAT ARE WE OUR BROTHER'S KEEPER? Rom. 14: 13-23; 15: 1-3.

When a person wishes to shirk his duties and responsibilities, he labors to forget his brotherhood to his fellowmen, and the measure of responsibility for him. That is the Cain spirit, and is a swift step downward in Cain's way (Jude 11). It shows impenitence. Our responsibility is measured by our God-given abilities and personal influence. If we had no influence we might say that our neighbor or friend could look out for himself. But no one lives without influence for good or evil. We are our brother's keeper because he is to be saved or lost, and we may help him to salvation by words, deeds, and influence. We may have light which he has not. We are to shed that light for his good. All men need sympathy and help, therefore all other men are obligated to give that help and sympathy. God has made the circles of family, race, humanity, and he gives wealth, intellect, power. All this is not for self alone, but that we may leave the world better when we leave it. No man liveth to himself and no man dieth to himself.

Conclusion: We are the keepers of those whom God has committed to our care. We are the keepers of those we can influence. We are our brother's keeper by virtue of the opportunities we have of doing good.

This topic is especially helpful and applicable to Lookout Committees.

HELPFUL REFERENCES:—Matt. 12: 35-37, Gal. 6: 2, 5, 6, 1 Pet. 4: 5-7, 9, 1 Thess. 5: 11, 13-15.

—ONE Sabbath-school secretary writes her thanks for the addition to the *Helping Hand*, and says that more of her school are now taking it.

—If our Sabbath-school helps are improving, they are foretastes of still better things to come when their patronage shall justify greater outlay for type, cuts, and additional pages. We would commend also the use of the lesson helps for children in *Our Sabbath Visitor*. There is no better paper of its kind published.

—THE year 1893 has been one of prosperity for the Walworth, Wis., Sabbath-school. It reports 7 officers, 9 teachers, 85 scholars. Total members 94. Total visitors for the year 165. The average attendance of members was about 37. This average may not satisfy the faithful ones, and no doubt the good resolutions formed on New Year's day will result in a better attendance of all the members during 1894. On June 18th they held Children's Day services; had a picnic at Porter's Park, Aug. 10th; holiday exercises Dec. 24th. The school raised \$3 69 for its own use, \$4 99 for the Tract cause, \$4 78 for China Mission School, and \$5 07 for general mission work. The officers for 1894 are: Superintendent, Mrs. Lillie Green; Assistant, P. S. Coon; Secretary, Miss Josie Higbee; Treasurer, Miss Cynthia Maxson; Chorister, H. E. Walters; Organist, Miss Mandane Crumb.

—THE Dodge Centre school elected the following officers for 1894: Superintendent, E. A. Sanford; Assistant, E. S. Ellis; Secretary, Anna L. Wells; Treasurer, Bert Severance, Chorister, Mrs. Lula Ellis; Assistant, Mabel Clarke; Collector, Florence Clarke; Librarian, Robert Wells.

MINISTERIAL CONFERENCE.

Despite the unusually rough going, the evening of Dec. 27, 1893, found quite a large audience assembled in the very pleasant church at Little Genesee for the purpose of hearing the Introductory Sermon of the Ministerial Conference of the Western Association, to be delivered by Rev. B. C. Davis. It is needless to say that after the sermon, from John 3: 17, all felt more than paid for the effort it cost to get there. The meeting was called to order the next morning at 9 45, and after prayer by Rev. G. P. Kenyon, a short time was spent pleasantly, and we trust profitably, by the pastors present and others, in relating their experiences on their respective fields of labor. This was followed by the presentation and discussion of the various papers upon the programme. These papers evoked much interesting discussion, which contributed much to the profitableness and enjoyment of the occasion. But beyond a doubt, the most interesting feature of the day's proceedings was the relation by the Rev. S. S. Powell of his early religious experiences, call to the ministry, and the influences which caused him to become a Seventh-day Baptist. We were all much pleased to meet Bro. Powell and welcome him among us. An account of the proceedings of the council called for this purpose will be given later. The meeting adjourned to meet (date not yet decided upon) with the Portville Church.

M. B. KELLY, JR., Sec.

THE BLOTTED PAGE.

The writing-master entered the classroom, and passed from one pupil to another to review the task he had set before them.

He paused before the new-comer; the page was blotted, scratched, and disfigured with stain of many tears.

"Master," said the boy in trembling accents, "I have labored in vain; my hand is crippled; there is no resemblance between these crooked lines and the model I have endeavored to imitate; but, master, pity me, for I have done my best."

For the SABBATH RECORDER.

"COME UNTO ME."

BY T. P. LESLIE.

Hearken! 'Tis the voice of Jesus
Addressed to all, you and me,
Tenderly imploring us
From the world and sin to flee,
"Come unto me."

Oppressed by cares, bent with grief,
Or burdened with the sense of guilt,
Whate'er your need, I'll grant relief,
If, confidingly, thou wilt
"Come unto me."

Simply come, make no delay,
Nor think thou art unworthy,
All thy sins I'll wash away,
And in mine arms enfold thee,
"Come unto me."

This gracious invitation
We will accept, you and I,
And gain a habitation
Far away beyond the sky,
Where Jesus dwells.

BLYTHEBOURNE, L. I.

CONSISTENCY.

The *Catholic Sun*, of Syracuse, protests against a certain business man in that city refusing to employ a young woman as typewriter because she is a Roman Catholic, and denounces the making of distinctions on account of "faith," declaring that "no one but a crank would question a person's faith." We know nothing of the merits of this particular case, and, as a rule, do not justify the making of any such distinction, but it is every man's right and duty to know something of the principles of those whom he may employ, because faith determines character and character conduct. Catholics themselves are known to make the distinctions here condemned. When a Catholic is elected trustee of a school district why does he always give the preference to a teacher of his own church if no distinction is made on account of faith? Why are all the subordinate offices in the large cities occupied almost without exception by men of the same faith, if no distinction is made on account of faith? The *Sun* ought to be willing to concede to others the same privilege which it claims for the Roman Church. Its readers should take warning against the "many unruly and vain talkers and deceivers," who would "bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers!"—*The Christian Inquirer*.

PRESIDENT CLEVELAND recently granted a pardon to a man in Washington who had been convicted of an assault, accompanying it with the following proviso: "Let the pardon be specifically conditional upon the convict's abstinence from drinking any kind of intoxicating liquor for the period of three years from date of pardon, the pardon to be void if the condition is violated."—*Temperance Advocate*.

There was a time when the President would hardly have made such a proviso when granting a pardon. No man in the country has seen more of the evils of intemperance from both sides of the question, and we commend him for this expression of his good sense in putting the pardoned man under obligation to let liquor alone.—*The Christian Inquirer*.

THE earnest devotion of Christian women to the missionary cause is one of cheering features of the age. Well may women work for it since its success means the elevation of their sex everywhere. The heathen idea of woman is expressed in the Calabar proverb, "A woman is nothing." But when heathen women are reached by Christian mission work they realize the truth expressed in the motto of a society of native women in Bombay, "The world was made for women, too."—*New York Observer*.

HATH any wronged thee?—be bravely revenged; slight it, and the work's begun; forgive, 'tis finished; he is below himself that is not above an injury.—*Quarles*.

IN MEMORIAM.

Gone! to his final rest,
Gone, to the home of the blest,
Away from the care and strife
Which burden this toilsome life,

Young, and his hopes so bright!
Happy in the morning light.
Noiseless the shadows fell.
Who could the storm fortell?

Gone! 'Tis a sad, sad word,
Saddest of all e'er heard;
At its sound the heart-strings break,
Their music, they cease to make;

But O, there's a heavenly hand
Ruling o'er the sea and land;
He rules, and to his great ends,
Each trial of ours lends.

Then pine not thy life away,
Then grieve not from day to day,
But trust in thy Saviour's care
For he will thy sorrows share.

F. C.

TRACT SOCIETY.

Receipts in December, 1893.

Table with columns for church names and amounts. Includes entries like 'Church, Plainfield, N. J.' and 'Collection, Semi-Annual Meeting, Berlin, Wis.'

SPECIAL FUND.

Table with columns for names and amounts. Includes entries like 'Wm. B. West, Milton Junction, Wis.' and 'Allen B. West, Lake Mills, Wis.'

E & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Jan. 1, 1894

CHRISTIAN PROGRESS IN JAPAN.—Be assured that Christianity in Japan has come to stay. It has become well entrenched. In 1872, 20 church members were reported; in 1875, 538; in 1876, 1,004; in 1883, 2,500; and the figures representing the results of Protestant Christian effort up to 1892 are worth noting, namely: Foreign missionaries, 422; native ministers, 233; unordained preachers and helpers, 460; organized churches, 365; boys' boarding schools, 18; students in same, 1,582; girls' boarding schools, 55; students in same, 2,553; theological schools, 16; students in same, 359; adults baptized in 1892, 3,731; present membership, 35,534; contributions of native churches for all purposes in 1892, in Yen, \$63,338. This probably means a Christian community of perhaps 175,000.—Rev. D. S. Spencer.

To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything.—Plutarch.

"FEAR not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee. . . For I am thy God, the Holy One of Israel, thy Saviour."

SPECIAL AND COMBINATION OFFER.

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

Table listing various magazines and their prices. Includes 'RECORDER (\$2 00), Independent (\$3 00), Am. Agriculturalist (1 50), Harper's Magazine (4 00), Bazar (4 00), Young People (2 00), Scribner's (3 00), Scientific American (3 00), Architects and Builders Edition (2 50), Worthington's Magazine (\$2 50) both \$3 50'.

SPECIAL NOTICES.

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

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

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

REV. A. W. COON, Cancer Doctor, wishes his correspondents to address him at Alfred Centre, N. Y., for the present.

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

ELD. J. M. TODD, of Berlin, Wis., having accepted the call of the Nortonville Church for temporary labor, requests his correspondents to address him at Nortonville, Jefferson Co., Kan.

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

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

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

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

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

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

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

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

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

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Large table with multiple columns showing departure and arrival times for various routes including Hornellsville, Wellsville, Salamanca, and Dunkirk. Includes sub-tables for Eastern Time and June 4, 1893.

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

