

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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"THE Master hath need of the reapers,  
And, mourner, he calleth to thee;  
Come out of the valley of sorrow.  
Look up to the hilltops, and see  
How the fields of the harvest are whitening,  
How golden and full is the grain;  
O what are thy wants to the summons?  
And what are thy griefs and thy pain?"

—Selected.

### NOT MY WILL, BUT THINE BE DONE.

I would be quiet, Lord, nor tease nor fret.  
Not one small need of mine wilt thou forget.

I am not wise to know what most I need,  
I dare not cry too loud lest thou should'st heed,

And in reply should say, "Child, have thy will;  
As thou hast chosen, so thy cup I fill.

Then for me do thou choose, thou knowest best;  
This one short, earnest prayer holds all the rest.

"Thy will be done," this from the heart I say,  
And all anxiety doth pass away.

This be my only, my supreme request,  
Then as to all I need, I shall in thee be blest.

—Selected.

THERE are several hundred World's Fair catalogues of our publications reported on hand at Room 11, M. E. Church Block, Chicago. Mrs. A. K. Witter writes thus of them: "It is a little book, but a priceless souvenir to the young and younger ones just coming into the activities of our people. They can be sent at small expense, if sent to pastors or clerks for distribution." Write to Mrs. Witter for them.

THE Bible is a book of graded lessons. Beginning with the childhood of the race it advances in its teachings to the conditions of mature manhood. It begins with picture lessons, kindergarten if you please, and unfolds in the sublimest prophecy and philosophy. It does not end, however, with its own lessons, but points beyond itself to the ever living Christ, from whom, by daily communings, may be drawn fresh supplies of divine grace and valuable helps to higher lessons in divine wisdom.

THE plea of "insanity" is a most convenient ruse to defeat justice and encourage outlawry. When wicked men wish to perpetrate great crimes they have learned to become "cranks," do a few foolish and irrational things, and then for revenge or plunder, commit the crime and trust to the plea of insanity for acquittal. This dodge has become so well understood that it is losing its power. As cranks become less rational courts of justice and judges are becom-

ing more sane, and the majesty of law is being maintained. The cowardly Prendergast is bitterly disappointed in the outcome of his deliberately planned act of murder on the supposition that he could convince people that he was insane and thus secure his acquittal. He will have many less imitators of his villiany than he would have had if his plan had not miscarried. Chicago justice is not altogether a dead letter; hence cranks and anarchists are becoming less popular in that great city.

SELF-EXAMINATION should be a daily, not simply an annual exercise. The best accountants keep their books posted daily. If allowed to run until the end of the year the task is too great and the work is not well done. The accounts should be transferred to the journal and ledger frequently and regularly. So we should every night call ourselves to account. What has been the history of our transactions during the day? What infirmities have I mastered? What temptations have I resisted? What knowledge have I gained? What virtue have I acquired? What wrong have I done to God or my fellowmen? Talk with yourself thus: "I was a little hasty and over sensitive in such a dispute; my opinion gave offense and apparently did no good. It were better had it been withheld. I will hereafter under similar circumstances observe this admonition, H. Y. T." (Hold your tongue). To-morrow shall, God helping me, be a more successful day in the exercise of self control." Try this plan during 1894 and report at the close of the year.

THE tide seems setting in the right direction. For many years our people have lost incalculably by unwise, inconsiderate, removals from good and prosperous churches to localities far removed from church and society privileges. It is believed that in a great majority of these cases the people thus removing have regretted the change. Latterly there is more of a tendency to colonize, or go where churches are already established. We now have churches in several of the Southern and Western States, where land is cheap and climes favorable for families of small or large means.

In Arkansas, Louisiana, Alabama, North Carolina, Florida; in nearly all the older Western States, as well as in Kansas, Nebraska, Colorado, South Dakota, and California, there are openings favorable to immigration of our people.

We notice in the *Attalla* (Alabama) *Herald* a kindly reference to some of our people who have recently settled in that attractive place. Under date of Dec. 29th we clip the following items:

We are glad to notice that several members of the Seventh-day Baptist Church have recently arrived from the North and West. They are all men of intelligence and energy. They have thoroughly examined into the soil, climate and business opportunities of Attalla and are highly pleased with them. We hope to see many more such immigrants come here.

The Rev. Geo. W. Hills, the Seventh-day Baptist evangelist, who recently came from Wisconsin and located in our city, expresses himself as very highly pleased with this portion of the South. The climate he pronounces as delightful, and he has a great amount of faith in the possibility and the future of Attalla and vicinity.

Hammond, La., is another fine location for such as prefer to go still further South. It is a thrifty, enterprising village, with many intelligent Northern families, a flourishing church and society, and many attractions. W. R. Potter, Esq., of Hammond, would be glad to give every information respecting that locality to those who contemplate removal.

There is talk of a colony for Valley Centre, in San Diego county, California, and more particulars will probably soon appear in the RECORDER respecting that enterprise. But wherever you do go do not scatter. Keep up your religious life and habits if you have them well formed; if not, make that your first concern, and then settle with special reference to favorable religious environments.

### FOOLISH CONTESTS.

Not a week goes by in which there are not more or less of extremely foolish trials of physical endurance, or struggles against nature, merely for the sake of the applause of equally as silly men and women whose greatest enjoyment seems to be in witnessing such exhibitions. When heroes exert themselves to the utmost reach of their power to save life or suffering, their deeds are worthy of applause, and grateful recognition. But as a mere test of strength and endurance for a prize, and carried to the extreme of unreasonable and dangerous exposures, and contests, the case degenerates into little less than the brutal prize fights. What good can come to individuals or to the public by these exhibitions of human endurance—or often unendurance, resulting in broken down constitutions, and often death itself?

A few days ago, in Madison Square Garden, New York, Albert Shock sat astride a bicycle almost continuously for six days and nights, thereby breaking all distance records ever made. He will be greatly applauded. But suppose the same amount of energy had been expended in some good, philanthropic endeavor, some really worthy case of self-sacrifice; fewer people, and those of a very different class, would have applauded, but God would have approved, and a good conscience would have comforted. It is sad to know that such a vast amount of human effort is expended on wholly unworthy objects.

[From L. C. Randolph.]

W. T. STEAD, of the *Review of Reviews*, is still stirring up the angry passions of some very respectable people in Chicago. The London editor evidently believes anything is better than stagnation—even opposition. He seems to have no fear of public opinion, but rather finds daily food in the attacks upon him which

the press have been publishing. It is hard to tell just what are their grievances, but perhaps an instance will illustrate. He was called upon to speak in behalf of Christian work for the neglected classes before an audience of women of high social standing. In his remarks he said that the most "disreputable" people were those who had wealth and talents, but who, wrapped in selfish indifference, took no interest in those less fortunate. With that definition he had no doubt there were those before him who were more disreputable than the harlots on South Clark street. It was seriously suggested by prominent ladies present that the man who had thus "insulted" them should be driven out of town. The newspapers took up the refrain; yet Mr. Stead's idea and the very language in which he clothed it were strangely like those of the Master who fiercely denounced the most respectable people of his day and was content to be counted a friend of publicans and harlots.

But, however that may be, what a lot of time and strength we do spend in fighting one another! Is it not awful? How the devil must enjoy it? Have we not all something better to do than raising up opposition to some other Christian worker whose words and methods do not suit our tastes? Whatever I may think of Mr. Stead and his ideas let him go ahead and do all the good that he possibly can. God bless him.

AS AN example of the practical work which Mr. Stead is now doing we quote, without comment, a circular which he is sending out to certain persons in Chicago:

COMMERCIAL CLUB, AUDITORIUM BUILDING,  
CHICAGO, Jan. 12, 1894.

Sir:—I find your name on a return, prepared for me, as paying taxes on premises situated —, on behalf of the owner —. As these premises are described on affidavit in the same return as being openly used as a house of prostitution, in contravention of articles 1602-5 of the municipal code, I wish to ask whether you are aware of that fact or whether you have any explanations to offer or corrections to make before I publish the said list of owners of houses of ill-fame in the book on Chicago which I am now preparing for the press. I am your obedient servant,  
W. T. STEAD.

WE are all familiar with the story of the old lady who always made it a point to speak well of people. Her daughters said, "Mother would have a good word even for the devil himself." "Well, my dears," she responded placidly, "I think we all might imitate Satan's perseverance."

While admiring the old lady's bright spirit and kind disposition, we must emphatically deny that her rule to speak no ill of others is one which Christians ought always to follow. There are many times when brave men and women are called upon to show up the devil and his human representatives before the world in their true colors.

There are occasions when we must speak ill of others. Then it is that we need the bridle on our tongues of which James speaks. The one we would recommend has a jointed bit composed of three Ts.

The first T is truth. "He called me a liar," sputtered an angry fellow to a sympathizing friend. "Never mind," said his friend soothingly, "he only called you a liar." "Yes," responded the injured one, "but he proved it." It is safe to begin with to make no charges that are not certainly true. We accept evil reports too quickly, and pass them along too readily. There is a point to the game called "scandal," which we young folks sometimes

play. The players sit about the room in a circle, and one whispers a short story of two or three sentences to his neighbor. The neighbor tells it as he understood it to the next one, and so it goes round the room. Then the first player relates his tale to the company, and the last player his. It is curious to see how the story has changed and finally become something entirely different from the original. Gossips are usually liars. That is, they add a little, or use a stronger word, or paint in brighter colors. The first and cardinal principle for one who is about to repeat something ill regarding his neighbor is *truth*.

The second T is tenderness. Gossips are persons who talk *maliciously* or *idly*. Sewing societies are commonly supposed to be nests of gossip. Doubtless they sometimes are; but the multitudes of tender words and the interest enlisted in noble causes are overlooked. People must have their joke, even if the tyranny of mother-in-law, the waywardness of ministers' sons and deacons' daughters, and the tattling of sewing societies have to be overworked. God bless the sewing societies! How many times they have spread the news that the Smiths were suffering for flour and bacon; or that old Mrs. Jones had another attack of rheumatism, and needed watchers; or that the minister was out of wood (which should be mentioned by all means), and the sympathetic souls did not stop with spreading the report, but went to work in a practical way to relieve the distress. We have never felt envious because the ladies could talk faster than we could; we only pray the Lord to consecrate their tongues to tenderness.

The third T is *tact*. O tact, wonderful tact, "apples of gold in pictures of silver." Perhaps a man is a liar; but it isn't always best to tell him so to his face. It might be better to wait and say it over the telephone. Or it might be better not to say it at all. There is a right word to say, and there is a right time to say it, and a right way to say it,—and a right person to say it to. Covet the gift, and pray for it, and work for it. Salt your truth and tenderness with tact. It will keep a good deal longer and go twice as far.

James said that no man could tame the tongue. And no man can. But the power of God can tame the heart, and "from the fullness of the heart the mouth speaketh." So we come back to the same old matter concerning which the Bible has so much to say. The truth, tenderness, and tact, must be planted in the heart, if they are to successfully bridle the tongue. "Keep the heart with all diligence, for out of it are the issues of life."

#### METHODS IN CHARITY.

BY PROF. D. I. GREEN.

Chicago is becoming such an asylum for tramps, who are attracted by reports of the wholesale dispensing of charity to the unemployed, that it has been decided not to feed aliens who come to the city solely to subsist on its bounty. Police officers are to be detailed to watch freight trains crossing the city limits for the purpose of stopping "dead heads," who cannot give a good account of themselves. The chief of police also thinks it time to relieve the pressure on the resources of the relief committees, by sending out of town those of the assisted poor who have homes elsewhere, and might obtain support among their neighbors. The number of dependents increases unaccountably.—*Evening Post*, Dec. 21, 1893.

The need in Cincinnati up to the present time has been admirably managed. A committee of citizens, including several leading pastors and the mayor of the city, formed a com-

mittee for supplying work. This committee decided to use the woodyard of the Associated Charities, and raised three thousand dollars for the purpose. In cases of sickness or old age, aid was sent to the home after proper examination. Later, the city authorities appropriated thirty thousand dollars for use in the parks. The Park Commissioners employed, for the most part, only those who were recommended by the citizen's committee after the lists had been compared with the lists of the Associated Charities. Only those who were heads of families and residents were given work in the parks; all others were offered employment at the Labor Yard. Nothing has been given away except to the sick or the aged. There has been no public soup house, which we believed would be a public nuisance. There has been comparatively little idleness, and no waste or confusion.

Heads of families, resident in Cincinnati receive work at the regular rate of one dollar a day. Single men are permitted to work for their meals and lodging at any time. Women are employed in a work-room, making kitchen rugs and other articles.—*Review of Reviews for January, 1894*.

The reader will easily draw the moral from these illustrations. On the one hand, we see spasmodic, almost desperate efforts to stem an overwhelming tide, caldron after caldron of free soup, free lodging houses on every side, yet thousands of people on the verge of starvation, and hundreds applying for the privilege of sleeping on the floor of the City Hall.

In the neighboring city we find a well unified system which is able to cope with the extraordinary demand for relief without prejudicing the self-respect of the recipients. No excuse is left for begging. Professional bummers naturally move on, while thorough investigation by trained agents of the Associated Charities insures the public that funds designed for the sick and suffering will not be wasted.

The general curtailment of economic activity which characterizes the present winter is a terrible thing for the wage-workers of the world. The provident see their hard-earned savings slipping away. The improvident and the unfortunate, in unprecedented numbers, see no alternatives except charity, starvation or crime.

It must be said to the credit of Christian nations that abundant relief can always be secured for cases of known destitution. As the times grow hard the streams of philanthropy deepen. During the present winter millions of people will ask for support from charitable funds, and the support will be granted.

The momentous question arises: What shall be the effect of all this charity? When the charities are well managed, the result will be relief from suffering, renewal of strength, and closer bonds of sympathy between the poor and the well-to-do. But elsewhere, from the lack of adequate organization and method, thousands of families will be started on a course of pauperism and degradation. Strength of character is not a general characteristic of improvident people, and many are easily turned from a real quest for work to a quest for largesses and a clamor for participation in the savings of others. Almsgiving is a dangerous thing and it is not without reason that giving to beggars is made a punishable offense in Saxony.

For dispensing relief successfully in emergencies like the present, two essentials must be supplied; a well equipped, unified organization for investigation, and means for furnishing plenty of simple work at low wages. As Dr. Gladden says, "We ought not to make the independent working man take charity when he does not want it; we ought not to let the chronic mendicant have it because he does want it."

Work is food for the one and medicine for the other; but the shirk needs the medicine not less than the honest man needs the food."

#### THE DIVINE LOVE.

עוה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש  
Cant. 8, 6. שלהבת יד.

Abraham was called the friend of God because he loved, and was loved of God. They who are walking in his footsteps are possessed of the same divine love. The love of the Christian's heart is strong like the love of David and Jonathan, identical indeed with the love of the anointed bridegroom who is addressed by a title no less than that of God in the forty-fifth Psalm. There it is said, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." v. 7. The love of our heart's beloved is strong as death, and cruel as the grave in hatred of sin, but forever delighted with righteousness, and purity, and virtue. It is a love that flames in the hearts of all God's beloved, no less than the flame of the fire of Jehovah himself.

The anointed Saviour expressed that love in the choicest language when he said, "Henceforth I call you not servants; . . . but I have called you friends." Associated with the Saviour are all his people, bound by the strongest ties, and participating in the joys and triumphs of his kingdom. The strong love of God for his people, with a wealth of oriental gorgeousness, is set forth in that unrivalled Hebrew epithalamium, the Song of Songs. The splendor of the reign of Solomon made a lasting impression throughout the East. In that song of his we are introduced into the golden period of his reign, and proceed from palace life in Jerusalem to the home of the Shulamite near Mt. Tabor, and to the parks, valleys and mountain summits of the Lebanon country. Solomon himself appears in his palanquin, the Shulamite goes out amid the lilies in search of her beloved, she finds him in the fields pasturing his flocks, and the bridegroom himself is heard seeking for his beloved. There is interchange of heart language in dialogue while the choric hymnos describes in impassioned language the characteristics of the divine love, even the fire of Jehovah.

The prophets of succeeding ages seem to reveal an intimate knowledge of the Song of Solomon. With impassioned earnestness they appeal to apostate Israel to come back from the idolatrous systems of religion adopted by them, and return to their first love, to the worship of him who loved them with an everlasting love. The gates of repentance stand always open on earth, and if any have grown cold in their love and are estranged from him who will love to the end as he has ever loved, let them come back to him and receive the welcome of forgiving grace. Well would it be to-day if the nations would but listen attentively to the voices of all the prophets, if they would but familiarize themselves with their holy writings as they do with the productions of men; for then they would hear the entreating cry of the prophets, and separate themselves from every remnant of idolatry. Only they who are so separated can best love God.

S. S. POWELL.

THERE are many wrong ways in doing a right thing, but there is no right way of doing a wrong thing.

IF any man turns religion into raillery by bold jests, he renders himself ridiculous, because he sports with his own life.

For the SABBATH RECORDER.

#### DESIRE.

BY M. E. H. EVERETT.

A land before me very far I view,—  
Its borders fear not for the sword of fire,  
And a great harbor in its waters blue,  
The haven of Desire!

Here rise the rock coasts desolate and grey,  
Beat by great waves that never sleep nor tire,  
Soft fields lie just beyond thy murmurous bay,  
O haven of Desire!

Here phantom feet that hasten on before  
And pause not for the cry of child or sire;  
Sweet forms that vanish, seeking evermore  
The haven of Desire.

Here love that mocketh with a bitter kiss,  
Breaking the heart strings with a touch of fire;  
There, arms that fold me to a dream of bliss,—  
Sweet haven of Desire!

At last, dear Lord, shall come mine hour of hours,  
When death's kind hand shall touch the passing lyre  
And I shall find, past every cloud that lowers,  
The haven of Desire!

JANUARY 8, 1894.

#### THE TRUE BASIS OF CHRISTIAN MISSIONS.

BY REV. H. H. HINMAN.

It is needless to say that the present divided state of Christendom is contrary to the mind of Christ, inimical to the spread of the gospel, a standing reproach to our holy religion, and involves an enormous waste of material and spiritual resources. Moreover, the divisions of Protestantism are the opportunity of Rome, and every instinct of self-preservation demands that we close up our ranks and present an unbroken front to the assaults of an arrogant hierarchy.

It by no means follows that we ought to forsake any important truth, or cease "to contend earnestly for the faith once delivered unto the saints." Jude 3. We may not do evil that good may come, and neglect of any duty is as truly wrong as the practice of absolute wickedness.

There is an important sense in which the children of God are one. They have a common Saviour who is their Prophet, Priest and King. Their common love to him impels them to love one another, and however much they may be divided in education, habits, and difference of beliefs, there remains the great fact of their common faith, their common aspirations and their common destiny. All other things ought to be subordinate to the one great end, "to glorify God and enjoy him forever." But in order that we may attain to an external and visible unity, such unity as that for which our Saviour prayed, there are certain great and fundamental facts which need at least a more perfect recognition.

First, that Christianity is a system of revealed truth. It was given by inspiration of God, and not simply deduced from human philosophy. Doubtless there is much in the Christian system that might be learned by the attentive student of nature. Doubtless the fundamental law of religious obligation which requires all men "to do justly, love mercy, and walk humbly with their God" is to a great extent written in the consciences of men so that they are without excuse; yet the fact remains that much religious truth comes to us only by revelation, and without the Christian Scriptures we should have still remained in heathenish darkness.

Second, that it is in the Scriptures of the Old and New Testament only that we are to find our religious doctrines and rules for Christian practice. Doubtless there are many practical applications of the gospel to modern conditions of society that are not enjoined in express commands, but the essential facts and

teachings of the religion of Christ are to be sought for only in that which is accepted as the revealed Word of God. In other words, the Bible is the sole creed of the church.

Third. It follows that all post apostolic teachings, all traditions of men, and all commands of "the church" ought to be eliminated from our religious beliefs. For whatever we may think of the doctrine of the apostolic succession, we must agree that the successors of the apostles were not inspired in the sense that the writers of the New Testament were inspired. The fact that these sacred writers predicted that immediately after their departure there should arise un-Christian influences that should divide the church, even "grievous wolves . . . not sparing the flock." Acts 20: 29. The fact that anti-Christ had already come (1 John 2: 18; 4: 3), and that there should be false teachers who shall privily bring in damnable heresies (schisms), even the denying of the Lord that bought them" (1 Pet. 2: 1.), ought to make the Christian world exceedingly careful as to the authority on which they accept statements of doctrine and rules of practice.

Fourth. It is highly probable that if there were eliminated from the minds of Christians, all of the influences of tradition, all sense of obligation to obey "the church" as the authorized expounder of the Word of God, and all the effects of that human philosophy that seeks to explain what the Christian Scriptures have left unexplained, if not unexplainable, there would be little left about which they would seriously differ; surely nothing but what could be compromised without any concession of Christian principles. It is safe to say, that studying the Bible from such a stand-point, no one would find a warrant for the baptism of any but believers, nor is it likely that there would be difference of opinion as to the mode. Surely no one would for a moment suppose that the Sabbath law was repealed, or that the first day of the week was the Sabbath. Christians would not find in the example of Christ and his apostles any warrant for the spirit and practice of war, nor for any selfish combinations, whether secret or otherwise, whose object was to override the interests of others. Such simplicity of interpretations would be vastly helpful in all the applications of Christianity.

The true basis of Christian union is the Bible, divested of all traditions and perversions, and received in its simplicity and entirety. Whatever tends to its more careful study, to a profound reverence for its precepts, and to the loosening of mere human authority, will tend to promote that union for which the great church is now vaguely feeling, and which is a consummation so devoutly to be wished for.

BERLIN, O., Jan. 6, 1894.

#### SPEAK HOPEFUL WORDS.

Never hurt anyone's self-respect. Never trample on any soul, though it may be lying in the veriest mire; for that spark of self-respect is its only hope, its only chance, the last seed of a better life, the voice of God which still whispers to it, "You are not what you ought to be, you are still God's child; still an immortal soul; you may rise yet, and conquer yet, and be a man yet, after the likeness of God who made you, and Christ who died for you." Oh, why crush that voice in any heart? If you do, the poor creature is lost, and lies where he or she falls, and never tries to rise again!—Charles Kingsley.

## SABBATH REFORM.

"WHY HAS NOT GOD BLESSED SABBATH-KEEPING CHRISTIANS MORE?"\*

BY REV. M. HARRY.

This question has perplexed many. No doubt the smallness of the numbers of Sabbath-keepers has weakened the faith of some of our people in the righteousness of our cause. And it is quite evident that many First-day people, though convinced of the correctness of our position on the Sabbath question, are largely, if not wholly, deterred from embracing the "Sabbath of the Lord," on this account. They regard this fact as proof that the Lord is not with us in this matter.

The first thing to be said in reply is, "Judge not according to the outward appearance." If the Bible furnishes only proof for the Seventh-day, and none for the First, then do what God says, even if you are as much in a minority as were Elijah or Daniel; for "we ought to obey God rather than men." "If God be for us, who can be against us?" But the question above assumes several errors:

I. The first is, that the smallness of the number of a body of Christians is evidence of their error, at least in that which makes them few and unpopular. If this be true, then the adherents of all small Christian bodies should join the largest one: the Baptists, or the Methodists, or the Catholics. Not only so, but even the Baptists and Methodists a hundred or more years ago, when they were as few, comparatively, as Sabbath-keepers now, should have been wise and good enough to have joined the Lutheran, Episcopal, or even the Church of Rome. How many Christian people will agree to this method of settling religious questions? Perhaps only one body—that one which supposes the Lord has blessed them with the largest number. But those who raise this question overlook one great fact: That God's true people have always been a *peculiar people*, and hence few. "The Lord . . . did not choose you because you were more in number than any people, for ye were the fewest of all people." Deut. 7: 7. "Fear not little flock," said Jesus in his day. John also saw the Dragon "make war with the remnant of her seed, who keep the commandments of God and have the testimony of Jesus." Rev. 12: 17. Not only do the Scriptures tell us that God's people are few compared with the world, but all history informs us that the truly obedient, have always been very small compared with the mass of formal believers. It was so during the history of ancient Israel. Even in Josiah's and Hezekiah's times, the most thorough reformers of those days, the reformation was hardly complete, and lasted for only a short period, when it was followed by general apostasy and formality. And as all know it has been so during the Christian period. Formality and traditionalism have been the prevailing features of so-called Christianity. It is so now. Again, who does not know that it is "the faithful few," in any and all denominations, "who bear the heat and burden of the day," who "are the light of the world," and "are the salt," and the life of their respective bodies? Hence, while mere smallness of numbers may not be the sufficient proof of the correctness of the few, yet it is a fact corroborated by all history, that Christian denominations are formal,

and traditional usually in proportion to their numbers, and that the pure doctrines and all the commandments of God are held and kept by but a few. But in spite of these facts, many good men, like Nathaniel, still inquire: "Can any good thing come out of Nazareth?" That always has been God's method. He sends out his choice and greatest blessings, not from among the many and popular, but from obscure places and from the lowly and humble. Hence we shall most likely find "the commandments of God and the faith of Jesus" kept in their purity and entirety by the few. But in all cases "to the law and the testimony."

II. A second error assumed in the question is, that the truth, and those holding it, must and do speedily succeed, for the

"Truth crushed to earth will rise again,  
The 'ternal years of God are hers;  
While error languishes in pain,  
And dies amid her worshippers."

It is quite true that in the final outcome, truth will triumph, and in the field of fair discussion is always triumphant; but it is not true that the truth as a whole, is immediately and now victorious, that it is generally received and obeyed. It never has been. It has always been acknowledged only by the few. "The pillar and ground of the truth"—the church fled into the wilderness for 1260 days, *i. e.*, 1260 years, before she came forth again. The blessed, though partial light of the reformation dawned upon the moral darkness of Austria, Italy, Spain, Portugal and France, as well as upon Germany and England. Yet the great mass of the people in these first mentioned countries are still enshrouded in pagan—Papal darkness; in France only four per cent, and in Spain only one per cent, being Protestant. Thus we see that in many instances the truth seems to be buried for centuries, and that its triumph in these countries is yet in the future. And even in England and Germany the great mass of the professedly religious are on the rolls of formal State churches.

III. But we are met with another form of inquiry: "Why is it that the evangelical doctrines of justification by faith, the new birth, holy life, regenerated church membership, Bible baptism, and others, have had large success in many places, and the doctrine of the Seventh-day Sabbath so little? If it is God's truth, why does it not succeed like the others?" This question assumes that all truth and all parts of truth succeed at the same time and in somewhat the same ratio. There can be no greater mistake. It is contrary to all experience as well as to Scripture. Reformations are usually only partial. One thing at a time. They usually proceed from the grosser and more violent forms of wickedness to those less apparent. Those that are most perfect counterfeits of the true, or can be made to appear "just as good as the genuine," are the last and most difficult to be reached. Sunday comes in just here: "Why isn't one day just as good as another?" And of course Sunday always gets the benefit of this. The progress of error in like manner was gradual. The camel did not thrust his whole body into the tent at once; but first his nose, then his foot, then another and then the whole body. He will go out in like manner. Individual reformation follows the same law. The believer is first a child needing "the sincere milk," then "strong meat," and then by and by, may become a perfect man or woman in Christ. Now since some one important truth must, from the nature of the case, be recognized later on than the rest, why should not the Sabbath truth be that one?

There are some strong reasons why it should

be about the last great fundamental truth accepted:

1. It was probably the first important truth discarded. "The man of sin" (lawlessness) was soon to appear, for Paul said, "The mystery of lawlessness doth already work" (2 Thes. 2: 3-7) even in his day. What was this work of "the lawless one?" Daniel answers: "He shall think to change times and the law." 7: 25. R. V. What is this law of God thus profaned, if not the Decalogue? And is it not a remarkable fact that the only part of this law that the "lawless one," sitting in "the temple of God," claims to have changed or abrogated, is the fourth commandment? And that he points to the fact of changing the Sabbath from the seventh to the first day of the week, as the sign, or key, of his authority, to "ordain festivals of precept?" See "Doctrinal Catechism," pp. 174, 351. Therefore, since the first important step in the wrong direction, according to the law of retraction or reform, is the last to be retraced, we may expect the Sabbath of the Lord to be among the last to be received.

2. It is the nature of error to hold on to its first vantage ground or last retracing step, with the greatest tenacity. It may lose some points and still have others from which it may operate, but when the last rallying point is reached and taken, all is gone. The fourth commandment is that rallying point. It is the point of entrance of the lawless one into the sacred circle of God's holy law, and he well knows that when his grasp on this point is broken his occupation is about gone. Here he will make the bitterest fight and sell his life dearly.

Another thing showing that the fourth commandment is the key to a large departure from Bible practice, or general return to it, is seen in the fact that those embracing the Sabbath naturally and easily abandon confirmation, infant baptism, affusion, and other traditional usages. Having given up the chief and fundamental error, and having made the greater sacrifice, the others follow as a matter of course.

3. The enemy knowing this, with Satanic foresight, and malicious purpose, has made the most stupendous preparation to prevent such a return. He has been fortifying his hold upon God's Sabbath with utmost diligence for over sixteen hundred years. Here he has built his citadel. He has put his garrison in the statutes of every so-called Christian country. He has written the Sabbath article in the creeds of every Christian denomination, except two small ones. He has woven the Sunday error into the very fabric of political, social, and religious life, and to human appearance has made a return to the Sabbath of the Lord about impossible. No other Bible practice has been so completely outlawed and put under the ban. Baptists often remark the severity of the opposition to Bible baptism, but they have long enjoyed toleration in most lands, and entire religious liberty and equality in this, while Sabbath-keepers have religious equality in only one State in the United States, and toleration only in the rest, and not even that in Maryland and Tennessee. In fact, they are practically fined or outlawed in every so-called Christian country.

IV. To the foregoing may be added this additional reason for the paucity of Sabbath-keepers; and is usually expressed as follows: "Well, I don't know but Sunday-keepers are just as good people as Seventh-day people, and since keeping the seventh day, in most places is inconvenient, unpopular and even costs something, I will join a Sunday church, though I

\* Read at the Ministerial Conference held in Little Genesee, Dec. 28, 1893, and requested for publication in the SABBATH RECORDER.

believe the seventh day is the Sabbath," and not a few Sunday ministers appeal to the difficulties of keeping the seventh day as a motive to restrain those of their members inclined to keep it. It is a powerful motive and more are prevented from keeping the Sabbath by it than by all other arguments combined.

V. There is one more fallacy implied in the question. That the influences of a body of Christian people is measured by their numbers. This is not necessarily so. The Jews, though the smallest of nationalities and also scattered everywhere, yet exert a social and political influence equalled by no similar number of people.

And while Sabbatarians have abundant reason to bemoan their meagre success, yet it is an evident fact to close observers that the few Sabbatarians are exerting an influence upon the religious thought and life of the day out of all proportion to their numbers. As the representatives of God's Sabbath, their influence is felt all over the land. Their fear and dread is upon the hosts of the defenders of Sunday sacredness. One fact, among several, illustrates this point. It is about impossible to get a representative article on the Sabbath, or Sunday question from the Sabbatarian standpoint into any of the numerous Sunday papers of the land. Even the Baptists who claim to fear no discussion or investigation of any Bible doctrine held by them are most unwilling to have their people study Sabbatarian literature, much less to admit even the smallest part into their weekly or monthly issues. Indeed so great is the influence of Sabbatarians, for God's Sabbath against the claims of Sunday, that they are at their wits end to know which of the numerous contradictory arguments for Sunday to adopt as the most effective against the "Sabbath of the Lord." In fact the Sabbath question is fast becoming, perhaps has already become, the living religious question of the day. And all because Sabbath-keepers, though few indeed, yet in the hands of the Lord are a mighty host, with thus saith the Lord. "The seventh day is the Sabbath of the Lord thy God," and "The Sabbath was made for man."

#### WANT THE JEWISH SABBATH OBSERVED.

STEPS TAKEN TOWARD FORMING A PERMANENT ORGANIZATION FOR THAT END.

A meeting was held last evening at the Jewish Theological Seminary, 736 Lexington Ave., for the purpose of founding a society for bringing about a better observance of the Jewish Sabbath. About forty prominent Jews were present. Steps were taken toward establishing a permanent organization. Tracts will be printed for distribution. Committees will be appointed to work among business men, and an effort will be made to have the names of all the Jewish business houses that observe the Jewish Sabbath enrolled at the employment bureau so that those in search of work can be provided with situations where they will not have to give up the observance of the day.

Joseph Blumenthal was made chairman at last night's meeting. The Rev. Bernard Drachman, of the congregation Zichnon Ephraim, who has been one of the leaders in the movement, spoke strongly in favor of observing the Jewish Sabbath religiously.

Another meeting will be held in two weeks, at which the work of organizing will be perfected.

Among those present were the Rev. Dr. H. Pereira Mendez, the Rev. Dr. M. Maisner, the Rev. Dr. Stephen S. Wise, the Rev. Dr. Aaron Wise, Max Cohen, Moses Oettinger, Simon M. Roeder, Jonas Weil, David M. Pizer, and the Rev. Abraham Neumark.—*New York Times.*

## WOMAN'S WORK.

### GOD'S APPOINTMENTS.

This thing on which thy heart was set, this thing it cannot be.  
This weary, disappointing day that dawns, my friend, for thee;  
Be comforted! God knoweth the best, that God whose name is love,  
Whose tender care is evermore our passing lives above.  
He sends the disappointments? We'll then take this from His hand!  
Shall God's appointments seem less good than what thyself had planned?  
'Twas in thy mind to go abroad. He bids thee stay at home!  
O happy home! thrice happy, if to it thy guest he come.  
'Twas in thy mind thy friend to see. Thy Lord says, "Nay, not yet."  
Be confident; the meeting time thy Lord will not forget.  
'Twas in thy mind to work for him. His will is, "Child, sit still!"  
And surely 'tis thy blessedness to mind thy Master's will.  
Accept thy disappointment, friend, thy gift from God's own hand,  
Shall God's appointments seem less good than what thyself had planned?  
So day by day, and step by step, sustain thy failing strength,  
Indeed, go on from strength to strength through all thy journey's length;  
God bids thee tarry now and then—forebear the weak complaint;  
God's leisure brings the weary rest, and cordial gives the faint;  
God bids thee labor, and the place is thick with thorns and briars;  
But he will share the hardest task until he calls thee higher.  
So take the disappointment, friend, 'tis at thy Lord's command;  
Shall God's appointments seem less good than what thyself had planned?  
—Margaret E. Sangster.

### HEAVEN'S BIRTHDAY.

BY MISS M. C. JONES.

A year is gone since he has been in heav'n!  
Dear Lord of mercy grant, we pray Thee, grace  
To Thank Thee that so long it has been giv'n  
To him to see the brightness of Thy face.  
It is a year! What hath it brought to him?  
What it has meant to us we know full well—  
Paths trod with prayers for patience, eyes tear-dim,  
And hours whose tale to God alone we tell.  
But unto him! The heart beats quick and high  
When the thought travels through the boundless deep,  
Which lies beyond our life as oceans lie  
Beyond a range of pathless mountains steep.  
What depth of wisdom may be his to-night,  
Outseeing keenest eye of any man!  
What myst'ries may be open in his sight  
Who understandeth more than sages can!  
What strength for life is his! Could he return  
To teach us how to take God's gifts to us—  
Whate'er their semblance—would our hearts not burn?  
We should not creep beneath life's burden thus!  
And, crown of all, think of his wealth of love!  
Knowing no longer any bound or fear,  
Linking him close to heaven's heart above  
Yet making earth more dear and still more dear.  
Over the pathless mountains he has gone,  
Upon the open ocean sails his bark,  
Sweet winds of joy forever urge it on  
Through a fair sky that feareth not the dark.  
The blessedness a year has brought to him,  
No mortal eye could suffer to behold  
And we can only whisper, "Sight is dim,  
'The half was never'—never can be—told!"  
—From Congregationalist.

### A VOICE FROM THE "THANK-OFFERING BOX."

"Well said, here I am on Mrs. Sharp's mantel-piece, and I wonder what she is going to do with me. I heard a lady call me a thank-offering box, so I must be good for something. There are some letters on my top, sides, and back. Let me see what is on top. 'The love of Christ constraineth us.' That sounds good. Everybody would be happy if they did everything for the love of Christ. On my left side I read, 'In everything give thanks.' Well, that's funny; I guess Mrs. Sharp got the wrong box. Some one said she never likes to do anything unless it suits her convenience and incli-

nations. Why, the other day when one of the ladies asked her to go and help in the Sabbath-evening prayer-meeting she grew red in the face, hesitated, and then made the reply that she was so tired that evening with the housework she had done during the day, getting ready for the services on the Sabbath, they must excuse her, she could not attend. I happen to know that if they had visited her that identical evening they would have probably found her in the bath-tub herself, or else giving John James a good scrubbing. Of course cleanliness is a duty to one's self, but she might have been a little more previous and bathed the night before. The Lord don't like shilly-shally Christians; if one takes up his work they must do it with all their might. Mrs. Sharp does not want to do this, and she does not want to do that. Oh, if it was convenient and she could do it her own way it would be all right. "But I must see what is on my right side. Why! it is only one word—'Mizpah.' Deary me! does Mrs. Sharp think that the Lord is always watching to see what she puts into her box, and what it is for? It must be true, for he notes the fall of a sparrow, and with him there are no littles. The pennies, nickels, and dimes, must be looked upon and weighed in his balance, just the same as the dollars. I do not believe the Lord wants Mrs. Sharp to put all her money in her box that she ought to give to his cause, but only some of it to keep her in mind of the daily and special blessings he bestows upon her.

"The Lord likes system and order in his business, and as everybody cannot live in the same house, but must divide around, so he expects us to sow beside all waters where his work is going on. Now I will rest a while and see what Mrs. Sharp will do for me.

"This is Monday morning, two months from the day I was placed on this mantel. I do not feel as empty as I did then, and I think I will take a peep at what is inside of me. My sakes! there are a lot of pennies and other pieces of money, and I find there are some of them wrapped in paper. I will open these and see what is on the slips of paper. There are four pennies, two nickels, and a bright silver dime wrapped up in the papers. On the slip for penny number one I read, 'This penny goes in for a blessing the Lord gave me that I did not deserve.' 'The Lord is merciful and slow to anger.' The next slip reads thus, 'Thank God for enabling me to perform a duty which I was about to shirk.' 'My grace is sufficient for thee.' On slip number three Mrs. Sharp writes, 'I put this penny in because the Lord helped me to put down my selfishness, and I gave something that hurt me to give' "like everything;" before this I have always given to the poor and to his cause, what was left over after I got through spending what I thought was necessary, and I gave to the poor what I did not care to use myself, but looking at my box and the words on it the Evil One was conquered this time. 'If any man will follow me let him deny himself and take up his cross.' As Peleg Perkins says, 'Self's a monster in any case,' but I am going to try and put him down with the help of the Lord.

"The fourth penny that was in a paper was put in because Mrs. Sharp found her spectacles that she had lost some days before. One whose eyesight is dependent on glasses can understand her feelings when she found them. One of the nickels was dropped into the box for the reason that Mrs. Sharp's son Thomas wants to be a 'pon honor' Christian, so he

says. Yes, Jesus wants the whole heart, or none. The paper around the other nickel reads thus: 'I am so thankful that I am learning to be the kind of a Christian the Lord would have me be, that I will number this blessing by putting in this bright nickel. How I wish I had more to put in. The Lord desires me to practice in the little happenings of every-day life what I preach by word of mouth at prayer-meetings and Sabbath-days. In other words, I want to be a sincere Christian, so that the unsaved will know I have been with Jesus. Elder Dunn, one of our faithful preachers, can explain fully what the adjective sincere means when placed before the noun Christian, "Let your light shine."

"On the slip around the new ten cent piece Mrs. Sharp writes, 'Praise the Lord! since I brought my thank-offering box home, and have thought about how the Lord is always watching over our work for him as to whether we do it his way or our own way, I have come to the conclusion that from this time on, though my name is Sharp, I shall try to be gentle and loving for His sake. As He went about doing good so will I follow his footsteps as closely as possible. I am sure now that in helping others I really shall help myself.' 'With what measure ye mete it shall be measured to you again.'

"After I had finished reading the slips of paper and had got things in order again, the door opened and Mrs. Sharp came near where I was on the mantel and sat down in a chair. Presently she began talking to herself, and you may be sure I was anxious to hear what she said. This is what I heard: 'I am sorry I did not take a thank-offering box sooner, for now the meeting to open them and count the money will be held in a few days and I am afraid mine will make a poor showing. Well, the Lord knows all about it, and it matters little what others think of it. I am very thankful that my box had the word "Mizpah" on it, for it has been the means of my coming to realize that God weighs in his balance all our every-day acts of life, as to whether they are good or evil; and now my prayer is that when weighed in the balance I shall not be "found wanting." And furthermore, I shall try and remember that whenever I reach out my hand to put something in my box the Lord is watching between.'"

E. M. J.

#### THE OUTFIELD AND THE INFIELD.

The outfield becomes more and more exclusively the field of battle; the infield more and more exclusively the field of equipment. The outfield is the field of missionary aggressiveness; the infield that of missionary giving, preparing, and organizing. On the outfield the church is at the one conspicuous business of "preaching the gospel to every creature;" on the infield the church is praying and planning, and studying how this business may best be done, and marshalling resources for its world-wide prosecution.

Both fields must have our intelligent and increasing attention if the church is ever to "make disciples of all nations." "Holding the fort" will not win battles a thousand miles away. But we will not "hold the fort" long, if battles out on the distant fields are not won. Let us then, to-day, sweep the entire field of conquest and possession as we turn our eyes to the force, the work, the need, and the opportunity.—*Dr. Herrick Johnson.*

THE LONDON MISSIONARY SOCIETY.—The Annual Report indicates that the "Forward Movement," much talked about within the past year, has resulted in an increased interest abroad, and it is hoped at home, though the financial

outcome has not been specially encouraging. There has been certain enlargement, but the Society has been obliged to draw from its reserve nearly \$45,000, and even after that there is a balance against the Society of about \$26,000. The "Week of Self-denial" did not bring in as much as during the preceding year by about \$9,000, but ordinary contributions have increased about \$11,000. Though its financial outlook is not specially inspiring, the Society is full of courage, and proposes to push forward in its work of enlargement, sending out new missionaries and developing the work where it has been begun. The Society has now under its care no less than 1,736 native ordained ministers, while the unordained preachers number 6,416. There are on the rolls of its churches 96,118 communicants.

HE who would know where power lies must look beyond as well as among the forces that move him most. A drop of nitric acid rests placidly as water upon a plate of pure gold; but upon a plate of pure silver it would be as a consuming fire. It would not do for the gold to condemn the acid as impotent and useless, merely because it had no power over gold. Nor would it do for the silver to exalt this particular acid as a universally resistless force, merely because silver succumbs, and is consumed by it. Many and various means are needed for the influencing of many sorts and conditions of men. In addressing ourselves to men, women, or children, we must consent to be of varying degrees of potency with them. In estimating, as critics, the work of others—their spoken and their written words, their methods and their aims—we must remember that some readers and hearers are gold, and some are silver. Both are not to be reached by the same solvent. Some are platinum, others are copper or lead; all cannot be melted at the same heat. If we would discern powers, we must look outside of ourselves and of our own kind and circle. One man condemns as weak and watery the poetry of Longfellow, while he exults in that of Lowell. He has, as he supposes, his critical reasons apart from his personal tastes. And yet the fact would remain that Longfellow has been, in one degree or another, translated into all the principal languages of Europe, while Lowell, it is stated, has scarcely been translated at all. Here is a fact that ought to be a factor in our judgment in such a case. It is the critic with the world-wide outlook whose voice is best worth listening to. The listener in the pew must remember that he is simply one metal among many in a congregation. And he must remember this both when the minister preaches and the choir sings.—*Sunday-School Times.*

#### LAPSED SABBATARIANS.\*

BY REV. M. B. KELLY, JR.

In the 6th chapter of the gospel according to John, he gives the synopsis of a discourse preached by Christ to a multitude that had followed him to the synagogue at Capernaum. Many of his own disciples were his hearers on this occasion; and it seems from the narrative that the doctrine of this searching discourse came into conflict with the preconceived ideas of some of these disciples. Hence they complain that his sayings are hard. The apostle further tells us that from "that time many of his disciples went back and walked no more with him."

Ecclesiastical history reveals to us the fact that from this event recorded by John down to the present time there have been many who, either from personal choice, or, on account of discouragement and persecution, have turned away from light into darkness, have rejected truth and accepted error. In the early history of the Christian Church it was undivided by denominationalism; hence apostasy meant "re-

\*Read at the Ministerial Conference held at Little Genesee, N. Y., Dec., 1893, and requested for publication in the SABBATH RECORDER.

lapse, either into paganism or Judaism." Authentic history indicates that the great majority who thus forsook the early church did it not of free choice, but were driven to it by or through fear of persecution. Trajan and Hadrian resorted to persecution to considerable extent in the first and second centuries for the purpose of crushing Christianity; but Christians were most cruelly persecuted under Decius and Valerianus in the third century. Those who were driven from Christianity under these persecutions, with those also who willingly turned against it, were called "The lapsed." (*Lapsi*) The fact will be readily recognized "that during these centuries the danger of relapse was very great." And we do not wonder that the ranks of the church were greatly depleted at times under such trials.

In her onward march during the succeeding centuries Christianity has been greatly harassed and driven into darkness by the mighty and well-nigh overwhelming forces of paganism through whose territory she must pass. Protestant denominationalism is Christianity groping to regain her path of primitive purity. We believe the position occupied by Seventh-day Baptists lies nearer to this path than that of any other denomination. We are confident that in addition to other truths possessed by us to at least an equal extent with any other denomination, the Sabbath truth is of very great importance, and is a source of light and strength to all who conscientiously live in its observance. But we are perplexed, as a people, to understand how so many who have been brought up in the observance of the Sabbath, with others who have been led into its light, can, without persecution, relapse into the observance of an unhallowed pagan institution. And our perplexity does not destroy the fact that these lapsed Sabbatarians are comparatively numerous. From the Atlantic to the Pacific, from Hudson Bay to the Gulf, there are many who have once observed the Lord's Sabbath who are now, against the dictates of conscience, ignoring its claims and engaging in all manner of occupations in its sacred hours. Judging from the number of this class with whom we come in contact, and those also of whom we hear, I believe it is safe to say that if all living people who have once been members in good standing in our churches were still such, the numerical strength of our denomination would be double what it now is. This may be slightly overdrawn, but it is nevertheless a deplorable fact that the denomination has been drained by this stream of apostasy to that extent that there has been little increase for several years past.

While there is a continual apparent increase there seems to be no actual gain. Something is wrong. There are causes for this drainage from our people of much of the best young life found among us. These are considerations that to-day should be disturbing the rest of every loyal Seventh-day Baptist.

What are the influences that seem so effective in leading our people from us? In answer to this question it seems first, that the clergy outside of our denomination are largely responsible. In order to maintain the popular position on the Sabbath question they have filled the land with the antisciptural doctrines of no-lawism and no-differenceism (one day in seven), which are to many minds quite plausible tenets. These ideas are especially tempting to the aspiring young people of our denomination. They are not slow to discover that these men occupy the most influential positions, are

among the most highly cultured, and are recognized leaders in thought. Under these considerations, coupled with the almost natural tendency to look upon might as the champion of right, it becomes much easier to induce conscience to be satisfied with the observance of the Sabbath as taught by these ecclesiastical leaders rather than that indicated by the plain word of God. The temptation is strengthened by the apparent inducement that in so doing they would have open to them so many more avenues to an influential life or a successful business career. Such sophistry has undoubtedly been the means of leading many to lives of religious indifference if not final rejection of God's Word.

Again, I believe our own ministry will have to bear considerable responsibility in this matter. We are aware that the enemy is pressing hard upon us, even taking many of our numbers into captivity; and still we hesitate to sound the alarm. See Ezekiel 33d chapter. I have no sympathy with the common warning from many of our good people not to preach much upon the Sabbath question. Those that will not bear a moderate amount of such preaching are not such as will make bone and sinew in our denominational body. Our ministry should give no uncertain sound upon this question. If the Lord has committed this truth to us, he did it not that we should hide it, but that we should be zealous in disseminating it throughout the world. There is too much of the spirit of conservatism, and even self-complacency among us, and not enough of the aggressive spirit.

It seems to be a fact that a good many have left us on account of discouragements. We hear much complaint that our business men take little interest in those who desire to rise and still be loyal to the Sabbath, but that they for trifling personal advantage give their positions to those who have no regard for any day. While this, if true, should not justify any in turning against the truth, it nevertheless has a very discouraging effect upon the young.

Many others have been lost to us on account of carelessness on their own part, and that of their parents, in the choice of companions. Young people will, and should have, company, but are apt to receive the impression from prevailing tendencies, that high culture and wealth are the prime qualities to be desired in companions, rather than a true spirit of piety and denominational affiliations. Mere companionship often ripens into love, even among those of different religious beliefs, and in the blindness of love many of our young people, with strong principle and good motives, are unable to see the application to their case of the injunction, "be not unequally yoked together with unbelievers." But when it becomes necessary to smother conscience, and trample upon God's law in order to keep peace in the family, the mistake is then very apparent.

But evidently the cause that is more effectual than any other in producing lapsed Sabbatarians is a negative one. This is a lack of spiritual instruction in the home. There are leading and influential members of our churches, farmers, mechanics, merchants, and others all over the denomination, who arise from their beds from four to six o'clock in the morning, work themselves and their children hard until late in the evening, read the sensational and corrupting news from the daily paper till bed time (neglecting, or not taking our own publications), and then retire without having looked into the Word of God, or offered a prayer in the

family throughout the day. No word of spiritual counsel is given to the children, and this programme is carried out from Sunday morning till long after the approach of the Sabbath on Friday night. Then they excuse themselves from attending the prayer-meeting on the ground that they are too tired, even though they may live near. When parents bend every energy in the direction of temporal prosperity, paying no attention to the spiritual culture, teaching by their intense activity in temporal, and silence and inactivity in spiritual affairs, that temporal prosperity is the prime object of life, the inevitable result will be that the children, even though they may be somewhat religious, will not allow the observance of a particular day as the Sabbath, especially when the great majority observe Sunday, to stand in the way of any business enterprise. But this is not all. We are admonished to "be not conformed to this world," and this should be especially applicable to Seventh-day Baptists. But when we see and hear of some of our influential members, even the deacons of some of our leading churches, being so much conformed to this world that they permit, and even encourage their children to attend dancing schools, and like hurtful places of amusement, where they necessarily imbibe the very essence of vanity and worldly-mindedness, we may be assured that when these children shall have reached maturity many of them will already have been launched far out upon the tide of careless indifference. How can we expect to retain our young people when many of them are educated to conform to the world with its frivolities, and taught that merely a form of godliness is essential to salvation. Is it any wonder that, with such a lack of spiritual instruction on the one hand, and positive encouragement to worldliness on the other, there have been, and still are among us, many merely nominal Seventh-day Baptists who observe the Sabbath because it is convenient to do so. Most of these, when they find it *convenient* to do so, as readily observe the first day of the week as the Sabbath, or have no regard for any day.

We have called your attention in a very cursory manner to what we consider the principal causes in producing lapsed Sabbatarians. You have doubtless recognized them yourselves long before this, and grieved over their sad effects. But our discovery of, and grief over detrimental influences will not remove them. Something should be done. The ministry should lead in creating a hunger and thirst for God and his truth, and carefully pointing out to the young the fallacies of the popular positions upon the Sabbath question.

Parents should heartily co-operate with the pastor in this work, and should be extremely careful to see that their children choose proper companions. And in addition to this, if in some way all of our people could be induced to take our publications, thereby keeping themselves and their children informed and interested in the denominational work; and more important still, if all parents would gather their children around them every day, instruct them in God's Word, and pray with them at the family altar, this tide of apostasy would be well nigh stemmed, and the heavenly Father would smile upon us and cause his truth to spread much more through our efforts.

EVERY man has his sorrows which the world knows not, and oftentimes we call a man cold who is only sad.—*Longfellow.*

### CRUSHED OUT BY PERSECUTION.

BY THEO. L. GARDNER.

When the territory called the "South-Western Association" was organized at Lost Creek in 1839, there were several Seventh-day Baptist churches in the State of Ohio. On page 24 of the "Jubilee Papers" we find the names of seven west of the Ohio River that belonged to the Association as it was in 1842. For years and years the names of these churches have been lost to our records, and there are few persons living who can give any account of the causes of their dissolution. One of these churches was situated in Warren county, Ohio, about twenty-two miles north-east of Cincinnati, in the town of Lebanon, the county seat. Lewis A. Davis and others report visits made to that people in the early missionary operations on this field.

While at Conference at Milton, Bro. H. M. Stout gave me the data for the following account of this church; and how it came to disband. Their leader was Thomas Babcock, a faithful brother who moved to Ohio from Salem. His wife was Martha Davis, a daughter of William Davis, and sister of "Bottom Billy," of West Virginia. They lived in an old stone house built in 1805. Dea. James Hill, formerly of New Jersey, Samuel Lippencott, a revolutionary soldier of New Jersey, who came to Salem with the caravan one hundred years ago, and was ordained a deacon, were among the constituent members. There is no data as to numbers, but we have the names of licentiates John Patterson and Simeon Babcock, of Salem; the latter of whom was five years old when his parents brought him from Jersey; also the names of Samuel Davis, a brother of Jacob, Amos and Cornelius Sutton. How many more there were we have no means of telling.

It seems that the church was short lived. They were persecuted for conscience sake. A minister of another faith had Thomas Babcock arrested for working on the First-day, and the brethren paid his fine. Not long after he was again arrested for the same thing, and Thomas Corwin, who was a noted lawyer, and afterwards became Governor of Ohio, and member of Congress, interceded in his behalf, plead his case in court, won the suit and Mr. Babcock went free. But the spirit of intolerance continued to prevail, and the persecution became greater than the little flock could bear; and they moved to Greene county, in south-central Ohio, and helped to form the Mad River Church. This church was also short lived. Some of the members of these churches forsook the Sabbath, and others scattered on westward, and their names appear in other churches of our faith.

James Hill stayed in Warren county and died there; but his son James went back to West Virginia, and married a daughter of Eld. Peter Davis. Joshua Hill became missionary in the employ of the Association, and after a few years we find his name in connection with the little flock at Farmington; but tradition has it, that he also yielded to the pressure and went with the multitude. Some of those who forsook the Sabbath went clear over to Universalism.

Thinking, perhaps some of our aged readers might be interested in this bit of history, we furnish it as it was given to us. Possibly it may come under the notice of some who could furnish us with data for the story of other little flocks that have been swallowed up by the world.

The story of these dead churches ought to make us wise. How it does emphasize the fol-

ly of the hop-skip-and-jump policy of Seventh-day Baptists. These rolling-stone-that-gathers-no-moss Christians, who have to tear themselves away from the churches of their faith, and scatter away westward, like chaff driven before the wind, have left Seventh-day Baptist grave yards all the way from Rhode Island to the Rockies. Two or three uneasy mortals—sometimes not more than one—just as they get nicely rooted in some good locality, will tear themselves and families loose, and “go out West” miles and miles from any Sabbath-keepers, and begin to cry for a missionary to come and visit them; and after much toil and money expended in this “promising field,” with perhaps, a house of worship built; the “go-west” spirit seizes them, and away they go helter skelter, nobody knows where; and in a little time, a few renegade Sabbatharians, a few graves, a dilapidated meeting-house, and one or two old Sabbath-keepers who could not follow the others, are all that is left to tell the story. How much better it would be for Seventh-day Baptists to have a little more regard for the associations and surroundings into which they bring their families. There are now plenty of places where we can plant our homes amid the genial and helpful associations of growing churches, where there is some chance to hold the children firm in the faith.

SALEM, W. Va., Jan. 8, 1894.

#### SERMON.

BY REV. MARTIN SINDALL.

Text: John 11: 35—“Jesus Wept.” Theme: Sympathy, its source and end.

There are certain characteristics in the natures of all human beings which prove without a doubt that we are a common brotherhood.

Whether it be the powers as manifested in that grand trio, the intellect, sensibility, and will; or as seen in our sociable natures, in our joys, in our sorrows; they all likewise point to the fact that man is the grandest work of God, and being his sons are therefore brothers. This being true it is eminently fitting, and in fact necessary, that a person should be interested in the active life of his fellow beings, in so far as that interest will terminate in profitable results.

One of the greatest needs of the church is this sympathetic feeling. It is this more than anything else—according to my mind—which will unite all religions, if such a thing ever should transpire. Sympathy means *suffering with*. It carries in itself the thought of having such a deep interest in the welfare of a friend that joy in his life will cause your face to reflect that joy, or if sorrow comes to him you will be there to console and to heal the wound, if possible. “Am I my brother’s keeper?” is a question not confined alone to Cain, but must be thought of and answered in the affirmative by us all. With a view to doing or saying something in his behalf I am performing a brother’s duty.

By thus taking an active interest in his welfare, I become acquainted with his business interests; with his inner life, his aspirations, his successes, failures, joys and sorrows; in a word, I become a sympathizer. If he be true to this evidence of humanity he will likewise take an interest in me and through that interest sympathize with me. This being true in individual lives, it becomes a universal fact. Nations though separated from each other have an interest for one another, and in case there be a Johnstown flood or a Russian famine, succor comes and goes from the various nations of the

earth. A Garfield or a Lincoln dies and messages of sorrow are wired from kings and queens. A Spurgeon ascends to his eternal home and o’er all the earth comes the regretful question, “Why so early in life?” We are naturally sympathetic. Jesus Christ being both human and divine possessed as a constituent part of his being this nature, and as in all that is right and holy the divine towers far above the human, so sympathy was more fully developed in him who comforted the weeping Mary and Martha, and who wept at Lazarus’ grave. There is not in all the pages of history a more touching scene than the one narrated in the eleventh chapter of the gospel of John. How can we help but love the lowly Jesus as he stands weeping by the grave of his friend Lazarus? In the two words of our text we get an insight into the loving heart of the Son of God. And not only here but as he stood upon an eminence near Jerusalem and looked down upon it Luke tells us of his touching cry in the words, “O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!”

The Christ knew and knows the weakness of man and therefore his dependence. He came upon earth to minister to dependent creatures, not to be ministered unto. The true man ever sees the needs of his fellow beings; he is not bound up in self, but, as the cloud sends forth rain to beautify and make fruitful the earth, so an individual who realizes what life is and lives in conformity to it sends forth beautiful showers of blessing to the needy ones about him.

The same thought was beautifully expressed by the late Phillips Brooks when he said: “No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, he gives him for mankind. Only as a man is absolutely and utterly given up to God, can God absolutely and utterly use him.” Many who are not consecrating their lives to the service of their Maker are being used to some extent by him, but God does not use a man to perform his greatest works who is not absolutely and utterly given up to him.

As the pure diamond, pure gold, and silver, is of most value to the jeweler so the pure lives of children given to God are used by him as of the most value.

It is not always those who stand in the most conspicuous places and seem to have great and responsible positions that are doing the most for God, for many has been the life that, led in obscurity, has shone with a brilliant lustre in a darkened corner of the earth. Perhaps you remember the story of that bedridden saint in England, dwelling in a vine-covered cottage where for twenty-three years she lay on a bed of languishing. She asked, “What can I do for God?” and there on her bed she gave herself utterly to him. Very soon the fragrance of that life went out into the world, and little children came around her doors and sang their sweetest songs, and gray-haired ministers went in and knelt by the bed-side, not to inspire her but to gather inspiration for their lives.

One day that wonderfully gifted woman, Frances R. Havergal, came and sat by the side of that bed and learned the secret of that life and told it out to the waiting millions beyond, and multitudes of souls have been helped by that consecrated life. The man, out—far out in the light-house—miles from shore is performing a task which saves many lives. And why all these

lives given as it would seem for others? Sympathy my friends, grounded in love, without which there would be none. If we have this sympathy in our hearts we can trace its origin to Christ, the author of our lives, of our love and all the elements which spring therefrom. In the first place then true sympathy helps us to lead a life—a present life for others. We gather the inspiration for it from him of whom John says, “Jesus wept.” The inspiration is like many things in nature; it must be used at once, to-day, or it is gone. The wise man is he who knows the value of the present. He who improves the present can leave the future to take care of itself. The great aim of Christianity is not so much to teach men in regard to a glorious life beyond, but the sacredness of the to-day. “The harvest of the future is but the golden ripening of to-day’s sowing.”

The great crises in finances is caused by placing fears in the future. Men don’t know just what is going to be done, and so some in fear withdraw their fortunes from the banks, money is hoarded in places where it does the world no good. Business almost comes to a standstill. If all would go ahead and not be raising fears as to the future, all would be well. No crisis would be imminent and the business world would be free from the dark cloud which has been over-hanging it so long.

Second. Sympathy, the more it is exercised, will the sooner bring about the true end of Christianity; that is, the conversion of the world. The more men go out of self and reach a helping hand toward those who need assistance the sooner is the world made better and the nearer are we to the millennium. We may say that it is love to God which causes the fair young lady or the bright young man to leave father, mother, and all friends, to go into the far off heathen lands, there to labor for the enlightenment and salvation of the long benighted souls. So it is, but that love carries in its bosom a sympathy for those poor souls, or the mission would never be known as such. There are many people in the world whose pocket-books are closed so tight that they do not believe in foreign missions. The love of gold is a casket in which sympathy for dying brothers and sisters is buried. But thank God, “The morning light is breaking,” for many true-hearted believers in the sympathizing Saviour and in his words, “Go ye into all the world and preach the gospel to every nation,” are doing their utmost to Christianize the world. The dawning of the twentieth century will see well-established mission stations in all lands, and “Safe in the arms of Jesus” will be sung almost in the same breath with “Home, sweet home.” Every nation which is without Christ, if there be any such nations, may be likened to the dead Lazarus, and we can see standing at the grave a man, a divine one, who weeps. If he has sympathy for them, should not we who pretend to be his followers?

“From Greenland’s icy mountains, from India’s coral strand,  
Where Afric’s sunny fountains roll down their golden sand,  
From many an ancient river, from many a palmy plain,  
They call us to deliver their land from error’s chain.”

The Bible tells us that “all nations shall call him blessed.” Why then hesitate to lend a helping hand?

The third and last point which suggests itself from the stand-point of sympathy is one which, when settled will embrace the two before mentioned and will make us all one in Jesus Christ our Lord. I can better express the thought in the words of Dr. Josiah Strong than in words of my own. He says: “Here



is the most serious question of our times. Is Christianity able to establish right relations between man and man? The skepticism which is most dangerous to Christianity to-day is not doubt as to the age or authenticity of its sacred books, or distrust of its time honored doctrines, but loss of faith in its vitality." That is, in the life of Christianity. We can readily see that the right relations between man and man, which will maintain this vitality in Christianity must be the out-growth of a sympathetic feeling. No great tasks were ever performed without a united energy—coming, a little from the many, and in this way making up a great power by which the task was accomplished. In our own beloved United States we have various parties, none of which is in sympathy with the others. This causes a bitterness to rise between man and man, instead of establishing right relations between them.

No wonder Dr. Strong calls it the most serious question of our times. Rome fell because there was so much contention among its citizens. Shall our country suffer the same downfall from the same cause? What the remedy is may be hard to ascertain, but certainly we can affirm that the true sympathy between man and man must be appealed to, and must in some way be brought about. This can only be accomplished by following the example of our Lord and Saviour. Selfishness is what causes so much disruption in society, in the political world and in the church. It has held sway for the ages which give the years of humanity's life, and it will continue until love reigns supreme. The duty of every Christian then is to see first that his own heart is right in the sight of God; that whether friend or foe lie dead before you, you can sympathize with those who mourn his departure. John, who is the only apostle that gives us the incident read this morning, carries one line of thought all through his books. That of love, everything that is of benefit to mankind is an outgrowth of this love. What a grand thing it will be when we, as a people and nation, fully live under the words inscribed upon so much of our money, "In God we trust." *God is love.* Can we then change it a little and say, "In love we trust? If so, realizing what love is, that it is the principle of divinity, then we will behold all about us a more glorious world, for the children of God will be walking in accordance with his commands and precepts. These children of God we call men, and such men are needed to-day as never before. Men who will have a whole-hearted consecration to the Lord Jesus. To-day there is a call for men of large sympathies, who have a first and lasting conviction of the truth as it is in Jesus; men who will cast self interest aside, and without reserve throw themselves into the work of the Master. Every department of life is calling loudly to men and women with convictions of truth.

Jesus, the sympathizer, is the head over all things in church, in State, in society, in business, and in commerce. It is the business of the Christian to make that headship real, and to seek to extend the rule of Christ. Let us not postpone any duty that we feel to be right because the world may not be in sympathy with us. As some one recently said, "Noah and his family were the only ones who faced a whole world of sinners. Yet they were right—God was on their side—and they were saved." You may be a Noah. If you feel that you are right, go forward, and in the face of a sinful majority conquer for, and in the name of the Lord.

How sad it is that here, after all these cen-

tures, men must almost pound it into people that Jesus is their best friend, and as such, he is a safe leader. But there are many who believe it and who are working for the establishment, nay, the growth of his kingdom upon earth.

It is a glorious fact, as members of this kingdom, that the life of a Christian is not an aimless one, for he is helping others to live better. In that charming poem, "Lucile," its author writes beautifully upon the influence of one life upon another:

"No stream from its source  
Flows seaward, how lonely soever its course,  
But some land is gladdened. No star ever rose  
And set without influence somewhere. Who knows  
What earth needs from earth's lowest creature? No life  
Can be pure in its purpose, and strong in its strife,  
And all life not be purer and stronger thereby."

Christian friend, life in all its wonderful possibilities, in all its far-reaching influence, is yours, is mine. But there rings out clear and strong the silvery tones of a bell which tells the secret of such a life. It says, sympathy. I would then point you to him who is the author of this blessed trait. To him who was not ashamed to weep before the multitude as he stood by the grave of Lazarus. I would point you to him as one worthy to follow as a Master! If you find any cause in him which is unworthy of a Son of God, and a Master for you, reject him. But you cannot. He has stood the test, the criticisms of nearly nineteen centuries.

As Christians, we recognize Christ as our Master because of his goodness. "Goodness is divineness, and love is goodness, for God is love." So we take this sympathetic divine one as the one of all beings to follow; our aim is to be like him, and to "organize all society upon the principles which he inculcated, and to imbue all humanity with the spirit which he incarnated." We will ever continue to love him. We will ever bow before him and gladly point back through the ages to the time when, in the little town of Bethany, "Jesus Wept."

#### WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Jan. 12, 1894.

Much chagrin is felt over the probable fiasco at Honolulu. The President, after the Queen declined to accept the throne with amnesty to the revolutionists, and without guaranty of future armed support, instructed Minister Willis to proceed no further unless the Queen changed her mind, and thereupon turned the matter over to Congress. But the Queen having assurances, possibly, of support from other quarters, did change her mind and acceded to the President's conditions. Mr. Willis has accordingly announced, so it is believed, to the revolutionary government, the wish of President Cleveland that it surrender, which of course it has not done. The little island government thus defies the great republic in the person of its executive, and there is great excitement in Hawaii. Everybody feels that a cable connection with Honolulu would be useful these days. Meanwhile the Senate Committee investigates and the House filibusters over Hawaii.

Last week Boutelle, of Maine, insisted upon being heard in the Hawaiian matter, and the Speaker and the House refused. The Republicans sustained Boutelle, and the Democrats could not muster a quorum on account of the dissatisfaction of some with the tariff bill, and particularly with the income tax feature. A quorum was actually present in the House all

the time, but Speaker Crisp would not follow ex-Speaker Reed's example, and count it.

The outlook of the Wilson Bill is stormy. It cuts down the tariff below the revenue point, and makes up the deficiency by an unpopular income tax. The political reason appears to be the supposed necessity of taking wind out of the sails of the Populists. They make the income tax the price of their support for the present. An income tax is theoretically admirable and quite popular with many who feel that the rich should be taxed proportionately to their wealth. It is argued, and by many Democrats, that as a matter of fact, an income tax has been tried in this country and in England, and that experience has demonstrated that its practical working is very unequal, unjust and unprofitable. The main objection is that it is inquisitorial. People resent an inquiry into their income, and this resentment leads even men who are ordinarily honest to conceal and evade, while dishonest men do not hesitate to boldly shirk the tax by perjury. Such a tax is fully paid by only the strictly honest and conscientious. A considerable number of Democrats, whose constituents will be hurt by the Wilson Bill, are anxious to secure amendments. The Republicans say the whole bill is bad, and that they will not help here and there a Democrat to amend it so that he can secure a re-election, while other constituencies get no relief, and that if the tobacco men, the collar and cuff, the lumber and wool men, and the rest of them, want Republican aid, they must help to defeat the whole bill. This, however, they are not likely to do, as they will each and all hope that the bill will be amended in the Senate to suit their particular cases.

The Democratic party formerly advocated a tariff on sugar, its theory being to impose duties upon articles which could not be produced here, or could not be produced in quantity approximating the total home consumption. Logically they should now impose a duty on sugar unless it is held that the country is able to produce its total supply. The most probable outcome of the matter is the defeat of the income tax, the abolition of the sugar bounty, and the imposition of a duty upon sugar, and it will soon be a good time to lay in a year's supply.

CAPITAL.

#### COOKING BY ELECTRICITY.

The greatest novelty in cooking appliances at the Fair was unquestionably the apparatus for cooking by electricity, shown in operation in the gallery of the Electricity Building. The electric current is conducted into plates of enamel, where it meets with resistance and is converted into heat. These plates are attached to specially constructed ovens, broilers, griddles, flatirons, etc. An ordinary stewpan, coffee or tea pot, or steam cooker, may be heated on the "disk heater." An outfit of articles necessary for a private house, costs sixty dollars, or seventy-seven dollars and fifty cents if a heater for a kitchen boiler is included. Electricity has the same advantages over coal that gas has; its advantages over gas depend upon the fact that combustion, with its needs and limitations, is wholly done away with. There are no products of complete or accidentally imperfect combustion; there is not even a slight loss of heat into the room or up the flue. The strongest points of electrical cooking are comfort and convenience, but claims are made for it also on the score of economy. It is said that the cost of cooking by electricity is less than the cost of coal, and about the same as where fuel gas is used. This is on the supposition that the electricity is furnished at half the price charged for lighting.—*F. A. Furnald.*

## YOUNG PEOPLE'S WORK.

### COURAGE.

Ah! You say, "life's not worth living:"  
And you shirk from duties plain,  
As you look with awe and trembling  
Down the line of grief and pain,  
Lift your eyes, ye Christian comrades,  
Live not over, what is past;  
Sunshine yet will mingle gladly  
With life's fiercest, wildest blast.

Share your burden with some other,  
Bearing part of his in turn;  
Speaking words of hope and comfort,  
To the souls that droop and yearn.  
Do not shrink from cares and crosses,  
Bear them bravely for your Lord;  
At the final day of reckoning,  
Thou shalt meet thy just reward.

Do your days seem dark and dreary?  
Were the Saviour's not the same?  
Yes, He knows your every trial,  
Knows you're weary, sore, and lame.  
"Follow me," His whisper echoes  
Through the ages that are past,  
Every cross you bear for Jesus  
Shines a diadem at last.

Come ye weak and heavy laden,  
Cast your burden at His feet;  
Every time you talk with Jesus  
Makes His service seem more sweet.  
Every time you lift some brother,  
Up life's steep and rugged hill,  
You are following out His counsel,  
You are stronger in His will.

Onward then, ye Christian soldier,  
Cease to falter or repine.  
Lift some sad and lonely wanderer,  
Cords of love His heart to twine.  
Then when comes the last, last trumpet  
Sounding out so loud and clear,  
You may rise a voice triumphant,  
Gladly answering, "Master, here."

VIDA DAVIS.

HAMMOND, La.

MANY people have mentioned the fact that it was a most difficult task to give any adequate verbal description of the great Columbian Exposition. Still harder is the attempt even to describe the scene of the great fire which occurred during the evening of January 8th, and yet it as easily described as imagined. Neither is possible.

THE fire started in the corner of the Casino nearest the Palace of Agriculture and (the wind was a little south of east) worked its way back to the Peristyle and across to the Music Hall. All these grand structures are ashes and smoke—swept entirely away.

THE fire reached its greatest intensity while the Music Hall was burning. Embers fell in torrents on the roof of the Manufacturers' Building, and large portions of the wooden structures were destroyed. The basin in the Court of Honor was covered with a thin coat of ice. Burning embers glistened and sparkled on this smooth surface as they were blown about by the wind. It was a very pretty sight. The burning of the Peristyle was a spectacle to strike awe upon any one. Those huge statues which crowned its entire length were the last to fall and stood there in the flames and smoke like so many martyrs.

THE grandest moment was when the flames, which had been working within the structures, suddenly burst out at the central arch of the Peristyle, just underneath that large group of statuary, the center and highest of all the figures. The flames lighted up the scene all about as they cleared away the smoke for a moment and wrapped themselves about the lower part of the group, now and then flashing up even above the highest part. This lasted perhaps five minutes, then suddenly, with a tremendous crash, the whole group toppled over

and the flames shot up hundreds of feet into the air. Did you ever see a picture of Elijah and the chariot of fire as he went up into heaven? One could not but think of such pictures as he watched this grand panorama, undescrivable, unimaginable, the sight of a lifetime.

### SAVE, LEARN, REMEMBER.

"Keep a thing seven years, turn it over and keep it seven years longer, and by that time you will find a use for it." The truth of this old saying is often brought to mind either by our having followed it, or by our having, to our sorrow, neglected to do so. How often we have wished for those andirons, which our grandmother sold for old brass at two cents a pound! In how many houses it is impossible, when occasion demands, to find a string, a piece of wrapping-paper, or even a newspaper more than a day old! Whatever is good may sometime be made useful; therefore save things.

One useful thing often wasted is time. Let us make the most of our opportunities. We never meet a person who does not know something of which we are ignorant; no doubt he will be willing to tell us about it if he finds us anxious to learn. People are generally glad to talk on their favorite subject to intelligent listeners.

Perhaps you are not at work this winter; what are you doing to fit yourself for a better place when the time comes? If you are a book-keeper why don't you take up a course of stenography? If you are a school teacher, have you thought of taking up one of the languages or sciences, either by yourself or in a correspondence class. Will the book that you are reading add to your stock of knowledge, or is it designed just to "kill time?" It is an honor to be known as a well-informed, a well-read person; therefore learn things.

When you have found something which you want to remember, it is a good plan to follow Captain Cuttle's rule and "make a note of it." The act of writing it will serve to fix it in your memory. Make use of note-books, scrap-books, diaries and cash accounts, and they will help you to remember things. Now after you have followed these three rules, don't be selfish in what you have acquired. Be willing to share with others; and by always supplying the right thing at the right time you may become known as a public benefactor. MASSACHUSETTS.

### OUR MIRROR.

#### PRESIDENT'S LETTER.

*My Dear Young People:*—I write to you this week from my old home church, West Hallock. This is the country with which I grew up. Forty years has developed it from a wild prairie to one of the richest farming countries I ever saw. Mammoth corn-stalks and corn crops are the glory of this country. Years ago when I was a lad and going to Alfred to school I took one of those corn-stalks, over fifteen feet high, and cut it in sections, put it in my trunk, and then put it together and placed it in the cabinet room of the University. Many of the students were present to hear what President Allen would say when he saw it. He soon came; he looked at the corn, then looked at me, then said, "Young man, how many stalks of corn did it take to build that stalk?" I withered some, though not so much as I should had not the stalk been one genuine stalk. He passed on and so did I, never feeling quite paid for my trouble, and always a

little timid about seeking compliments. The soil is evidently too rich for Sabbath-keepers, for many of the farms have been sold out of our society, and the membership of the church is not holding up. It is now about eighty, I think. The Christian Endeavor is strong, and numbers about thirty. A good Sabbath-school and many children coming up. Elder Stephen Burdick is pastor. Revival meetings have been in progress nearly a week now. The pastor and church membership are working nobly to point the unconverted to Christ. Quite a few came forward last night. I thank God that Illinois corn crops make noble young people as well as fat pigs.

Water in streams is very low, and arrangements are being made to prepare a place for baptism, which we hope to use as soon as completed. We have here a fine orchestra of four pieces, which helps us much in keeping up interest and an attendance. We need your prayers.

We hear of many good sunrise prayer-meetings New Year's morning. Report them, please, to the "Mirror."

E. B. SAUNDERS.

—THE Farina Y. P. S. C. E. had a very interesting sunrise prayer-meeting, and observed the week of prayer. We are now collecting books for Salem College. The ten-cent letter plan brought \$45 for the organ fund; \$10 of this was in large donations. We thank all for their offerings and kindly good-will.

—THE Albion Endeavor Society gave an entertainment New Year's night, consisting of a cantata, entitled "Columbia's Reception to the Nations." The parts were well taken. A good audience was in attendance, and the treasury was well replenished. A sunrise prayer-meeting was held New Year's morning. An excellent spirit was manifest, though but few were present. The Society sent a Christmas box of papers and magazines to the Mizpah Mission, besides over \$3 in money.

—THE Permanent Committee still have pledge cards like those distributed last winter. If any of the societies found their use a practical benefit in raising money, and would like to continue their use, the Secretary will gladly send them upon application.

## OUR YOUNG FOLKS.

### A MOONLIGHT NIGHT.

How beautiful on yonder casement panes  
The mild moon gazes—mark!  
With what a lovely and majestic step  
She treads the heavenly hills!  
And oh! how soft, how silently she pours  
Her cluster'd radiance on the scene below;  
And hill, and dale and tower  
Drink the pure flood of light!  
Roll on, roll thus, queen of the midnight hour,  
Forever beautiful!

—Henry Neele.

### WHEN THE CHICKENS COME HOME.

You may take the world as it comes and goes,  
And you will be sure to find  
That fate will square the account she owes,  
Whoever comes out behind;  
And all things bad that a man has done,  
By whatsoever induced,  
Return at last, to him, one by one,  
As the chickens come home to roost.

You may scrape and toil and pinch and save,  
While your hoarded wealth expands,  
Till the cold, dark shadow of the grave  
Is nearing your life's last sands;  
You will have your balance struck some night,  
And you'll find your hoard reduced,  
You'll view your life in another light,  
When the chickens come home to roost.

You can stint your soul and starve your heart  
 With the husks of a barren creed,  
 But Christ will know if you play a part,  
 Will know in your hour of need;  
 And then as you wait for death to come  
 What hope can there be deduced  
 From a creed alone? you will lie there dumb  
 While the chickens come home to roost.

Sow as you will, there's time to reap,  
 For the good and bad as well,  
 And conscience, whether we wake or sleep,  
 In either a heaven or hell.  
 And every wrong will find a place,  
 And every passion loosed  
 Drifts back and meets you face to face—  
 When the chickens come home to roost.

Whether you're over or under the sod  
 The result will be the same,  
 You cannot escape the hand of God,  
 You must bear your sin or shame.  
 No matter what's carved on a marble slab,  
 When the items are all produced  
 You'll find that St. Peter was keeping "tab"  
 And the chickens come home to roost.

AN EVENING "SET APART."

BY W. S. F.

One beautiful evening one of the young ladies of C— gave an informal party for some young guests visiting her. One of the guests was a bright and promising young man who had been specially drawn toward Margaret Milton. Supper was served out-of-doors on a beautiful lawn, under grand old oaks. The grounds were sweet with the scent of June roses, and jubilant with the songs of birds. The supper, served at half-past seven, was abundant and delicious. The company assembled was bright and merry; yet, notwithstanding all this, there was something lacking, it seemed, to Robert Ellsworth; some one was missing whom he had expected to see.

"Jessie," he said to his cousin the next morning at breakfast, "I didn't see Miss Milton here last evening."

"No," was the smiling reply. "Margaret always has an engagement on Thursday evening."

"An engagement?"

"Yes," and Jessie's cheeks flushed; "it's prayer-meeting night, and Margaret always goes to that."

"Too bad that you did not postpone your company until this evening," said Jessie's mother, "then Margaret could have been here."

"I did not think of it until it was too late," acknowledged the young girl. "I do not know of any other girl that I would have missed as much as I did Margaret. She is the life of every company where she chooses to go. Somehow I am forever forgetting not to conflict with prayer-meeting."

"And Miss Milton always remembers it, you say?" questioned Rob.

"Yes, always. With Margaret it is an hour set apart and specially enjoyed."

Many times during that day those last words of his cousin Jessie rang in his ears, rang in his heart; "an hour set apart." Robert Ellsworth was not a Christian, but all through that summer-day Christ was knocking at the door of his soul. He thought of the brave girl who would not turn aside from the evening "set apart" for her Saviour.

Robert Ellsworth went home without having seen Margaret Milton, and a few days later Jessie received a letter from him which caused the tears to run down her cheeks like rain.

"DEAR COUSIN JESSIE," he wrote, "my wandering feet have found rest upon the Rock Jesus Christ at last, thank God! Please tell that dear, young girl, Miss Margaret Milton, that I am a star in her crown. Perhaps you will not understand, so I will explain. When you told me why she was not at your little lawn party, a great wave seemed to pass over me, a wave of admiration for HER, that she could stand so firm on the Lord's side when there were so many temptations on every side. Please don't be vexed at me, dear Jessie, for you know you are the very dearest cousin I have in the world, and I do not intend to cast any reflections on you. Then, following my admiration for Miss Milton, there came a great love in my soul for my Saviour. An evening 'set apart,' an hour 'set apart,' over and over these suggestive words rang in my soul until I opened the door of my soul and let him in. I'm to unite

with the church to-morrow, and I have already 'set apart' one evening of the week to meet with God's people. I feel sure you will rejoice with me. Good-by. God bless you!

Yours faithfully,

"ROB."

Jessie sobbed aloud.

"I'm so sorry that I did not let my light shine," she said to herself. "While I was trying to have a jolly time for Rob and the others, I forgot to meet my Saviour in the chapel where Margaret was."

Then she fell upon her knees and begged forgiveness. When she arose there was a new light in her eyes and a smile upon her lips. She, too, had "set apart" an evening, resolving that, like her friend Margaret, she would be loyal and unswerving.—*American Messenger.*

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: 3-13.
Jan. 27. God's Covenant with Noah.....	Gen. 9: 8-17.
Feb. 3. Beginning of the Hebrew Nation.....	Gen. 12: 1-9.
Feb. 10. God's Covenant with Abram.....	Gen. 17: 1-9.
Feb. 17. God's Judgment on Sodom.....	Gen. 18: 22-33.
Feb. 24. Trial of Abraham's Faith.....	Gen. 22: 1-13.
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 IV.—GOD'S COVENANT WITH NOAH.

For Sabbath-day, Jan. 27, 1894.

LESSON TEXT—Gen. 9: 8-17.

GOLDEN TEXT.—I do s t my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Gen. 9: 13.

GENERAL STATEMENT.—The complete history of the human race is not found in the Bible. Such a volume would be too large for man seeking salvation to study. The history before us is written on the basis of man's redemption. Thus many important characters are suddenly dismissed. The early ages are rapidly passed over. We have Adam, Abel, Seth, Enoch, and Noah, up to the present lesson, before us as representative men of faith with whom God deals in mercy. Between the last lesson and this we have Cain's departure to Nod and a list of his descendants. Lamech and his family of inventors; his poetic composition the first on record. Seth and Enos with a genealogy to Noah. An account of great and increasing wickedness. The command to build the ark, the flood, Noah's departure from the ark and God's declared blessing. The human race now starts anew. In studying God's covenant with Noah it will be well to consult much larger works than a Sabbath-school Quarterly.

EXPLANATORY NOTES.

THE COVENANT.—8. "God spake." Just how is not necessary for us to know. "Noah." Gen. 6: 9, says, "Noah was a just man and perfect in his generation. By the line of Seth he was in the tenth generation from Adam. "To his sons." Already heads of families and were heads of great and distinct races. Shem was the ancestor of Abraham, the Israelites, and great oriental nations. Ham's descendants peopled Africa and probably parts of Arabia and Babylonia. Japheth lived in Central Asia. His descendants were some of the East Indians, the Medes and Persians, Grecians, Romans, and in later ages became the Germans, French, Scandinavian, English and American people. 9. "I establish." Emphatic, to give assurance to all succeeding people. "I." The infallible, covenant-keeping Jehovah. "Covenant." An agreement between two parties. A voluntary engagement. God agrees to confer benefits upon men. 10. "Every living creature." Even to beasts, fowls, and every creeping thing. 11. "Neither . . . any more flood." Other disasters may come upon men, but never again will the race be swept away with a deluge of waters. The builders of Babel, it seems, did not believe this promise.

THE COVENANT TOKEN.—12. "This is the token." When God makes an agreement he usually gives some sign or ceremony which serves to keep it in mind. "Perpetual generations." As long as a generation of

man lives on earth. 13. "Set my bow." Placed it there in the clouds. The natural laws which make this phenomenon no doubt existed from the creation. It matters not whether this was the first bow or not. When Jesus used the bread and fruit of the vine as a symbol we know that bread was used before. So of water for baptism. For the philosophy of the rainbow see some book on Natural Science. 14. "When I bring . . . bow shall be seen." Not always by all men. No two persons see exactly the same bow. 15. "Remember my covenant." Always remembering his promises, he will not keep in mind his people's sins. The cross ratifies his promise and puts away our sins. A rainbow during or after a storm; grace returning after wrath. 16. "I will look upon it." He speaks after the manner of men that men may comprehend him. He uses figures of speech to make it plain to our finite intellect. Divine activity, however, is not dependent upon eyes, ears, hands, and feet. 17. "This is the token." Sign. A coming of clouds and rain-drops may then have been seen by Noah, and as the rainbow appeared, God spoke. "Behold, this is the sign."

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Jan. 21st.)

GOD'S PROMISES AND THEIR PROOFS. Heb. 6: 9-20.

"God's promises," says Peter, are "exceeding great and precious." They include pardon, peace, eternal, and a participation in the divine nature. All that God would do for man's well-being is promised and this surpasses all human comprehension and thought. It is the length and breadth, depth and height of the love of Christ. All there is of the promised heaven is in Christ opened to man. How great is the extent of them, the value of them and their number.

And they will be fulfilled. Need we labor to prove it? Are they not built on mighty pillars? God is just, therefore he will not deceive men by false promises, or that which he cannot perform. He is full of grace, or favor, and so he will not forget a single promise ever made. He is a God of truth, and cannot change, therefore his mind is fixed, he will not do something else. He is all-powerful, and can accomplish his desire.

Dear Endeavorers, God offers in his promises vast and countless spiritual blessings for you,—the riches of his Word, the success of the gospel, a holy life, communion with him, truth, character, peace, love. Have you received a few sprays from this great ocean? Open your hearts, floods are coming, heaven's windows will sometime be opened.

FROM WHICH TO GATHER THOUGHTS.—Isa. 29: 13-24, Jer. 33: 1-11, 2 Peter 1: 1-8, Heb. 10: 19-23, 35-39, 1 Kings 8: 54-61, Psa. 34: 8-22. Read one each day.

—THERE is something better and greater beyond what we touch, feel, or see, and that is what the primary pupils should be taught. Unselfishness, kindness, fairness, goodness. They may be in our midst though they have no faces to kiss. In play they are present, in work near by. God is in them, they are from him. Let no scholar come to feel that these things do not now exist. The world is not all in Satan's grasp. If their eyes are opened—spiritual eyes—what great and good things may be seen, or known to exist.

—THE many who have visited the Verona (N. Y.) Church for a few years past have been interested in a Sunday-school conducted by Deacon J. F. Stilson. Eleven years ago the writer of these paragraphs began labor at Greenway, as an "out station," a sort of mission work, and Bro. Stilson organized the school. His hands were already full, but he entered upon his part of the work with zeal and consecration, and gave the half-day each Sunday to doing good in that neighborhood. He has been superintendent ever since. The school has flourished, increased in interest and numbers. Bro. Stilson has just been unanimously elected superintendent for the ensuing year. This is a good record. If the school has not been converted to the Sabbath of the Bible, the keepers of the Sabbath are held in great respect through his influence, and in the future God will reward such patient labor.

—A PRAYER helps a child to be better all the day, so does a hymn sung, and that may be made a prayer. If the primary teacher has a separate room for the class, do not fail to offer a simple prayer and to sing the Lesson Hymn.

## CORRESPONDENCE.

I wished to attend the late General Conference; also that I might say a few things to Pastor A. H. Lewis and other church pastors in Conference assembled. I wished to say to Editor Lewis: You have undertaken a very difficult, and measurably a thankless task in undertaking your Sabbath Reform labors, a work not likely to be very largely appreciated in your life-time—not fully so indeed even by those of your own denomination. But I perceive from the synopsis of his sermon at the Conference (and these thoughts were written immediately after reading it), that he is fully aware that his is a hard task and a hopeless one, as he may well think it to be, except as his faith in God's overruling providence enables him to hope for that "unexpected to come."

A hope of the "coming" of that "unexpected" is one of the things of which I wished to speak. Yet I will not now.

But in respect to that want of interest and appreciation of the Sabbath Reform work apparent and spoken of in the past, I wished to ask, May it not be that you and all other gospel preachers are in considerable part responsible for that want of interest on the part of others? It seems that the time has not yet come when all the membership of even the Seventh-day Baptist churches are prepared to act in religious matters in the service of truth and the right of God and man, from highest motives. And may it not be that the gospel ministry are in a large measure responsible therefor?

It seems to me that still now in our day, as it was in the days of the primitive church, on account of the low estate of man, an active interest in the provisions made for man's justification and salvation from the consequences of a sinful life is not to be secured only as an appeal is made to each person's advantage therefrom. Also it seems to me that the active interest and efficient service of a majority of Christians in any best and most desirable distinctively Christian cause can be secured only as each one is led to believe his personal salvation in good measure depends thereupon; in other words, that the religion of Christendom is, in general, yet largely a selfish one; that it is almost wholly a religion of fear and hope—of fear of impending dangers, of threatened disasters, of the wrath of an offended God, who demands exact obedience and assures full punishment for every failure, and a hope to escape therefrom by repentance and faith—a hope to secure exemption from the pains and other disabilities surely awaiting the unrepentant, and a hope of the rewards of blessedness here and of eternal life hereafter.

Doubtless the appeal to such motives to repentance of sins and a devotion to a better life was primitively essential to secure attention, awaken an interest in godliness and induce to a reformation of life; and doubtless the necessity still exists to a wide extent. Indeed, the universal teaching has continued such that little more than such selfish motives has been awakened, and so much of a ruling selfishness inheres in the Christian life that very few, comparatively, seem ever to act from advance higher motives. Therefore it is, as I appre-

hend, that many Sabbath-keepers may not be expected to be personally very much interested in labors to convert others to the Sabbath; certainly not until they are led to believe their own personal salvation in a measure depends upon it.

Unless I have greatly erred in my observations and knowledge in respect to this almost universal characteristic of Christian people, comparatively few have arisen to Christian attainments which prompt to action from entirely unselfish motives, from higher incentives than personal advantage and self-interest.

And now arises the question as to responsibility for the continuance of this general characteristic of Christian life within the folds of the Christian Church.

I assume that it will be conceded by all to whom I specially appeal that the Christian life here during this educating, disciplining, and developing period, should ever be a progressive one, ever unfolding from the lower primitive perceptions, conceptions, and apprehensions, through a series of intermediate ones to those upon a higher plane, where grander and sublimer views and diviner motives are possible, and that the Word of God, including the gospel of the Lord Jesus Christ, is not only adapted to such continuous progressive advancement, but is designed to enforce it, an advance ever toward the perfect—the Infinite.

And now in utmost charity the inquiry is suggested for consideration, Have not the gospel ministers been too readily satisfied with the primary methods of labor and with primary lessons in teaching? Have you not generally, more from force of almost universal custom than from thoughtful consideration and design because of a conclusion that it was for the best good, quite too long continued those primitive, primary teachings to your congregations, and therefore failed, as nearly all others have done, to advance them to that higher knowledge of God—of his infinite perfections, his greatness, wisdom, and goodness, and of his eternal purposes in respect to man, wherein admiration of deity has begotten in the soul an all-controlling desire to forever be and dwell in sympathizing fellowship with, and to forever implicitly serve, and to in all things please one so good, so loving and merciful, so pure and holy, has so far displaced all thoughts of self and of personal advantage that to serve him and our fellowman as his child, has become the highest pleasure of life, the strongest and all-controlling motive and purpose, so much so that "perfect love has cast out all fear," and wherein any enforced sense of *duty* or *hope* of reward as an incentive to action has been wholly swallowed up of a sense of privilege and pleasure in the service of God and humanity, and "joy in the Holy Spirit?"

A. C. SPICER.

## COUNCIL FOR RECOGNITION.

At the call of the First Alfred Church, a council composed of delegates from the various churches of the Western Association convened at Alfred Centre, N. Y., on the afternoon of January 14, 1894. The council was called to consider the matter of the recognition of Jas. Lee Gamble, of Calicoon Depot, N. Y., as a minister of the gospel.

The council was called to order by the pastor of the First Alfred Church. Prayer was offered by the Rev. Madison Harry. An organization was effected by the election of the Rev. Boothe C. Davis as Chairman, and the Rev. William C. Whitford as Clerk.

Delegates were present from the following

churches: Friendship, Second Alfred, Independence, Scio, Andover, Hornellsville, Hartsville and First Alfred.

The Rev. Joshua Clarke was appointed to lead in the examination.

Bro. Gamble, being invited to make a statement concerning his conversion, call to the ministry and his belief, spoke concerning his Christian life.

He was converted in youth and became a member of the Methodist Episcopal Church. Being moved to enter the ministry he attended Hartford and Union Theological Seminaries. Nov. 9, 1872, he became pastor of the church at Deposit, N. Y. A few years later he was ordained deacon, and subsequently elder. He continued as a minister of the M. E. Church till 1886, when he withdrew, returning to the Conference his ordination parchments. Since that time he has continued to preach as opportunity offered, but has been a member of no denomination till he joined the First Alfred Church last August.

His difference with the M. E. Church was, in part, concerning baptism. Bro. Gamble was baptized in 1887, and began to keep the Sabbath in 1888. His attention was called to the Sabbath, first by some Adventist tracts in 1882, but soon after by some of the early numbers of the *Outlook*.

Upon reading the "Seventh-day Baptist Hand Book," Bro. Gamble found his opinions so nearly coinciding that he concluded to ask membership in this denomination.

After a statement of his general Christian beliefs, and a few questions asked and answered, it was voted, "that this council is satisfied with the examination, and that we now proceed to the formal recognition of Bro. Jas. Lee Gamble as a minister of the gospel."

The Chairman of the council extended to Bro. Gamble the right hand of fellowship, as a minister of the gospel in the Seventh-day Baptist denomination.

Prayer was offered by the Rev. L. A. Platts, D. D.

The brethren and sisters present welcomed Bro. Gamble with a cordial shaking of hands.

It was voted that the Chairman and Clerk prepare suitable credentials for the newly recognized minister of the gospel, and that a report of this meeting be prepared for publication in the SABBATH RECORDER.

B. C. DAVIS, *Chairman*.

W. C. WHITFORD, *Clerk*.

## WESTERLY, R. I.

We are not through with our work in Westerly, but we have attempted enough to realize that the times, or something, must be much more awry now in factory towns than in farming communities. The complaint of hard times is heard everywhere, of course, but in these places, getting money, at least for this line of work, is about like pulling teeth, and double ones at that. Westerly is a beautiful place to reside in, if one can afford it. Nearly everything is high priced. A carload of Nortonville beef and eggs would just about double price. Rent is also high, but the houses, especially on the Rhode Island side, are nearly all large, many of them double, finely built houses, beautiful homes. It contrasts with Western towns widely in its streets, which are narrow and crooked, seeming to follow the cow path or wagon road originally marked out, but in their curbing and yard walls solidity and durability are attained by the liberal use of the stones from their quarries. One peculiarity of this,

as, we suppose, other New England towns, is that it has neither a city or village corporation. No Mayor and City Council lay down the rules that shall govern her inhabitants or dictate policies and improvements for the place. All the laws they know are those made by township officers, and yet if they are in this behind the windy city of the West with its five or eight hundred inhabitants, they seem to know how to make men of large capacity and ability, even among Seventh-day Baptists. We sit writing at the desk of one such, Rhode Island's Secretary of State and the editor of a daily paper. Some of Westerly's large manufactories testify to the same truth, and to the truth stated in the last RECORDER, by "H. M. M." on the possibility of ones attaining success, notwithstanding he keeps the Sabbath.

But it is nearing midnight and here we'll stop, with more anon.

G. M. COTTRELL.

JANUARY 13, 1894.

A WORD ABOUT SEVENTH-DAY BAPTISTS.

*Editor Herald:*—Seventh-day Baptists are not so different from other evangelical denominations as many suppose. They are the same as the large body of Baptists with the exception of the day kept for the Sabbath.

Isaac Backus in his "Church History of New England from 1620 to 1804," published by the American Baptist Publication and S. S. Society in 1844, makes the following statement on page 109. "A small church was formed out of that (Newport, R. I.) in December, 1671, holding to the Seventh-day Sabbath, which yet continues. This made the sixth Baptist church in America." The synoptical Baptist history in the *Denver Times* last May, when the large Baptist Convention was held in that city, spoke of this Newport, R. I., Seventh-day Baptist Church as the seventh Baptist Church in America. Probably a newspaper inaccuracy. During all these 222 years the Seventh-day Baptists have continued in the very same Baptist doctrines. Many have come to us from other denominations. But they have invariably accepted of immersion in belief and practice.

My mother's brother, Wm. Robinson, went as a missionary from England to India in 1806. He was sent out by the same Baptist Society which sent out the renowned Wm. Carey. The farewell address to Uncle William was delivered March 31, 1806 by Andrew Fuller, that prince of Baptist preachers whom all delight to honor. My father was a Baptist preacher before he became a Seventh-day Baptist preacher. He always said the only change he made was from the first day to the seventh day as the Sabbath.

Seventh-day Baptists can always be thought of as simply Baptists who observe the seventh day of the week (Saturday) instead of the first day of the week (Sunday).

Seventh-day Baptists are reformers.

In the days of slavery our people were emphatically spoken of, in the pro-slavery parlance of those times, as "black abolitionists." Nor did any body of Christians furnish more patriotic soldiers to crush out the gigantic evil.

We are the same determined, thorough workers in the temperance reform movement of today. Most heartily do we join in with every judicious effort to rescue men and women from the galling chains of king alcohol, and to drive the rum traffic from the land.

We are also evangelists. Bring the people to Christ, is the constant thought of our ministers and missionaries. We hold tenaciously to the Seventh-day Sabbath because we so firmly believe in the Baptist doctrine, pure and simple—"Thus saith the Lord." But conversion, the new birth in Christ Jesus, is first above everything else. We labor to bring sinners to Christ, and then counsel them to follow the best light they can get, as to particular doctrines. Our evangelists have done wonderful work in the name of the Master this year of grace 1893. They have been successful more than ever before; and still the word is "Advance." We want

to do still more for Christ and be still more efficient in saving precious souls from the terrible consequences of sin. Now, dear fellow citizens, you know why we are building a house of worship in Boulder. Yes we want a house in which to worship God and teach morals and religion. A genuine Christian workshop.

Our meetings are not to be confined to our regular Sabbath service. We expect to hold stirring gospel meetings on Sunday nights and at such other times as seem best. Occasionally some of our evangelists, and quartette singers and preachers will visit us and hold meetings night by night. All will be free to come and hear the gracious gospel sung and preached. Kind friends, we need financial help to build our house of worship. "In his name" all are invited to give us a helping hand.

S. R. WHEELER, Pastor.

—The Boulder County (Colorado) Herald.

HOME NEWS.

New York.

SCOTT.—The annual holiday entertainment of the Scott Sabbath-school occurred on the evening of Dec. 27, 1893. The church was crowded to its utmost capacity with an appreciative audience. The exercises were varied, consisting of a "Christmas Cantata," quartets, guitar and piano solos, one colloquy, several nice recitations and all interspersed with finely rendered orchestral music. The exercises closed with distribution of presents from the Dutch Wind Mill. Although the programme was long, the entire exercises were rendered with promptness, and all participating did themselves credit in rendition of their several parts. The receipts of the evening from admission fees were \$22.

On New Year's night a series of cottage prayer meetings were commenced. There was a good attendance and deep interest. The people seem desirous to sustain these meetings as they serve to reach those who do not regularly attend the stated prayer-meeting of the church. That these meetings may be productive of much good to the salvation of souls and the deepening of divine grace in all hearts is our desire and prayer.

The weather with us thus far has been very changeable. About two weeks previous to Christmas we had good sleighing. Since then for a short time good wheeling, then the milder weather brought us plenty of mud, and at present writing we have rough roads and falling snow which indicates the use of sleighs again. Many cases of *la grippe* are reported in adjacent towns but as yet the people of Scott are quite free from that sickness.

Our hearts are saddened in the sudden and unexpected death of Mrs. Alice Maxson. She was sick only two days, at first with what they supposed to be neuralgia of stomach and without apprehensions of danger. But soon acute inflammation set in and quickly put the disease beyond medical control. She was with us at a gathering at the church apparently in good health just one week previous to the day of her funeral at the church.

Kind hearted and genial in all her ways, she was held in high esteem by all who knew her and will be greatly missed in her home and in the community generally.

A. E. R.

SCOTT, Jan. 7, 1894.

Illinois.

FARINA.—The Endeavor Society of the Farina Church held a very interesting sunrise meeting on New Year's morning. About thirty

were promptly on hand at the appointed hour, and we had an excellent meeting. It was a mild, bright and beautiful morning, the beams of the rising sun, coming through the vestry windows, gave a very cheerful look to our room and the faces of the attendants were quite as cheerful. The topic of the meeting was, "What can we do for Christ and the church during this year?"

We have had a very mild and pleasant winter thus far. There were a few cold days in November and two light flurries of snow. Since that there has been no snow, and there have been very few days when the ground was frozen too much for ploughing. The farmers did comparatively little ploughing in the fall on account of dry weather, but they have been making up for it this winter. The weather is beautiful now, as I write.

C. A. B.

HOW TO MANAGE A FIRE.

Fire requires air; therefore, on its appearance every effort should be made to exclude air, shut all doors and windows. By this means fire may be confined to a single room for a sufficient period to allow all the inmates to be aroused and escape; but if the doors and windows are thrown open, the fanning of the wind and draught will instantly cause the flames to increase with great rapidity. It must never be forgotten that the most precious moments are at the commencement of a fire, and not a single second of time should be lost in tackling it. In a room a tablecloth can be so used as to smother a large sheet of flame, and a cushion may serve to beat it out; a coat or anything similar may be used with an equally successful result.

The great point is presence of mind, calmness in danger, action guided by reason and thought. In all large houses buckets of water should be placed on every landing, a little salt being put into the water. Always endeavor to attack the bed of a fire; if you cannot extinguish a fire, shut the window, and be sure to shut the door when making good your retreat. A wet silk handkerchief tied over the eyes and nose will make breathing possible in the midst of much smoke, and a blanket wetted and wrapped around the body will enable a person to pass through a sheet of flame in comparative safety. Should a lady's dress catch fire, let the wearer at once lie down; rolling may extinguish the fire, but if not, anything, woolen preferred, wrapped tightly round will effect the desired purpose.—*Philadelphia Call*.

WOMAN'S BOARD.

Receipts in December.

Dr. Swinney's photos.....	\$ 3 78
J. S. Williams, Calhan, Colo., Dispensary fund.....	45
Ladies' Society, Albion, Wis., Missionary and Tract Society.....	6 18
Ladies' Benevolent Society, Milton, Wis., Miss Burdick's salary.....	15 00
North Loup Womens' Missionary Society, Miss Burdick's salary.....	15 00
Ladies' Society for Christian work, Miss Burdick's salary and Board expenses.....	25 00
	\$85 86

E. & O. E.

ELIZABETH A. STEER, Treas.

MILTON, Wis., Jan. 7, 1894.

MASTER, to do great work for thee my hand  
Is far too weak! Thou givest what may suit—  
Some little chips to cut with care minute,  
Or tint, or grave, or polish. Others stand  
Before the quarried marble fair and grand,  
And make a life work of the great design  
Which thou hast traced; or many skilled combine  
To build vast temples, gloriously planned.  
Yet take the tiny stones which I have wrought,  
Just one by one, as they were given by thee,  
Not knowing what came next in thy wise thought;  
Set each stone by thy Master-hand of grace;  
Form the mosaic as thou wilt for me,  
And in thy temple pavement give it place.

—F. R. Haergeral.

RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased the Divine Ruler of the universe to remove a brother and true friend of this lyceum, George H. Babcock; therefore be it

Resolved, That while we, the members of the Alleghanian Lyceum, bow in humble submission to the will of the all-wise God, yet we mourn the loss of such a good and noble friend.

Resolved, That we study his humility, grace, strength and earnestness of character, and strive to emulate all of the virtues that made his life a true success.

Resolved, That we extend our condolence and sympathy to all upon whom this affliction may rest, and especially to the bereaved family.

Resolved, That, as a mark of respect, our session room be draped in mourning for one term.

Resolved, That a copy of these resolutions be sent to the family at Plainfield, N. J., that they be placed upon the records of this lyceum, and that copies be sent to the SABBATH RECORDER and Alfred Sun for publication.

G. S. BROWNING, } Com.
R. A. FOGG, }

Adopted Jan. 9, 1894.

BIRTHDAYS OF AMERICAN AUTHORS.

- Alice Carey, April 15, 1820.
J. G. Holland, July 24, 1819.
N. P. Willis, January 20, 1807.
R. W. Emerson, May 25, 1803.
John L. Motelly, April 15, 1814.
Wm. H. Prescott, May 4, 1796.
E. P. Whipple, March 8, 1819.
Edward Everett, April 11, 1794.
O. W. Holmes, August 29, 1809.
J. R. Lowell, February 22, 1819.
R. H. Dana, November 15, 1787.
Harriet B. Stowe, June 14, 1812.
Fitz Green Halleck, July 8, 1790.
George Bancroft, October 3, 1800.
W. C. Bryant, November 3, 1794.
Washington Irving, April 3, 1783.
J. G. Whittier, December 17, 1808.
Wm. Ellery Channing, April 7, 1780.
Nathaniel Hawthorne, July 4, 1804.
W. H. Longfellow, February 17, 1807.

THE WORLD'S CRIMINALS.

In 1850 there were 6,737 persons in the prisons of this country, or 292 per 1,000,000 of population; now there are 59,258, or 1,180 per 1,000,000.

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

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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 address: 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.

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