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THE SABBATH RECORDER.

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A NEW LEAF.

He came to my desk with a quivering lip—
The lesson was done—
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf so stained and blotted
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
"Do better now, my child."

—Episcopal Recorder.

AN account of the Memorial Services of Geo. H. Babcock held in Plainfield, N. J., on the evening of January 13th, will appear next week.

WHY is an "open winter" more productive of disease than a winter of steady, cold weather and much snow? Possibly it is not. Still it is very common to so regard it and talk about it. Doubtless in many, if not most instances, our memories are at fault. The masses of people make these observations and comparisons more from memory than from accurate records; and it is a fact that the recollections of men are not in accord. For example, many people call the present winter a very sickly one, *la grippe* and other forms of disease being prevalent. Many others say the present is quite marked for its good health and comfort as compared with others and with those of severer weather. We are prone to form our opinions from our own feelings and very limited evidences. It is frequently very sickly in one locality while it is unusually healthy in another under substantially the same general conditions of weather. There is nothing in a mild and comfortable winter that necessitates unusual sickness. The fault is with the people rather than the weather. In very cold weather we protect ourselves with clothing and otherwise, but in a mild, pleasant day we forget these precautions, dress lightly, remain out, get chilled, take cold, induce *la grippe*, influenza, catarrh, fever, pneumonia, and then lay it to the unhealthy, "open winter." If "a green Christmas makes a fat burying ground," as is so frequently heard, it is simply because of presumptuous and unnecessary exposures. Many lives are sacrificed every winter by careless, yes, sinful, exposures. A little precaution would prove of priceless value and prevent much suffering and sorrow.

PLEDGES UNPAID.

There are about \$175 of the pledges made at the last General Conference toward liquidating the Tract Society's indebtedness, still unpaid. This money is very much needed. Will not those whose generous impulses prompted them to promise definite sums of money for this purpose, make an extra effort now to redeem the pledges? Please send the money to the Treasurer, J. F. Hubbard, Plainfield, N. J.

DEDICATION.

The new and beautiful Seventh-day Baptist church of Plainfield, N. J., was formally opened for worship and dedicated to the service of God, Sabbath morning, Jan. 13th. The house was well filled, though not crowded, at the morning service. Miss Jessie Utter, the organist, opened the service with an organ voluntary. This was followed by the doxology, invocation, Lord's prayer chanted, and an anthem, "Cantate Domino," sung by the choir. Then all united in responsive reading of selections of Scripture. The choir and congregation then sang four stanzas of the appropriate hymn, of which the following is the first:

"O Thou, whose own vast temple stands,
Built over earth and sea,
Accept the walls that human hands
Have raised to worship Thee."

The Scripture lesson, 1 Kings 8: 12-40, was read by F. E. Peterson, pastor of the mother church at New Market, and L. E. Livermore, a former pastor of the same church, offered the first prayer. This was followed by a response by the choir and an anthem.

The pastor, A. H. Lewis, then preached the dedication sermon, in which he recounted the steps which led to the building of the new church. We give the sermon as printed in the *Plainfield Courier*, thinking our readers will be interested in the history of its inception and building, as well as in the more emphatic and solemn words of dedication.

SERMON.

The necessity for more and better accommodations for Sabbath-school work and for the social features of our church life, than the basement of the old house for worship afforded, led to the movement for a new building.

In December, 1888, a committee consisting of J. F. Hubbard, F. S. Wells and J. M. Titsworth was appointed to report upon the feasibility of building a chapel which would furnish the additional facilities and comforts desired. On the 24th of February, 1889, this committee reported in favor of building such a chapel, and a building committee, consisting of the trustees, George H. Babcock, Charles Potter, Rudolph M. Titsworth, Joseph A. Hubbard and E. R. Pope, with J. F. Hubbard as chairman of the committee, was appointed and instructed to raise funds and procure plans and estimates for the building. When the matter of locating the chapel came up, it was found that it could not be conveniently and successfully connected with the former church, and the plan of build-

ing it was abandoned on the day when the ground was to be broken for the foundation.

On the 20th of April, 1890, the building committee reported in favor of moving the old church to the back end of the lot on which it stood, facing it on Fifth street, and erecting the present building on the old site. The discussion of this report developed the new plan of purchasing the adjoining lot and removing the old church to its present position on Madison avenue; all of which was determined upon promptly and unanimously by a large and enthusiastic meeting. It is a cause for thankfulness that this unanimity has continued from that inception of the work until now. The building committee was instructed to procure plans and estimates for the building, and on the 11th of May, 1890, the plans reported were adopted, and the work was ordered forward. The moving of the old church was begun about May 19, 1890, and our worship was conducted in the Congregational church until July 5th of that year. Plans were perfected, the main contracts made, and ground was broken for this building early in August, 1890. The corner stone was laid on the 25th of November, and a supplemental service in which the New Market Church joined, was held on the following Sabbath, November 29, 1890. We did not desire to build rapidly so much as permanently, for we realized that this work was not for ourselves, nor for a single generation. The work of building has been delayed from time to time by causes beyond our control, but it has never, waited an hour for funds, and we do not here complain because of these delays. Now that it is completed we are devoutly thankful that we are able to consecrate a house to the Lord, and to the cause of righteousness, more beautiful and more enduring than any of the homes in which we dwell. Our deepest satisfaction at this hour is that we can give unto God and to his service, for generations yet to come, our best.

The money for this building has all been raised within the church and congregation and without lessening in any way our accustomed church work or our contributions to the Lord's work outside the local church. There have been three subscriptions (115 subscribers) to meet the expenses as they have exceeded the estimates, from time to time, but all these have been promptly met without any special effort, and without delay. All bills are paid or fully provided for, and we dedicate this house without debt and united more closely to Christ and to each other for what we have thus been enabled to do.

The architect of the building is O. S. Teale. The contracting mason, I. W. Pangborn; the contracting carpenter, John Chandler; the doors and sashes were made by Spicer and Hubbard; the dome ceiling and relief ornaments are by Emil Brizard; the painting and color decorating by Woolston and Buckle; the glass work, including memorial window is by Arnold and Locke, of Brooklyn. The organ is by Reuben

Midmer, of Brooklyn. The memorial panel is the gift of George H. Babcock. We little thought that he would be with the glorified ones before it could be unveiled. The bells, four tubular ones, known as the Westminster chimes, are the gift of Charles Potter. The pulpit Bible is presented by the Woman's Society for Christian Work of this church.

Our thanksgiving and joy are mingled with a deeper sorrow than words can express while we listen in vain for the voices that have grown silent on earth, and long for the clasp of vanished hands. Eleven of our members have been "called up higher," since the building of this house began. Two of these, R. M. Titsworth and Geo. H. Babcock, were active, earnest and efficient members of the building committee, and were deeply in love with the work which is now crowned into completion. Our loss would be irreparable and our grief inconsolable, if we did not know that they, and all of like precious faith, have entered into the mansions not made with hands, and into the temple filled with everlasting light, and consecrated by the presence of him who is the first born of all the redeemed. A universe without a heavenly home, people without loved and glorified ones, would turn the thanksgiving of to-day into mourning and make this dedication service the hollowest mockery. As it is we hopefully wonder whether they do not witness this completion of their labor and ours, with an unsullied joy which none can know until they pass through the gates of gold into the city of everlasting rest and light.

Turning from the history of the work, let us inquire what we express and attest in the dedicating of this house to-day.

1. We express and attest our unwavering faith in Christianity as the world's greatest blessing.

Religion is the most prominent and potent element in the life of humanity. Christianity is the greatest factor in the history of the last eighteen centuries. Its power and permanency appear everywhere. The church of Christ starting in obscurity, with no environments which men call favorable, spread and conquered with unmeasured power and rapidity because it was the product of divine love, inspiring and fashioning the lives of men. The enemy of all righteousness sought to check the growth of Christ's kingdom in countless ways. Ignorance tried to benumb it; hatred sought to overthrow it; dissension strove to break the bonds of love and to embitter the fountains of faith; the interference of civil power and the influence of paganism perverted it; barbarism assailed it, and decaying national life poisoned it. The Dark Ages enshrouded it and dug a thousand pitfalls for the weary feet and faltering steps of the stricken church. These things hindered, corrupted and sadly weakened Christ's kingdom; but it could not be destroyed. As the sun comes out after the storms have fought themselves into silence and calm; as wounded and battle-scared veterans turn defeat into victory, Christianity refused to be overcome. We have built this church to attest our faith in such a Christianity; in its power to bless, and its permanency, in spite of all enemies.

2. We hereby attest our faith in "Protestant Christianity as distinct from either "Greek or Roman Catholic."

It is a fact which is too seldom recalled and not too lightly considered, that Protestant Christianity is a child as to age, and much limited in extent, when compared with the more ancient forms. Neither is the future perma-

nency and progress of Protestantism fully assured. There are many indications in England and the United States, the two strongholds of Protestantism, of a steady un-Protestant trend, and of such a re-adjustment of the attitude of Romanism to the course of history and to popular tendencies, as will place Protestantism at increasing disadvantage for the next century. It must not be forgotten that the Roman Catholic Church inherited the best elements of organic strength and unity from the Roman Empire and that it is to-day the most efficient organization and the best sample of successfully applied power in the world. On the contrary, so far as organic unity is concerned, Protestantism is a rope of sand. It has nothing but superior ideas and ideals on which to presage any hope of victory. Whether it will be true enough to itself and to these higher ideals to win final success, cannot be determined yet. One thing is certain, if it does succeed it will be after many severe battles and painful lessons. The ideal development of the Protestantism movement is only begun. We rejoice to utter our unshaken faith in the fundamental doctrines of the Protestant movement, and in so doing, we do not refuse full credit to "Roman" and "Greek" Christianity for all the truth they contain, and for the good they have accomplished.

We have this abiding faith, because Protestantism is the beginning of a radical return to the pure Bible Christianity of the earliest times. If that return movement holds to its original lines and principles, final victory is assured. Confidently await the struggle, and the final results.

3. In dedicating this house we attest our faith in Seventh-day Baptist Christianity.

At various times since this house was begun, sometimes directly and sometimes indirectly, we have been asked, why we should build such a house, the question sometimes being accompanied by the suggestion, which is stronger than assertion, that it will serve some other denomination when we are gone.

The answer to all such inquiries, is close at hand. The earliest Christianity was Seventh-day Baptist. Facts place this beyond question. The fundamental doctrines of Protestantism form the basis and standard of our faith. When we re-affirm our faith in Seventh-day Baptist Christianity, we say, "The Bible, and the Bible alone, is the rule of faith and practice." In thus saying, we mean the Bible in the light of the severest criticism, the ripest scholarship, and the most searching historic tests. We do not claim perfection for our faith. We seek broader views, greater heights, sweeter charity and holier living. But the basis of our faith is the Word of God, and the revelation of himself in Jesus Christ. On that we face the future without fear. Therefore we have built this house. Therefore we await in calm patience whatever lies before us.

4. Through this home we attest our consciousness of duty to the future.

No generation has the right to live and plan for itself alone. We are parts of one unbroken whole.

"From hand to hand life's cup is passed,
Up beings piled graduation,
Till men to angels yield at last
The rich collation."

We owe much to the past, but more to the future. These walls, with all the hallowed influences and memories which they may yet enshrine, are our legacy to coming days. Through them we shall unite with those who come after us, in doing the Lord's work and giving honor

to him. We dedicate this house to the kingdom of Christ, of truth, and for righteousness in the largest sense. We proclaim ourselves in sympathy and as desiring to aid the progress of whatever is true in all creeds, and in all reforms. We send our challenge to all that is evil. We promise to aid, as we are able, in the settlement of every problem which confronts the spread of truth and righteousness in the earth.

These solid walls attest the firmness of our faith. This vaulted ceiling symbolizes our confidence in the overshadowing of divine love, set thick with the blessings of everlasting mercy. When evening comes, these lights shall tell of the radiance of our hope. These clustered columns bespeak our union in the brotherhood of Christ, while the arched lines which centre in the heart of the dome, unite, as we do in him who is the head and heart of all his people, the ever-living and ever-loving Christ. The bells in the tower shall help to chime our thanksgiving, and this memorial panel shall repeat the story of our faith in immortality, until walls and ceiling go down in tempest shock, or slowly crumble under the weight of centuries. Meanwhile, every soul seeking help and inspiration for holier living, higher endeavor, and larger hope, will find a welcome here. Every cause which uplifts society and blesses men, shall find advocacy and defense from this pulpit, and these platforms. This organ, whose keys open to ten thousand imprisoned harmonies, and these voices (and others, when these shall have passed into the long silence), shall sound the notes of victory when good triumphs, the challenge of defiance when evil assails, and the hope-born requiem when goodness dies. Thus let this be God's house, from this time forth, even forever more. Amen.

The choir and congregation then sang the hymn beginning

"O bow thine ear Eternal One!
On Thee our heart adoring calls;
To Thee the followers of the Son
Have raised, and now devote these walls."

After which minister and people responded, reading from the Order of Service, as printed:

"And now, O Lord, abide with us, that we may be enlightened to do thy will, and strengthened to keep thy commandments, we and our children and our children's children throughout all generations. Accept us anew in Christ, and be pleased to bless us abundantly, as we consecrate this house unto thy service, and unto the cause of truth and righteousness, from this time forth and forevermore.—Amen."

The pastor then offered the dedicatory prayer, an anthem was sung by the choir, and the following closing stanzas:

"May the grace of Christ, our Saviour,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above!"

"Thus may we abide in union
With each other and the Lord;
And possess in sweet communion
Joys which earth cannot afford."

After the benediction the congregation lingered to see the beautiful and artistically furnished church, which, while it is the most costly church ever erected in our denomination, was dedicated entirely free from debt.

THE conception of mission work which confines it to evangelism, pure and simple, is very meagre. It rather includes the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It not only means the saving of souls from distraction—it means their development into the image of Christ.—*New York Observer.*

HAS THE HIGHER CRITICISM HELPED OR HINDERED THE BETTER UNDERSTANDING OF THE SCRIPTURES?

BY THE REV. WILLIAM C. DALAND.

The foregoing is the title of an essay by the Rev. John Hall, of New York City, in which he attempts to show that the Higher Criticism does not help, but hinders the understanding of the Scriptures. This is a prevailing popular impression, and the weight of such a name as that of Dr. Hall is calculated to strengthen it. But to me this impression seems as groundless as was the belief of the church of the middle age that certain discoveries in astronomy were a menace to religion. Men have remained true to religion despite the progress made in astronomical science; and so, I think, Christian faith will survive the supposed attacks of the Higher Criticism.

Dr. Hall's paper consists of two parts. The first is an elaborate exhibition of the evil effects of rationalism on the continent of Europe. The second is a statement of the beliefs of many of the extremely radical scholars, and a quotation from a writer of a hundred years ago to show that in many respects these beliefs are nothing new. In connection with this is a question as to what effect a statement of these beliefs would have upon the average listener. The only argument is in the part where he tries to show that rationalism and criticism are related if not identical. This is the fallacy in all these attempts to exhibit the terrible evils of the Higher Criticism. These are by no means identical, as the readers of the RECORDER doubtless know. The Higher Criticism is chiefly concerned with the questions of the origin, date of composition, authorship, and literary character of the books; it considers them with relation to the time when they were written, and tries to determine whether they were written at the times and by the persons traditionally assigned to them, etc.

It is evident that if the books of the Bible are the productions of men rendered absolutely infallible by divine aid, and if by miraculous power and protection we have these books with us to-day, criticism of any sort would be out of place. But if, as appears, these books, as literature are essentially similar to all other writings, at least on the human side, criticism, both textual and literary, is not only helpful but necessary. The Bible has a divine and a human side, as our Saviour had a divine and a human nature. But the facts with regard to our Saviour's life and the facts with regard to the Bible have to be discovered by essentially the same processes as those employed in regard to other persons and other books. There is no doubt that Dr. Hall himself uses the methods of the Higher Criticism both in regard to the Bible and other writings.

If it be said that Higher Criticism is destructive, and therefore pernicious, it must be admitted that it is, indeed, destructive, but only of certain traditions and superstitions. So science has been destructive of many erroneous notions of nature. But no more than science in its realm does criticism in its own, destroy anything that is of real value.

Criticism is the endeavor to find out what is true with regard to the Bible. If in finding this out some old traditions must be cast aside, it need not be said that the understanding of the Bible is hindered. On the contrary, the object of criticism and its actual results in many cases are to establish our faith in the Bible upon more firm and rational grounds, which cannot be shaken like those upon which

it has often rested. Popular prejudice, like popular admiration, is incapable of discriminating. There are critics and critics; but "Higher Criticism" can no more be held responsible for the vagaries of rationalism or for current infidelity than can astronomy be held accountable for the absurd theories of astrologers, or than can science be held responsible for deaths that have occurred by steam-boiler explosions, or live electric wires.

THE BEGINNINGS OF HISTORY.*

BY REV. B. C. DAVIS.

The International Bible-school Lessons are so arranged this quarter as to afford us the opportunity to make a somewhat systematic study of the book of Genesis. It is an opportunity of which every one should avail himself; and that I may help you to the appreciation of this opportunity, and give you an idea of the book which will furnish you a working basis for your own study, I have chosen my theme this morning with reference to this aim.

In Gen. 2:4, you may read these words: "These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made earth and heaven." If any one to-day is in search of accurate information regarding the age of this earth, or its relation to the sun, moon, and stars, or regarding the order in which the plants and animals have appeared upon it, he is referred to recent scientific text-books in astronomy, geology, and palæontology. No one would think for a moment of referring such an inquirer to the Bible as a source of the information he desires upon these subjects. But if you wish to know the connection this world has with God; if you seek to trace back all that now is to the very fountain-head of all life; if you desire to discover some unifying principle, some illuminating purpose in the history of the earth, and of man who was made to subdue the earth, then you go with confidence to the pages of Scripture as your safest, indeed your only guide to the information you seek. In other words, we accept the object of the Bible writers supremely to be to tell us about God, and not to convey physical information and formulate scientific formulas.

This I say most men concede; and yet somehow, multitudes of people forget they have made such a concession, or desire to make it, and are continually unsettled about some parts of the Scripture, and especially the early part of Genesis, because somewhere some one has said "there is a conflict between science and the Bible," and they do not know how to disprove it, or to reconcile the alleged discrepancies. It is because of this unrest in thought, and because of the intense interest of the subjects that I desire you to study with me to-day, as carefully as we may, "The Beginnings of History" from the standpoint of the book of Genesis.

The immediate aim of the book is to show the place which God caused Israel to occupy among other nations, and how, under his guiding providence, it gradually emerges into a separate and distinct existence. It therefore begins by tracing Israel's ancestors back beyond Abraham, even to the very first appearance of man upon the earth; and as a preparation for man, and through man for Israel, it describes in unparalleled language, the process of God's forming hand upon the very chaos, until the earth, in its place among the planets, has been

* Preached in the First Alfred Church, Jan. 6, 1894, and published by request.

organized and fitted for the life and the development of man. It gives us the formation of the earth, the creation of man.

It explains the presence of evil in the world, it sketches the beginning of civilization, accounts for the existence of separate nations, and defines the position occupied by Israel among them; then from the 12th chapter to the end of the book it sums up in particular the history of Israel's immediate ancestors, the patriarchs. Thus the entire book is full of the most inspiring interest when studied thoughtfully and intelligently. But we must confine our study to-day to the first chapters only, and hope thus to awaken in all a new interest for a future study that shall be most fruitful to all of us. How thankful we should be, as we take up this ancient and inspired book, for just a title-page, giving us a brief description of the book, and telling us the name of its author and the place of its publication. But we have not so much as a *title*. In its original Hebrew the first word of the book is the only substitute for a title. Not until its translation into the Greek language, 250 years after the writing of the book of Malachi, did this book receive its well-chosen title, the name by which we know it, —Genesis. Its namelessness is a mark of its ancient character and of its old-time origin. The style of the writing of Genesis is narrative, and it is not too much to say that it is the beginning of history.

Chinese annals and Egyptian inscriptions which record only dynasties and deeds, are not history. History can be only where there is a connected progress, some inner unity, linking together successive periods and forming of them one whole. There is no unity like the unity of God's purpose. It is this that carries on, from age to age, the real history of man. If you read the history of Greece and Rome you feel an appreciable lack—you do not see the perspective of the *world history*, and then see Greece or Rome given with its relation to other nations, but the writer busies himself alone with the growth and limits of his own country. In Genesis this lack of perspective is not felt. The race that is the immediate subject of the book is placed as the gem in a setting of universal history. It is that "all nations may be blessed" that Abraham is called. But not only is the narration characteristic of the book of Genesis, but it is a peculiar type of associated, and sometimes parallel narratives. You are very soon assured that the author is not writing a free and continuous history out of his own experience or from his own observation, and still more surely that he is not an amanuensis, writing for another such a continuous progressive history, but rather that the author has been at pains to collect and preserve all available information, and to place it before you intact because of its intrinsic worth. It is to this circumstance that we owe the singular simplicity and everlasting beauty of the book of Genesis.

The grace and vividness of these stories that we never weary of reading, and whose characters stand out with such clearness and vividness that no writer of fiction has ever been able to rival them. This fascination of narrative is due to the mould of oral tradition into which the various accounts were cast; and that they were handed down from sire to son, told and retold, or I might better say, recited and re-recited as epic poems, for centuries before they were set down in writing to be preserved in manuscript form. I wish I could enter into the

(Continued on page 54.)

MISSIONS.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Seventh-day Baptist church, Westerly, R. I., Jan. 17, 1894.

The meeting was called to order at 9 30 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. G. M. Cottrell.

There were present 17 members of the Board and one visitor.

The minutes of preceding meetings were read and approved.

Various committees then presented their reports, which were upon motion adopted.

It was voted that the Treasurer be authorized to advance money upon the order of the Committee on Evangelistic Work, not to exceed the amount appropriated.

The Treasurer then presented his quarterly report, which was received and approved.

It was voted that the Treasurer be authorized to send to Dr. Swinney, for the maintenance of beds in the hospital, \$276 80, which had been specially contributed for that purpose.

Appropriations were made as follows:

Lincklaen (N. Y.) Church, at the rate of \$ 75 per year.	
Ot-elic " " " " " " " " " " " "	75
Attalia (Ala) " " " " " " " " " " " "	150

Increased appropriations were as follows:

Watson (N. Y.) Church, from \$75 to \$100.	
Ritchie (W. Va.) " " " " " " " " " " " "	75 to 100.

It was voted to extend a call to the Rev. L. R. Swinney to labor as a general missionary in the Western Association, at the rate of \$600 a year and traveling expenses, as soon as one-half the amount on his salary can be guaranteed on the field.

It was voted that \$200 be appropriated from the Church Building Fund to aid the Boulder (Colo.) Church.

It was voted to employ the Rev. F. F. Johnson on the Texas field for three months under the direction of the Corresponding Secretary, at the rate of \$400 a year, and traveling expenses.

It was voted to employ the Rev. H. H. Hinman for three months, under the direction of the Corresponding Secretary, at the rate of \$25 a month and traveling expenses.

It was voted that an appropriation be made of \$36 34 for the salary and traveling expenses of the Rev. C. W. Threlkeld, who had been employed by the Corresponding Secretary one month in Southern Illinois.

It was voted that an appropriation of \$50 be made from the Ministerial Aid Fund to aid Darwin E. Lippincott, a student at Salem College, now supplying the Middle Island (W. Va.) Church.

It was voted to instruct the Treasurer to advance to the Rev. G. W. Hills \$50 on his salary for the current quarter.

It was voted to grant the following orders:

O. U. Whitford, salary and expenses.....	\$280 00
E. B. Saunders, " " " " " " " " " " " "	138 93
F. E. Peterson, salary.....	75 00
E. H. Socwell, salary and expenses.....	74 28
J. M. Todd, salary.....	31 25
S. R. Wheeler, " " " " " " " " " " " "	100 00
L. F. Skaggs, salary and expenses.....	127 10
S. I. Lee, " " " " " " " " " " " "	77 54
Hammond Church and trav. ex. of G. W. Lewis.	73 00
T. J. VanHorn, salary and expenses.....	130 04
G. W. Hills, " " " " " " " " " " " "	178 90
First Westerly Church.....	25 00
Second Westerly " " " " " " " " " " " "	25 00
Salem " " " " " " " " " " " "	25 00
Ritchie " " " " " " " " " " " "	25 00
Conings " " " " " " " " " " " "	12 50
Lincklaen " " " " " " " " " " " "	18 75

Otselic Church.....	18 75
Watson " " " " " " " " " " " "	18 75
Hornellsville " " " " " " " " " " " "	18 75
New Auburn " " " " " " " " " " " "	25 00
Pleasant Grove " " " " " " " " " " " "	25 00

Adjourned.

WILLIAM C. DALAND, *Rec Sec.*

BLESSEDNESS OF GIVING.

Oh! that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most, loves most, and he who loves most, is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice. He who gives a part is not made perfect in love. Love rejoices to give all; it does not measure its sacrifice. It was Judas, not Mary, who calculated the value of the alabaster box of ointment. He who is infinitely blessed is the Infinite Giver; and the man, made in his likeness, was intended to find his highest blessedness in the completest self-giving: He who receives, but does not give, is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing.—*Our Country.*

A MISSIONARY explained to a gathering how he came to enter the missionary field. He said: "In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and was simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well, and lifted him out, and as he looked up in my face, what do you think he said? 'O, papa, why didn't you hurry?' Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who are lost, of souls without God and without hope in this world; and the message came to me as a message from the heavenly Father, 'Go and work in my name;' and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul, as I accepted God's call: 'O, why don't you hurry?'"

DR. H. C. MORRISON, of Atlanta, Ga., writes of the easy giving to missions: "When the church comes to find her happiness in work and sacrifice for God and humanity, and can be happy and content in no other way, then will all financial trouble in missionary movements cease. When men find as real pleasure in God's service as in the service of the world, then will they be as ready to give and sacrifice for him as they are now to give and sacrifice to the world. Then will the current of currency turn toward the missionary treasuries, and the silver tide which sustains the follies of the world will divide and much of its volume flow into the coffers of the Lord. Men have to get near to God before they are willing to give him that which is his. Increased liberality marks every increase of spiritual life."

THE religious idea at the bottom of our civilization, says W. T. Harris, in the *Atlantic Monthly*, is the missionary idea. The lowest must be lifted up by the highest—lifted into self-activity and full development of individuality. Any problem relating to a lower race must be discussed in the light of this religious principle.

THIS is the time of the year when the modern church takes up its cross and shows its zeal for sinners by inviting them—not to Christ, but to eat oysters at twenty-five cents a dish.

THE man who gives up praying at stated times in order that he may pray without ceasing, will soon cease to pray altogether.

WOMAN'S WORK.

GIVING.

Many persons are perplexed as to what, and how much, they shall give, and it is to be feared that the majority are likely to content themselves with too low a standard in giving. One certainly does well in giving the tenth of all one's possessions. This rate was first vowed by Jacob when he, as yet, possessed nothing; when he was a houseless wanderer and a fugitive, and his only surety was his own faith in the rich promises of God, given him in a dream, that is, his faith in God's faithfulness. When the later years of his life came, and he had been tested and developed, had proven how wonderfully God had kept his word in abundantly blessing him and in keeping him, giving him a new name, even that of "Prince of God," then must he have found joy in a yet larger service in giving.

Again we learn in Lev. 27: 30-32, that the tenth was the Lord's, not by gift from man, but his anyhow. The payment of it was not counted as merit; the withholding of it was counted as sin, and an effort to redeem or change the tithes of field, flock or herd increased the amount due the Lord. Can then the yielding of the tenth be really called giving? The Father's child will know joy in paying that, but yet greater joy shall one know who gives more.

Probably circumstances may limit, or hinder one's giving as he would desire. Col. George R. Clarke, of blessed memory, was in a quandary on this point when he founded the Pacific Garden Mission in Chicago. "When he began this work he was fifty thousand dollars in debt. At one time he had made fifty thousand dollars a year, but the fire swept his money away and left him fifty thousand dollars in debt, and then the question stared him in the face, 'Shall I pay up all these debts and then begin to put money into the Lord's work?' And then he resolved that he would begin the work and begin paying his debts at the same time. Just a short time after he made that resolution, a mining company in Chicago, knowing that he was an expert in this direction, sent him out West, giving him an interest in the mine for his experience. He came back in a very short time with over a hundred thousand dollars. Fifty thousand went to pay up the debts and the other fifty thousand dollars went to the Lord and his work." Surely he was not content to give only a tenth, and the Rev. Mr. Torrey continues, "But, friends, it was not only the fifty thousand dollars, but something better than the fifty thousand dollars that went. Col. Clarke went with all his soul and with all his body and with all his capacity into the work of the Lord Jesus Christ. He was just as much working for the Lord Jesus Christ when he was down in the office, as when he was standing up preaching the gospel in the mission, for he was making money for the Lord."

This quotation of his experience brings us to the secret of giving as God requires from us and as Christ gave to us. Oh, the tender flood of love and adoration which overwhelms one who seeks to estimate what he has given for, and to, his redeemed ones. The abundance of his gift to us grows more and more evident, the more we dwell upon it, and all eternity will not suffice to reveal the extent of the wealth placed at our disposal, nor yet to give us comprehension of its cost. Can anything short of yielding all, all that we are, all that we possess,

satisfy us? When all is surrendered there is mingled with our joy the consciousness of how little that is worthy, in truth not one thing worthy, have we given. It is only as he accepts and again bestows "grace and glory," that any worthiness can be ours, and those not ours for we are his. Jesus does not want our money nor our service but he does want us, our very selves, and then everything else is included; anything short of our being wholly yielded to him, for him to use in whatever service, and wherever and everywhere he wishes, never satisfies him nor us? Mortal tongue can never tell the fullness of joy which fills the soul satisfied in his satisfaction. There will be no stand still in it, but an ever increasing knowledge until we stand face to face with him and hear his voice thrill through us in saying "Well done." I am becoming more and more convinced that we of our selves can give nothing acceptably until we give up self to be "made dead" that he may live and reign in its stead. Then all service will be of his working through us. Any work attempted by self must be incomplete and unavailing. "My Father worketh hitherto, and I work," is a declaration that must always remain in the present tense. Beloved, we can know his joy in letting him work in us all that is well-pleasing in his sight. Any gift bestowed is of necessity first of his own bestowal. Even the love we render him is but the giving back of his own divine love first shed abroad in our hearts. And the love we bear each other is nothing more than self-love unless we bestow of his love with which he fills all hearts wholly surrendered to him.

I once heard Rev. Stephen Merritt say, "I have nothing to give the Lord, it's all his in the first place and I just live on his bounty, and he does as he pleases with all the rest." When one knows that the yearly income of Mr. Merritt is about twenty thousand dollars, one can imagine what is done with the rest, as only God keeps account of it.

But, I fear there are too many of us who are willing to give all, and think we do give all, who yet withhold just the very things Isaiah prophesied as borne by our Saviour, our griefs, our sorrows, our sicknesses and everything which would weight down and hinder us in running on his errands. How many times we refuse to forgive ourselves for our blunders and mistakes, and let them keep us inactive for fear of repeating them. Cannot he who cast our sins behind his back and will remember them no more, take care of those also? Again, we are burdened over a wayward one. Is it possible for us to care more for the salvation of a soul than he does? Just let us tell him about it, that it is one for whom he died and that it is for his own glory it is asked, and then claim an answer of peace and assurance that it is done, and every time we think of it again just praise him for it, instead of continually pleading for it. Do we not often doubt his willingness, and his power, to do the very thing he came down from heaven and suffered upon the cross to do. O, he wants us to give him all our doubts and fears that he may give to us of his own trust and faith. How often we bear the burden of anxious worry and care, forgetting that Christ said, as a command divine and binding, "Let not your hearts be troubled;" forgetting that it pleases him for us to be "without carefulness," and to cast all our care upon him for he careth for us. He bears the care of his own whether or no, and if we burden ourselves, when we should be free to do his work well, we but add

to the burden he bears. Is it not sinning to refuse

"To leave in his dear hand
Little things,
All we do not understand,
All that stings;
To let him take the care
Sorely pressing
Finding all we let him bear
Changed to blessing?"

Why should we be hampered and crippled by burdens unnecessarily borne? Almost any one is beyond our strength to bear alone, and an effort to do so makes one's labor as futile as that of the dove found tethered to a stone. Again, and again, it vainly sought to soar away to its home, and every time it reached the length of the line it was brought, bruised and frightened, down to the ground. Some one tried to set it free, but the bird would not suffer approach near enough to untie the cord, and cutting it would leave a length of twine sure to entangle it fast again. Nothing could be done but to pick up the stone and, as it was borne toward home the quivering pinions ceased straining on the line and were folded in confidence above the stone upon the bearers breast. Then the fetter was loosed and, "free as a bird" it flew to its nest. The dear blessed Saviour has to bear us often in like manner before we are ready to yield all care to him. The work for him, over which we are worrying and planning, too often engrosses our love and attention until he is compelled to take it from our hands, that he may teach us the sweet lesson that it is our own selves he desires more than our service; that the work is dearer to him than it can possibly be to us, and will go on when we are laid aside. Let him take all the sorrow and grief which so weight us, then find how blessed it is to give to another the comfort received from him, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

I can say only enough to set each reader to thinking in this direction. May each one find the joy of obedience in complete surrender to him who has so freely given us all things, and the chiefest of all is himself. Beloved, my strong desire is, that, as a people, we may be so entirely yielded unto our blessed Lord and Master, that he may use us in a larger and more glorious service than we have ever known before; and I know that, strong as my desire may be, his is also as strong as he is infinite and holy, so I praise him that he shall bring it to pass for his own glory.

M. J. MOORE.

THE SANCTITY OF THE HUMAN BODY.

The sanctity of the human body is a matter that I fear is often sadly overlooked by Christians, and especially by the younger ones. So much stress is laid upon the value of the soul that the value of the body seems of little moment. This is wrong. It takes the body as well as the soul to make the man; and while there is no danger of our placing too high an estimate upon the soul let us be careful to assign to the body its proper worth. The body is the soul's only means of communication with this world, and the more perfect the body of the devoted Christian the more work he can perform. It requires physical strength as well as spiritual to bring the world to Christ. Young soldiers, just entering the warfare, with hearts full of zeal, are apt to ignore the needs of the body, until exasperated nature asserts her

rights and awakens them to the sad consciousness that the labors of the remaining years must be cramped, and probably life shortened, in consequence of that brief period of overwork.

The sanctity of the human body is clearly taught in the Bible. In the 12th chapter of Romans the apostle Paul says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." In the 6th chapter he tells us to reckon ourselves dead unto sin, but alive unto God, and, therefore, not to let sin reign in our mortal bodies, that we should obey it in the lusts thereof." The same apostle tells the Corinthian Church that the body is for the Lord, and the Lord for the body; that their bodies are members of Christ; and closes the subject by saying, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

We shall never attain to the full stature of men and women in Christ Jesus unless we assign to the body its proper relation and functions. Many professed Christians seem to think their souls belong to God, but their bodies are their own, to use or abuse as they please; and instead of offering them a sacrifice on God's altar they are sacrificing them on the altar of worldly interests and carnal desires. The consecrated Christian yields up his whole soul and spirit and body to God that he may be preserved blameless unto the coming of the Lord Jesus Christ. If any one is disposed to look with contempt upon his body let him think whose hand formed it, and though it has been marred by sin the day is coming when it shall be changed and fashioned like unto the glorious body of his divine Redeemer. This will be the crowning victory, when the Son of God destroys the works of the devil in our bodies as well as in our souls. Does the child of God dread death? Remember that it is only falling "asleep in Jesus," to "awake in his likeness." Think also who dwells in our bodies. These bodies, so often racked with pain and scorched by fever, are still the temples of the Holy Ghost—his dwelling place; not simply an occasional visitant, but an inhabitant thereof. Is not this thought enough to lift us up above the trials and vexations of this earth-life? And dare we defile the temple of this heavenly occupant? God forbid.

The value a purchaser puts upon an object is shown by the price he is willing to pay for it; so the value God placed upon man is determined by the price he paid for him. Heaven's best gift was freely bestowed for man's redemption. If you wish to know God's estimate of yourself look to Calvary.

The real Christian can truly be said to belong to God, for God dwells in him. The life of God that is implanted in the soul at regeneration is only the beginning of a life that is to be eternally unfolding and developing in his presence. God is the inheritance of his saints, and "it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

A cleanly person desires cleanly apparel. The body is the soul's robe, and a soul that has been cleansed from sin will desire a body that is kept free from defilement.

May God help each one of us to say that with all boldness Christ shall be magnified in my body, whether it be by life or by death.

MRS. N. WARDNER.

THE BEGINNINGS OF HISTORY.

(Continued from Page 51.)

detailed discussion of the peculiar characteristics that mark each of these separate stories and makes each quickly discernible from its parallel accounts.

In your English Bible you can discover the two distinct accounts, each teaching exactly the same great lessons of the creation. The first account ends with the third verse of the second chapter; the second account begins with the fourth verse of the second chapter, the verse of our text. The first account represents the creation in the picture of a six days' work by the Creator, and his rest and sanctification of the seventh day as a Sabbath or rest-day. The second account does not introduce the *time* element, but substitutes for it a picture of the *place* of God's establishment of humanity, and talks much about the garden, and enters into its description in detail; telling its rivers, something of its minerals, and its vegetation. The first picture makes man the last and crowning work of the divine Creator. The other picture sees man made, then a garden laid out, then covers it with vegetation. But in it all there is nothing for a help-meet for the man. Then God declares his purpose to make man a help-meet; whereupon he formed every beast of the field and fowl of the air, and brought them to the man to see what he would call them; and the man gave names to all cattle and fowl of the air and beasts of the field; but for the man there was not found a help-meet. Then God caused the man to sleep, and took one of his ribs and made a woman, and brought her to the man. Yet these two distinct and wonderful accounts, differing in the stand-points of their narration, and worded differently, each introducing elements into the picture that are omitted by the other, are in the *profoundest harmony* in the religious teaching they are meant to give. They both teach, and with equal clearness and power, that all things originate from God; that the Creator, God, is a free, intelligent personal being; that things were created, not all at once, but in a regular progressive order; that man, made in God's image, was the crown and guiding object of creation, and of its order. The first account tells of God's sanctification of the seventh day, as a divinely instituted day of rest; the second omits it but introduces an equally important truth, that man has a work to do, that he is to dress and keep the garden; and furthermore, that there is good and evil in the world, and man may obey, choose the good and live, or disobey, choose the evil and die.

But we cannot pursue this analysis in detail further. A careful study of the account of the flood will show two distinct narratives, though somewhat interwoven; each of which will, when read alone, make a perfect narrative; and the two, when compared, show the completeness of harmony that we have just illustrated in the accounts of creation. There is one account of Esau's wives in chapter 26, another in chapter 36. The naming of Bethel is twice related; so also is the altering of Jacob's name to Israel. These facts, together with the verbal and rhetorical characteristics that can only be best understood by comparison in the original language, lead us to our estimate of the composition of the book.

We are now likely to feel a thrill of anxiety to know more about the author of this charming book. And when we open our common English Bible we are first met, as a sort of heading to the book, with the words: "The first book

of Moses, commonly called Genesis." But if you were to open a Hebrew Bible instead, you would find no such preface; no statement whatsoever as to the author. But it rather is the first section of a single book composed of five books (the first five of the Bible), but placed in the Hebrew all in one, and it is called the Torah, or the Law. Israel recognized Moses as its great law-giver, the law having come through Moses, and being recorded in this great book of five parts, or sections, the book naturally took the name of this important part, just as the book of Job takes the name Job because the name of its hero is Job, and not because its author's name was Job.

But as this part of the Bible which we call the Pentateuch, took the name of "Law," and Moses was conceded to be the author of the law, most naturally his name became associated with the list of books (the Pentateuch,) as the author of them in their completeness, as we have them to-day.

In Christ's day this was the generally accepted belief, and Christ himself refers to the law of Moses, which is sometimes supposed to mean that Moses wrote all that was popularly known by the name of the "Torah," or the "Law," viz, the Pentateuch. But I think you must see that such is not Christ's statement, and that it is not even implied. That the Pentateuch is Mosaic in spirit, and that Moses had a large work in giving it form and being, but few care to doubt. Some critics have denied it, but with little evidence besides their own statements to support them. But these early revelations, which without doubt Moses knew and loved, and which I doubt not, as a leader and guide to his people, he could repeat word for word from memory, as you repeat the 19th Psalm, were the cherished heirlooms received from the fathers, Abraham, Isaac, and Jacob, and some of these handed down from far remote centuries. That they should be the first to be incorporated in any collection of Israel's sacred writings is indeed the most natural thing in the world.

But there was another reason why they were the God-inspired truths that the prophet of God would preserve and give us. There is scarcely an important feature in these early chapters of Genesis that has not some parallel account deep buried in the mythology of contemporaneous ancient nations. But these are every one characterized by myth, polytheism and hero worship. Babylonian, Chaldean, Egyptian, and Indian mythology, and indeed that of almost every ancient nation, shows a creation myth—polytheistic invariably, and often deifying the first men, and thus instituting ancestor worship. The fratricide is represented in numerous forms. But instead of pronouncing a curse upon the slayer of his brother, as Cain was cursed, the murderer is made a god and is worshiped. Compare with this account the murder of Remus by Romulus in the founding of Rome, and the deification of the murderer, Romulus. The flood has a long list of parallels; but in all other accounts the hero of the flood, instead of being left a weak and tempted mortal, as was Noah in the Bible account, was transferred to the habitation of the gods and was perpetually worshiped.

In the Bible all that savors of superstition, of polytheism, of ancestor worship, and the exaltation of man to the sphere of Deity, inspiration has eliminated, and we have Jehovah the one and the true God, man his child made in the image of God his father. Sin is punished, righteousness is rewarded. The family is in-

stituted, but no taint of ancestor worship corrupts the divine ideal. The account of the first sin, the fall, is indeed simulated in some ancient mythologies, but the teaching of the fall of the human race in consequence of the perverted use which its authors made of their free will and power of choice, is an eternal truth which nowhere else in the histories of mankind comes out with the same distinctness and meaning that it does in the Bible narrative.

But we must notice in conclusion the relation of these accounts of the beginnings of history to the recognized facts of science. Does the Bible contradict science, or science detract anything of worth or infallibility from the Bible? It has only been for a very brief period in the world's history that there was any other source of information regarding the origin of things than the book of Genesis. For forty centuries the story of Genesis charmed the enquiring mind, while science lay yet unborn in the lap of time, and its marvellous stores of knowledge were yet unthought of by man. But now all is changed. The piercing scrutiny of scientific men is year by year deciphering some newly discovered line of the worn record in which nature has written her own autobiography. The secrets she has hidden from the foundation of the world are being proclaimed in every ear. The astronomer tells us under what altered conditions of climate this globe existed two hundred thousand years ago. The geologist traces on the earth's surface and in the rocks that underlie it, the effects of these different climatic conditions, and produces also the remains of animals adapted to the temperature and kind of life they suppose. Back, back through apparently interminable ages, science leads us, and as she goes she shows us with tolerable accuracy, the points at which new kinds of creatures began to be. She takes us back into the far distant periods when the plants and animals known to us had as yet no existence; and introduces us to the strange rudimentary forms in which life first manifested itself on the earth.

About the original communication of life to material forms science has nothing to tell us. She is silent. But about the development of that life, about its spread and history upon the earth, she has accumulated vast treasures of facts, and has much detailed information to give us. Thus we have two histories that stretch away back to the origin of things; one a brief poetic sketch in these verses of Genesis, the other the record which has been slowly graven on the crust of the earth during many hundreds of thousands of years. Both are from God. The facts registered by the rocks are as infallible as anything recorded in Scripture—they are the truths of God's own writing. The one deals with mind and spirit, and its purpose is religion; the other is simply the record of nature's acts. Either record may be misunderstood and misinterpreted. The reader of science may group his facts in a mistaken manner and deduce false and unwarrantable conclusions. The reader of Scripture may misinterpret the records, and from the infallible Word of God deduce meanings and draw inferences which are fallible as his own ignorance or prejudice. No greater mistake can be made than to seek in *one* what can only be found in the other; to go to the Bible for science, or to rely upon nature for a full knowledge of God's purposes and his will.

Matters which God has put in reach of man's faculties, and which do not concern morals or bear on man's spiritual relation to God, are not

within the province of revealed religion. If by inspiration or otherwise, while teaching religious truth, natural phenomena be mentioned by the prophet, it can be mentioned only as *phenomena*, according to the impressions which they make as appearances; and so according to the existing conceptions, or apprehensions of those for whom the teaching is immediately intended.

If the prophet were telling a people, in unscientific times, that God made man, he must impart that truth in such anthropomorphic terms as a people who knew nothing of science, or the distinctions between spirit and matter could understand; and so we have the picture of God taking the clay and moulding, something as man would mould an object. Then into this piece of moulded clay he pictures God as thrusting his own breath, and man became a living being.

If the prophet wished to teach that all this wonderful work of creation does not exhaust God's strength, or his lifetime, as it would a man's to perform an infinitely smaller task—he says it is only a chore for God to do this—just a mere week's work, and it is all done. And the learner understands something of the resources of God's greatness and power. For centuries we interpreted these verses to mean that they were endeavoring to teach us science; and because of our ignorance we knew not our mistake. When science came, still supposing this passage to teach science as before, and that the two must agree, we have resorted to an allegorical interpretation which makes the day to mean in one place a period of thousands of years, and in another verse where this interpretation will not suit our theory, we have said this word day is used in another sense and means twenty-four hours. If such an interpretation be taken, you have put a hidden meaning in words that have a natural and plain meaning. For forty centuries the Bible has been speaking in an unknown tongue, and these chapters were practically valueless to the people for whom they should have been the most helpful. Furthermore, we are then still in the seventh period, and God is resting still. The weekly Sabbath teaching is lost from the account by such a rendering unless it also be by allegory. But even with this interpretation scientists claim that we are still far from a harmony. Many other matters of the order of appearance cannot be twisted into line by allegory. What shall we do then with our question, does science and the Bible disagree? My friends, I believe the answer is back in the first proposition of the sermon, *viz.*, that the Bible teaches religious truth. That it aims not to teach us science. Its writers thought nothing about science, cared nothing about science, knew nothing about science, and therefore say nothing about science.

No there is no disagreement, the Bible does not say anything for science *pro* or *con*. Science is right and good and has its field. I glory in science! But the Bible knows no science. It is above and higher in purpose—not contrary, or opposed; no! never, to any truth, however made known to us. But the Bible is a religious book and teaches, above everything else, the will and purposes of God our Father. No change in our knowledge of physical facts can at all affect the teaching of these chapters. They are grand poetic pictures of God and his relation to his creatures, and no discoveries or revelations whatsoever can change this sublime revelation of truth. These chapters teach that there has been a creation—

that things now existing have not just grown of themselves, but that they have been called into being by a presiding intelligence and originating will. Here Scripture comes to the rescue of science and bridges a chasm, before which science would otherwise stand dumb. John Stuart Mill and Professor Tyndall both have said, "There is a place at which science must stop and can offer no solution of the mystery of life; somewhere there must have been a creation by intelligence." Does science contradict the Bible? No! the Bible makes a basis on which science may stand. Evolution itself, by disclosing to us the marvelous power and accuracy of natural law, compels us more emphatically than ever to refer all law to a supreme originating intelligence. The Bible teaches an orderly progress. Science declares there is such a progress and calls it evolution.

Again the writer teaches that man was the chief work of God for whose sake all else was brought into being. He is the image of the divine, comprehending the divine thought, and here science and history show man the crown and lord of the earth. Nature is constantly yielding her secrets to him, unlocking to him her storehouses. Who but man does science tell us has subdued the earth?

Finally there is another fundamental teaching, and I must close, and that is the Sabbath. There are evidences enough, without this chapter of Genesis, for the divine institution of the seventh day as the Sabbath. Yes, divide them two or three times and you have still in each division as much authority as you have for monogamous human marriage—which but the fewest men have ever thought to question. But this truth of the Sabbath stands as a grand foundation for the subsequent Bible teaching upon the subject, and we are the weaker when we lose it. Side by side with the fact of God's creatorship, parallel with the truth of the divine image in man, and his place as the crowning glory of creation, is the religious truth forever taught; that God blessed the seventh day and sanctified it as a holy day of rest.

How about science here? Geology may well stand silent, we are in the realm of religion; but go with the Archæologist, Sayce, Smith or Talbot, and decipher the tablets of Assyria, Babylonia and Chaldea, and there read, "On the seventh day men shall cease from all business, for it is appointed a holy day." The crevices in the rocks may tell of the progress of development in nature; but these monuments of remote antiquity bear witness to God's establishment of his holy Sabbath in the religious consciences of the earliest historic, even pre-historic nations of the earth. To this witness the Bible comes with its eternal revelation of truth, "and God blessed the seventh day and hallowed it; because that in it he rested from all his work which God had created and made."

THE NEW COVENANT.

BY REV. H. H. HINMAN.

One of the devices by which it is proposed to escape from the obligation to keep the Sabbath, is the pretense that the New Covenant sets aside and makes void all written law, and that thenceforth no law was binding except as it is written in the heart of the believer.

It is well to consider what is this new covenant, and what was to be its influence on the minds and hearts of those who entered into it.

It is thus given, "Behold the days come, saith the Lord, that I will make a new covenant

with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in that day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, though I was a husband to them, saith the Lord. But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brothers, saying, know ye the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and remember their sin no more." Jer. 31: 31-34. On this prophecy I remark:

First. That its promises are primarily, if not specifically, to the children of Israel, that it is an assurance that, as a people, they shall, without exception, accept the Messiah, and that they shall all be brought into most intimate communion and spiritual fellowship with God. This same promise is repeated many times by the different prophets. Isaiah, speaking of the same great event, says, "Thy sun shall no more go down; neither shall thy moon withdraw itself; but the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous. They shall inherit the land forever." Isa. 60: 20, 21. Ezekiel, describing the same grand consummation, says, "For I will take you from among the heathen and gather you out of all countries and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh and give you a heart of flesh, and I will put my spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them. Ezek. 36: 24-27.

Second. This prophecy remains to be fulfilled. The Jews, as a people, have not accepted and much less have they entered into this new covenant; nor can we expect its fulfillment until "the fullness of the Gentiles be come in, and so all Israel shall be saved; as it is written, there shall come out of Sion a Deliverer that shall turn away ungodliness from Jacob: For this is my covenant with them when I shall take away their sins. Rom. 11: 26-28.

Third. Though the promises of the new covenant are due alike to all who are "the children of Abraham by faith," yet relatively few, either in ancient or modern times, have accepted, in its fullness, all that is implied in the promise. "I will write my law in their minds." Such, however, was the experience of David who could say, "I delight to do thy will, Oh, my God, yea, thy law is within my heart." Psa. 40: 8. Again, "Oh, how love I thy law. It is my meditation all the day." Psa. 119: 97. This, too, was the experience of Paul who says, "We are delivered from the law, that being dead wherein we were held; that we should serve in newness of the spirit and not in the oldness of the letter." Rom. 7: 6. Hence he could say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by faith of the Son of God, who loved me and gave himself for me." Gal. 2: 20. Such is the experience of all who have entered

into the new covenant and partaken of the fullness of its promises.

Fourth. It remains to consider what is the relation of those who have attained to this intimate fellowship with God to the divine law? I answer that "it is written in their minds," is never forgotten, and is always cheerfully and lovingly obeyed. They neither fear it as a source of condemnation nor trust in it as a ground of salvation. They love and cherish its requirements as representing the mind of God. One of the sweetest expressions of this spirit of profound love, is in Faber's hymn:

"I worship Thee, sweet will of God,
And all Thy ways adore;
And every day I live I seem
To love Thee more and more."

Nor is it a part of the law that is thus written in the heart. It is the entire moral code, of which the Decalogue is the separate specifications. It is this law of which the Psalmist says, "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Psa. 19: 8. The fourth commandment stands in this moral law, as much a part of it as the first. It was made for man. If the other nine are immutable so also is this. If those who enter into the new covenant will find the rest of God's law written in their hearts, so also will they find the law of the Sabbath. There is no possible reason for an exception, and any plea that because of the new covenant we are released from our obligation to keep the Sabbath grows out of an entire misapprehension of the terms of that covenant.

OBERLIN, O., Dec. 30, 1893.

LETTERS TO THE SMITHS.—No. 3.

TO ARTHUR SMITH.

My Dear Nephew, Arthur:—In my younger days it was the custom of some of us, after our brief grain harvest, to go the richer farming lands in another part of the State and hire out to work in the harvest fields there for two or three weeks. We could get good pay, and at the same time see something of the world beyond our own neighborhood. The farms there were large and, though the work went forward with a rush, and we got pretty tired and our hands very sore and stiff, we rather enjoyed the excitement of the rush and the society of the jolly crowd that followed the reaper around and around the field.

We sometimes were tempted to remain during the stacking time and at the threshing, the farmer agreeing to give us "the going wages." There was no little pleasure to be gotten out of those days of ingathering, even by us young chaps, who were working for wages and had no personal care for the crop, excepting to get our pay out of it after it was sold. We enjoyed pitching on the bundles of golden grain; and counting day by day the new stacks, and groups of stacks, as they sprung up, as if by magic, here and there about the great farm. And we enjoyed still more the threshing time, as we shouted back and forth our jokes during the buzzing of the machinery, and saw the grain in bags heaped up on the wagons and drawn away to the granary.

But most of all, it was a pleasure, if the crop turned out well, to see the satisfaction of the farmer himself. He had worked hard early and late since the winter snows melted away to plow his land, sow his grain, and carefully attend to his growing crop. He had looked to his fences, and waged constant warfare upon noxious weeds; he had prayed for God's blessing upon his labor,

yet he had spent many anxious days in the fear that a summer drouth would burn up his crop, and once he worried because a heavy shower threatened so to lodge his grain that he could not harvest it without great loss. But his labor had at last been richly rewarded, his prayers answered, and he was happy. He paid us who had helped him in the harvest good wages, and we promised him, on leaving for our homes, to come and help him the next year. And we did.

And now you are wondering, my dear Arthur, why I have told you this story. Well, you yourself made me think of it last summer at the Conference, at Milton, when you talked about the wonderful harvest of souls you had lately been engaged in as a student evangelist. And I thought of the good pastor of the church where you had been at work. I thought he was something like the old farmer where I used to bind the wheat sheaves. That hard-working, faithful pastor, I thought, has been a long time sowing the seeds of truth in his field of labor; he has broken up the stony soil of the heart and watered it with his tears; he has prayed daily, hourly, for spiritual growth; he has tried to remove every condition unfavorable to development; he has done all in his power to supply favorable conditions; early and late for years he has been watchful of his charge, and hopeful for the soon coming of the harvest.

Just at the right time—just as the field was whitening—you and your companions came to him with your beautiful gospel songs, your zeal and energy for labor, your quick sympathy and common sense way of doing and saying things. Your enthusiasm soon had its influences, and the fruit of the pastor's long and faithful labor was ready to be gathered in.

It was, indeed, a happy season, one long to be remembered. Your young and ardent nature gloried in your work, and though you gave yourself little rest, you did not tire of it. One does not generally tire of doing things he likes to do, though he works hard at it.

You do not know how much your friends rejoiced in hearing the good results of your evangelistic efforts. We all felt that we saw in you and your companions some of the most earnest and most successful of our preachers of a few years hence. You looked noble to me, and I could scarcely control my emotions as I thought of the blessed possibilities in our Christian young men.

But, Arthur, when we went to work in the old farmer's harvest field, we were only harvesters after all. The fact of the broad acres of rich, waving grain was due, through the blessing of God, to the old farmer himself, to his seed-sowing and watchful care of his crop. And I beg of you, my dear boy, that you will not, in your joy over the seeming results of your own labor, forget that the faithful pastor stands in something of the same relation to your harvest of souls that our old farmer did to our gathering in of the sheaves of his wheat field.

I once knew a church that had for a pastor one of the most faithful, prayerful, genial, common-sense men I ever heard preach. He worked several years in that church and did not succeed in giving the "right-hand of fellowship" to a single one of the many young people of his congregation. He fell to thinking that he was doing no good, and to the great sorrow of his people he resigned his pastorate and removed to a distant city. His successor was not nearly so well liked, and I do not think he was nearly so efficient, yet a revival came on and the church roll was greatly extended soon after the new man came. It was only the gathering in of the

ripened harvest. How I wished that good Parson B. had remained long enough to see and enjoy the fruits of his faithful labor! But he heard of it where he was, and rejoiced accordingly; and he will in due time receive his full reward.

Oh, the faithful, loving pastor! He who stays a generation in his place, how shall his worth to his people be known! It will not be known—half known—till the books are opened. He who breaks for us the bread of life; who seeks out and places before us every possible inducement for right living; who shows us by his daily life the excellencies of the gospel; who visits us in our homes and, in doing so, brings a blessing to us; who is sure to be at the bedside of the sick with a prayer and a word of comfort; who says the sweetest words of comfort when our friends are taken away from us; who ties the most sacred knot on earth, and blesses those thus bound together; who is not only the spiritual adviser of his flock but their personal friend in all good things; who is the intellectual guide of his young people; who is a daily inspiration to all who know him; who is a true shepherd of his flock; truly his work is a blessed one!

Again I beg of you, my dear Arthur, that you will not forget that, except in rare instances, your success in student evangelistic work is made possible for you by some faithful, earnest pastor. And may God bless both him and you in the gospel work, is the prayer of your

UNCLE OLIVER.

WHO ORGANIZED THE CHURCH?

BY REV. A. W. COON.

I think most persons believe that Christ organized the Church, but I find nothing in the gospels in regard to its organization. The first we hear of it, it was already organized, and as such Jesus refers to it as a body competent to adjudge difficulties between its members, called brethren. The Greek word rendered church, primarily signifies a congregation, brought together for any purpose, religious or otherwise. I do not think Christ ever organized the Church. No, what Christ did was to beget a new life in the hearts of men. This new life, begotten in the heart by the Holy Spirit, would be a strong affinity to draw men together to one body.

We know that common origin, common country, common faith or religion, and even common suffering, has a strong tendency to draw men together into one body. So it seems to me that the Church was the natural out-growth of mutual faith and interests. Like some plants the Church unfolded from a germ planted within. Christ did not begin by lopping off some of the outer branches like some modern reformers. He did not strip off some of the outer husks to reach the kernel. He did not make clean the outside of the cup or platter and leave the inside filthy. That is the way to make hypocrites, whited sepulchers. He sweetened the fountain and then the stream became sweet. I suppose the inspirations of the new life in the hearts of the members were sufficient for all purposes of the infant Church, but as it enlarged it would require some rules by which it should be governed, and to prevent imposition and promote harmony they would require some creed or articles of faith. The religious experience of the Church would develop its creed and with the love of Christ shed abroad in every heart, rules of obedience and methods of work would crystallize in proper shape. Such is the Church of which Christ is the supreme head.

As an evidence of the new life within and as being dead to sin and alive to God, immersion

in water became the exodus from the world into the Christ, "Baptized into the one body which is the Church." Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." The Lord help all his people.

CALIFORNIA COLONY.

To the Editor of the SABBATH RECORDER:

A representative leader in the denomination writing under the date of January 2, 1894, says:

Two of our young brethren called on me last evening to make some inquiries respecting the proposed California Colony project. I know so little about the present status of the proposition to colonize that I am poorly qualified to advise. I therefore write to ask you to write at once, if you can consistently, a statement for the RECORDER, giving all the information you may have that will encourage the enterprise, or aid the uninitiated in deciding the question of the practicability and advisability of migrating thither. Describe the locality in view, cost of land, how to get government land, if any there, what people of limited means could do to earn money or get themselves established, etc. When do you intend to return? I do hope our people will learn to colonize rather than scatter as formerly.

By your permission, I will endeavor to comply with the above, and be as brief as consistent. Let those who are interested in the matter read again carefully the articles written by our Missionary Secretary, O. U. Whitford, while on "The California Field." See RECORDERS of March 30, 1893, one article; April 27, two; May 11, 18, one each; and don't fail to read No. 5 in June 22. If the price of land therein given, of from \$100 to \$400 per acre in the San Gabriel Valley, should seem discouragingly high, then read another article headed, "California Colony," in issue of July 27th, and learn where good fruit land can be had at \$10 or less, and upward, per acre. The last named article was intended to answer many questions that are still being asked, even by some who refer to the same. For the benefit of those who may have given their RECORDERS away, or cannot find them, I will make a little extract with some alternations, from the writings of Rev. J. H. Sherrard in 1889 (now a non-resident), in describing the best location I know of for such a colony. If others know of any better one let us hear from them:

"The region claimed as Bear Valley settlement is some ten or twelve miles square, embracing about one hundred and twenty sections of land, is situated in San Diego Co., almost due east from Oceanside, about twenty miles distant, and on an average of fifteen hundred feet above sea level. It is north-east from Escondido, the nearest railroad station, and at least eight hundred feet higher, is a splendid plateau and never should have been called a valley. Being bounded by mountains and high ranges of foothills, and so interwoven with small valleys, rolling hills, high mesas and cosy parks, that instead of a valley it is many valleys. Chains of high ridges and lofty peaks, dotted with boulders, and spurs of gray granite cut through the settlement mostly from east to west, some higher and some lower. Yet the soil, where it can be cultivated, is almost entirely free from gravel and large stones, and works up very loose and mellow. Thousands of acres are found here which is as fine fruit, grape, orange and lemon orchard land as can be found in Los Angeles or San Bernardino counties. But a few miles to the north-east the range of Palomar Mountain, with its yellow and green sides, rise more than a mile skyward

into a long blue line of timber. Raspberries, blackberries, goosberries, currents and strawberries do well with irrigation. Many vegetables grow here in the winter; tomatoes in some places become perennial, growing for years and bearing all the time. Bear Valley productions of wheat, barley, oats, corn, pears, olives, potatoes, peas, and melons took first premiums at the Central Fair held at Escondido, September, 1888.

There are four school districts, with schools generally taught ten months in a year. A flume line is laid out through this section from the San Louis Rey River to Escondido, so that if extra water is needed for irrigation it may be supplied. Up to this time, however, no irrigation has been necessary, everything doing well from the natural rainfall and evaporation from the soft underlying granite upon which the whole country rests. Springs abound and it is no trouble to get the best of water in wells, a majority of which are quite shallow. Those afflicted with catarrh, asthma, and all lung and throat diseases find, especially in Bear Valley, more relief here than anywhere else near. Malarial fevers are a total failure here. Some are living here now who have been healed by the climate alone of asthma, catarrh, phthisic and like complaints. Climate-seekers keep coming. Ask them about it and they say, "Why, it is spring in the winter and fall in the summer." In clearing land an abundance of good fuel is obtained from the shrubs and their large bulbous roots. And hundreds of loads of such wood are taken to Escondido and sold or traded off by those of limited means.

"Valley Centre is but little more than a country post-office. Has one good store, a blacksmith shop, school house, with half a dozen or so of private residences, and is eight miles from Escondido. There is considerable of government land yet, but it is nearly all so steep, rough or rocky that it is not considered worth the taking."

As intimated in the former article, "Those of limited means" can find some work away from home, but a small flock of hens and a good cow, both of which can be bought there at a reasonable price, go very far towards making a living for a small family. Eastern merchandise, as a natural consequence, is a little higher, especially so with iron ware and hard wood implements.

Some people get the idea that in dry countries, what is termed the rainy season, it is very wet or raining nearly all the time. This is not the case there in California. So far as the weather is concerned in Bear Valley vicinity, one can go on with their outdoor pursuits with comfort at least three hundred and sixty days in the year.

And as to myself, I expect to return to that section next summer, perhaps the latter part of June, to look after my farm and fruit there. If a few families now in California, or those intending to go, see fit to locate there near together, I wish to make it a permanent home, otherwise it will be best to change. For any "young brethren," or others, not overly strong in the faith to settle there, or anywhere else without a society of our people, would not be advisable. The chances for working out to earn money, and of spiritual growth, are against such. As it was with myself, good Christian neighbors and skeptics may furnish them with work, and a living can be made, but that should not be the main object in life.

After all that has been written and said at different times and places, in relation to the

California, field it is hoped the Missionary Board may, ere long, see its way clear to advise or assist in the suggestion made by the Secretary, both through the RECORDER and in the last Conference Minutes (p. 103), for our people to colonize there. If we have good leaders why not heed their suggestions? It is not the intention to disturb the quietude of those who are contented and doing well where they are. But to collect, and also get together those who will keep going and are likely to scatter in the future.

As there have been several letters received on the subject, and as yet, to my knowledge, no definite arrangements have been made relating thereto, I will volunteer a proposition while we are wondering what to do, and waiting for something better or definite. It is this. Let all who have made up their minds to go to California, or may conclude between now and the first of next April, to do so; with those already in that country, who are willing to join in a colony, say near Valley Centre, next fall; notify me at the earliest opportunity of their intentions. Then, providence permitting, soon after the beginning of April, I will inform each of them, either privately or through the RECORDER, how many such there are, and the probable prospects if not otherwise made known. Thus each one will have a fair chance to decide on the feasibility of the enterprise, and ample time to get located and begin work with the fall rains, at the proper time to put in crops for the next year. Many things more might be said, but I forbear at present and hold myself ready to give any further information, in my power, that may be necessary.

SILAS F. RANDOLPH.

FARINA, Ill., Jan. 8, 1894.

CORRESPONDENCE.

SMYRNA, Del. Jan. 19, 1894.

To the Editor of the SABBATH RECORDER:

The enclosed are extracts from a private letter to me from Dr. Ella from Honolulu, which her many friends will be pleased to read in the columns of your (our) valuable SABBATH RECORDER.

Fraternally,

C. O. SWINNEY.

PACIFIC OCEAN, STEAMSHIP OCEANIC. }
Near Sandwich Islands, Dec. 29, 1893. }

Dear Brother:—By a break in the machinery we were three days late in leaving San Francisco, which brings us to-day, Friday, at 5 o'clock, to Honolulu. As that city is an island in the center of the group, the Purser says we will pass along and between other islands for six hours before we reach Honolulu. In that case we want to go on deck directly after dinner, and enjoy the scenery all we can, for green grass and trees, hills and valleys, look beautiful after the eye has seen nothing but the wide ocean for so long a time. We have a very pleasant company of people on board, all agreeable and happy. There is a young missionary and his wife, going to China for the first time, to a place not far from Shanghai; another couple returning to their work in Japan. Also there are business men, custom officers, a young prince of the royal family of Russia, a member of the Chinese Legation to the United States, an archbishop of the Greek Church from Greece, and others whose position in life I have not yet learned.

We saw but little of one another the first few days—when the winds and the waves were high all seemed to like their state-rooms the best—but now the ocean is seen in all its loveliness, and we are tempted on deck to enjoy the sea air and the beauty about us. We are going to reach Yokohama two days too late, which will require us to remain there the remainder of the week, for the next steamer to Shanghai. I regret it, though we will still be in time for the Chinese New Year, which is an important event among the people, and in our work.

Lovingly your sister,

—ELLA F. SWINNEY.

"By their fruits ye shall know them." God knows us by our roots.

YOUNG PEOPLE'S WORK.

THE article below on the subject, "Is it Loyalty?" is the first of a series on the same general topic. The plan calls for one article each month during the year. The writer is the wife of one of our younger ministers, and has preferred to write over the signature of E. A. K. Next week another series will begin by the wife of another young minister, on the general topic of "Temperance Work and Workers." She writes over the signature "Victoria." We hope to secure articles from two other young women, wives of ministers, thus having an article each week.

We have received from the Secretary of the Woman's Board, a copy of a paper read at Chicago during the Missionary Congress, entitled, "Work for Foreign Missions among the Young People of the Home Churches." In pamphlet form this has been sent to the Secretaries of all our local Christian Endeavor Societies. We trust that each society will now have a "missionary meeting," at which this paper may be read and discussed. It contains a great many good points, and some which perhaps may not be so good. At any rate, a discussion of the paper would result in increasing the general interest in that great department of our work—missions.

IS IT LOYALTY?

"Dear me, that old subject!" somebody says, but let me tell you a story before you say any more. I once heard of a missionary who became tired of the passage, "Go ye into all the world and preach the gospel to every creature," so tired that he wished people would find some other passage to quote. You may think that he was, for the moment at least, disloyal to missions. But be careful; for if a missionary must never tire of missions then one who is loyal to the denomination must never tire of the word loyalty.

Meeting with people from different parts of the country a person cannot help noticing the different ideas of loyalty. You will find several kinds of extreme cases, and will find all shades from these extremes down, or up, to the many whom we can truly call loyal. Here is one extreme. He is a man who, I am told by one of his neighbors, is a loyal Seventh-day Baptist. To be sure, he sometimes uses a hard word or two, and once in a while takes a glass of beer, but he is very strict about the Sabbath, very strict, and not only takes every chance, but makes chances to set forth his views.

Here is another man who, I hear, is equally loyal. He gives liberally for the support of the church in his village, and also for all denominational interests, reads every inch of the RECORDER; but he sometimes goes to a lecture on Friday evening, and, yes, he often drives to a lake to spend the Sabbath on a pleasant summer day, and doesn't always get home from his business on Fridays, and necessarily has to come on Sabbath morning. But he is loyal.

Then here is another man who is surely loyal in every way. Well, is he? I hear he is strict in keeping the Sabbath, loves his neighbors, attends church regularly and always has something good to say of every one, and I also hear that he keeps a number of horses and often trades, always getting, for some reason, the best of the bargain. This man has a friend in another part of the country, who is another good

man, and loyal to the cause. He tells me that he has always been true to the Sabbath, and that is why he is poor. He could have gained wealth had he taken a chance in which he would have been obliged to work on the Sabbath, but he sacrificed riches for the sake of the denomination. He cannot take the RECORDER, for he doesn't have two dollars a year to spare, and he would like to give something for missions, but he cannot do it. He would *sacrifice anything*, and yet all the time he is talking with me he is rolling a quid of tobacco around in his mouth. What does *sacrifice* mean?

Do you say these cases are overdrawn? Remember that the tints of nature never seem so bright and glaring as when we see them reproduced on canvas. I admit that these are extreme cases, but I told you in the beginning that we find these extremes, and then all shades of the same color following on. Just where the trouble lies in every case would be hard to tell, but some of us forget, in our enthusiasm for the fourth commandment, that the other nine need emphasis too, while others are so liberal in their views that they would never emphasize anything. We should be broad in our views and yet narrow; narrow and yet broad; but we must take the Bible as our guide to the extent of this broadness and narrowness.

As young people whose habits are not too firmly fixed, I believe that we can guard against some of these tendencies, and swell the number of those who are truly loyal to the denomination. One of our greatest needs now is a firm, whole-hearted loyalty; a loyalty that will make us willing to work, and pray, and sacrifice for the denomination in which we stand; a loyalty that will help us to become *all around Seventh-day Baptists*.

E. A. K.

WISCONSIN STATE CONVENTION.

The delegates of the Walworth Y. P. S. C. E. to the Milwaukee State Convention, would respectfully submit the following report:

We left home about 9 o'clock Friday morning (Nov. 17th), arriving in Delavan a little past ten, leaving us about three hours to wait for the train. The time was passed pleasantly by calling on old acquaintances. We declined invitations to dinner, as it was early and we did not want to make them any unnecessary work, but the last place we called they would not take "no" for an answer. So we ate with them, and by that time we had to be thinking about getting to the depot or we would "get left."

On reaching the depot we found two more members of our society ahead of us, making five of us in all from our society. The depot was well filled with delegates from Delavan, so we had to hurry to get our tickets and certificates, as we had reduced rates (one and one-third fare). The train consisted of three cars, baggage, smoker and one day car, so by the time we left Elkhorn every seat was taken. New delegates got on at every station along the line. All the ladies were fortunate to get seats, most of the gentlemen preferred sitting on the arms of the seats and standing up, to going into the smoking car. The Beloit Society had their banner hung up by their seats, it being the only one in the car.

Finally some one started a song and every one that could sing joined in, and they kept singing all the way to Milwaukee. It was amusing to see the people look when the train stopped at the stations, it being something new to them to hear so many people singing on the cars. Of course all the Endeavorers wanted to get in the same car, so by the time we got most

to Milwaukee the conductor had hard work to get through the car, but he was one of the good-natured kind and seemed to enjoy the singing as much as the rest of us.

We reached Milwaukee a little after three o'clock, and were met by the reception committee, they hustled us into one corner of the waiting room like a flock of sheep, then we took a street car and rode within a block or two of Immanuel Presbyterian church, where the convention was held. At the church we were taken into the lecture room where bureaus of information, registration and entertainment were established. All the members of the different committees wore blue caps with white bands around them with the name printed on it, so if we needed any information about anything all we had to do was to ask one of the committee.

First we were asked to register and receive our badge. The delegates from abroad received lavender badges and the Milwaukee Endeavorers wore pink ones. Those who sent in their names to be entertained went to the bureau of entertainment to see about that, but as we had friends in the city we did not bother them. Two or three hundred came expecting to be entertained who had neglected to send in their names.

The church is one of the largest in the city and is very beautiful. On either side of the organ were the mottoes, "Wisconsin for Christ," and "For Christ and the Church," which are the State and national mottoes of the society. At four o'clock the meeting commenced with a prayer and praise service (they had selections from No. 6 in pamphlet form distributed in the seats so every one that wanted too could sing). At 4:30 a short sermon on "The Prayer of Power," by Rev. Frederick Evans. We were sorry to miss hearing the addresses of welcome Friday evening.

Sabbath morning there were sunrise prayer-meetings on the east, west and south sides of the city. As we were four or five miles from the church we failed to hear the reports on district work, but were on hand to hear the twelve two-minute papers by the Juniors. It was the first time in the history of Christian Endeavor Conventions that the Juniors were allowed to take part. "Bible Work," a paper by Howard Saunders, of Milton, was well read and very nice. Superintendent Sleeper's report shows that there are 120 Junior Societies enrolled in Wisconsin. During the past year 46 new Societies were organized, and 1,511 members added, making the total Junior membership of the State, 2,709.

Sabbath afternoon the convention met at 2 o'clock, and the first hour was devoted to the reading and discussion of three papers, "Systematic Bible Study," by Miss Webster, of Fox Lake; "Duty of Christian Endeavorers in Temperance Work," the Rev. A. L. Moore, of Necedah; "How to Promote a Deeper Spiritual Interest," Miss Clark, Oshkosh. These papers were followed by reports of State officers. Secretary Gibson's report shows a total of 454 Societies in Wisconsin, with a membership of 22,700. The election of officers was one of the last things on the afternoon program. At 5 o'clock there was a reception to delegates, by Milwaukee local union, and such a crowd! Supper was provided in the church banquet rooms for 1,500 people.

Sabbath evening the audience was in place early, and when the speaker of the evening, John G. Woolley, entered, attended by Dr. Clark, the Rev. Judson Titsworth, and President Carrier, he was received by one thousand handker-

chiefs, waving the Chautauqua salute. "Father Endeavor" Clark spoke a few words of greeting. He said it was one of the best Endeavor conventions he ever attended. He came from the convention at Quincy, Ill., bringing their greetings, also greetings from the Massachusetts convention which he attended earlier in the week. Dr. Clark said he had traveled 39,000 miles, shaken hands with 40,000 Christian Endeavorers of many lands, and addressed 250 audiences. Mr. Woolley's subject was "Good Citizenship." He said that he was not able to believe that the power of Jesus' name will ever be greater than it was to-day. He said that in religion there had been too much refined search after spiritual phenomena, and too little practical good work, too much book-keeping and too little business. He thought may be some of the good brothers would think he had been making a Prohibition speech, he said, "If I haven't my mind has wandered."

We attended the 9 o'clock morning prayer-meeting at Hanover Street Congregational church (south side). The leader was Mr. Spoon, of Janesville. Then we went to Plymouth church to hear Rev. Judson Titsworth preach, after service we walked over to the Episcopal church to hear the boy chorus.

Sunday afternoon there was a rousing missionary rally, and Miss Burnett gave an interesting address on medical missions.

Sunday evening, as Dr. Clark was to speak, every one wanted to be on hand to get a good seat, and as we Seventh-day Baptist young people were requested to sit with the Southern Wisconsin district, near the Beloit banner, we were fortunate enough to have good seats. The audience was the largest the church ever held at the closing session of the convention. The gallery was assigned to the members of the Milwaukee Union, who overflowed their quarters and sat upon stairways, railings and the pulpit steps. Some nine hundred delegates and visiting members of the societies filled the main body of the church. As the church was filling some one commenced singing and they sang for over an hour.

Dr. Clark's subject was "The Problem of the Unemployed." It was not of the industrial unemployed that he spoke, but of the unemployed in the churches. He spoke encouragingly of giving aid to noble charities and to missionary work. Dr. Clark estimates the number of members of the Society in the United States at 1,750,000, and the annual earnings of those in the United States and Canada at \$30,000,000.

The convention closed with a consecration service in which all the Societies responded with a verse of Scripture or a song. We responded with the Southern District motto, "And ye are Christ's and Christ is God's." They requested the audience to rise and join hands around the church and sing, "God be with you till we meet again," then closed with the Mizpah benediction. As they left the church they kept singing, and you could hear them singing all over the city as they were going home. The singing all through the convention was beautiful, and we would say to the Society if you want to appreciate the next State convention make it a point to go, as we don't think you will ever regret doing so.

CYNTHA MAXSON, } Delegates.
JOSIE HIGBEE, }

WHEN one looks at himself he can find little, let it be said, nothing at all, to commend him to God. He must look to Calvary, and behold what happened there in his behalf. There Jesus Christ, by the grace of God, tasted death for every man.—*Herald and Presbyterian.*

OUR MIRROR.

PRESIDENT'S LETTER.

I hope all of our young people will read, if they have not, the article written by Henry M. Maxson, published on page 18, of RECORDER dated Jan. 11th, entitled "Success." It would not be lost time to some of our older people to read this article. I met a man on the cars not many days ago who said that our boys did not have a very good chance for success in the world on account of the Sabbath. This man was a convert to the Sabbath when a young man and just starting in life. He had nothing to start with in the way of financial assistance. He worked on a farm for \$12 a month, finally bought and went in debt for a farm over and above his savings. He is now sixty years old, and is able to give each of his children a small farm. They are not contented with this, and are trying to do better for themselves. Some of them have kept the Sabbath and some have left it. One who left it two years ago went into business in the city, run some two years, and has sunk \$1,200 to \$1,500 of his father's hard-earned money. Those who kept the Sabbath have earned a living. Now their father said to me the Sabbath is in their way of success. It looks to me that the Sabbath is all that has saved them and him too. The one who did not regard it has lost, while those who kept it did not. I said to the father that the Sabbath did not stand in the way of the one who left it, certainly, and had saved the others. He had not thought of that. Then I asked him if he was going to have the other sons continue such exploits. No, he said he was going to stop here, he was through. I asked him not to talk before young men in this way, because it was not as he felt, and his feeling and talking so misled his boys and young men.

In a certain way it is a cross to us to feel restricted, but the line has to be drawn, and in our case at this point. By the grace of God we are able to win in most of the callings and professions if we first take God into the partnership, and settle our plans on the basis of doing the best we can and being loyal to God.

E. B. SAUNDERS.

—THE Y. P. S. C. E. of Milton Junction held a sunrise meeting on New Year's morning, led by our pastor, Rev. G. W. Burdick. Those who attended manifested a strong determination for better work in 1894. Our Society has decided to continue the work of a Bible-woman in Holland, and has pledged one hundred dollars for her support. We were somewhat disheartened when we heard of the intended departure of Marie to India, but we hope the good work begun in Haarlem may be continued by her successor.

—ON Sabbath afternoon, Jan. 6th, the Ashaway Y. P. S. C. E. held a missionary meeting. The missionary meetings of this society are always anticipated with pleasure, and this occasion was as interesting as its predecessors. The leader was Miss Florence Merritt, and both the music and the papers and addresses showed careful study and preparation. Miss Gertrude Stillman reported the work of the past year in the Shanghai mission, and paid a tender tribute to the character and labors of the missionaries there. Linton B. Crandall gave a brief account of work being carried on by the church in Holland. Miss Harriet Carpenter presented glimpses of the surroundings and home life of the missionaries on the frontier of the home land.

George B. Carpenter, a member of the Board of Managers of the Seventh-day Baptist Missionary Society, was asked to give notes from the plans of the Board regarding home mission work, and spoke of the work of the student evangelists who are laboring at present in the West with wonderful success. He said that Southern Illinois was on fire with religious interest, and the people would not let the workers go to other fields that were awaiting them. They are expected to be in Westerly the last of January. He then gave a touching account of the farewell services he witnessed in the far West in November, on the departure of a company of fifteen missionaries who were leaving home for work in inland China; he spoke of his long journey with these people across the continent, and the discovery of their interest in our own missionaries in Shanghai, because of the tender memories left by one of our number at the training school in Chicago; and closed with a stirring description of the needs of China, the necessity for utter self-forgetfulness and sacrifice on the part of the missionaries, and the demand on us for sympathy, prayers, and funds for the advancement of the work. Rev. G. J. Crandall, in answer to the question "What can we do to help the cause?" said we should inform ourselves by reading, conversation, and just such meetings as this of the development of the work, keeping ourselves thoroughly posted. We should make some branch of the mission work a specific subject of prayer. We should adopt the plan of systematic, proportionate giving, and never allow ourselves to deviate from such plan. The meeting was closed appropriately and practically with a collection.

OUR YOUNG FOLKS.

"MISS POSITIVE."

The girls called her that because she was always so sure that she was right. Her real name was Ida. In Miss Hartley's school the scholars each said a verse from the Bible, every morning, at prayers. One morning Ida had such a funny verse it made all the scholars laugh; and even Miss Hartley had to pucker her lips to keep a little sober.

This was the verse repeated in Ida's gravestones: "It never rains but it pours."

"Now, all the girls except Ida knew enough about the Bible to be sure there was no such verse in it. She was "just as sure that it was in the Bible as she was that she had two feet!" so she said, "and if they didn't believe it, they might ask Miss Hartley."

So at recess they all asked Miss Hartley at once: "Miss Hartley, is there such a verse?" "Miss Hartley, there isn't, is there?"

And Miss Hartley had to say that so far as she had read the Bible or heard it read, she certainly never had heard any such verse in it.

So Miss Positive was not convinced. She shook her pretty brown head and said she couldn't help it, it was in the Bible, in the Book of Proverbs, and she could bring the book to school and show them.

Miss Hartley said that would be the very best thing to do. So, the next day, came Ida, looking pleased and happy, with a little bit of a book in her hand, and pointing her finger in triumph to the verse in large letters: "It never rains but it pours."

"But, dear child," said Miss Hartley, don't you know that isn't a Bible?"

"Oh, yes, indeed," said Ida. "It is out of the Bible; every word of it. Don't you see it says 'Proverbs' on the cover? Everybody knows that Proverbs is in the Bible."

Then all the girls laughed again; and Miss Hartley explained that the book was a collection of the wise sayings of different men, and

that they were called proverbs because they had so much meaning in them, and were used so much.

After a good deal of talk, Ida had to own that she was mistaken, and that there wasn't a word of the Bible in her book, from beginning to end. Then how her naughty little playmates teased her!

At the play hour they buzzed around her like so many mosquitoes, and giggled and asked her if she "got caught in the rain," and if it "poured hard to-day," and ever so many other silly things that they seemed to think were funny.

Ida stood it very well. At last, she said:

"I've got a verse for to-morrow that is surely in the Bible. Uncle Ed found it for me: 'Set a watch, O, Lord, before my mouth; keep the door of my lips.' And, girls, in spite of all your teasing, I am going to keep the door shut." Then all the owners of those naughty tongues slipped away, one by one, looking ashamed. It wasn't the thing to say so much about a mistake.—*Baptist Courier*.

YOUNG INVENTORS.

Children have taken out a number of profitable patents. The youngest inventor on record is Donald Murphy, of St. John, Canada, who, at six years of age, obtained from the United States exclusive rights in a sounding toy. Mable Howard, of Washington, at eleven years, invented an ingenious game for her invalid brother, and got a patent for it. Arthur G. Smith, of Richwoods, Ill., at twelve years, invented and patented a rowing apparatus.

When only seventeen years old, Benjamin F. Hamilton, of Boston, took out patents on a number of devices for electric and elevated railways. A dispute over a contract which he desired to escape from, on the ground of his minority, made an interesting case not long ago before the commissioners of patents. Samuel Ker, eighteen years old, has patented a self-feeding pen. Other boys have invented useful devices for electric signaling and telephoning. Geo. C. Pyle, of Wilmington, Del., at the age of eighteen, patented a machine which turns out sixty horseshoes a minute. He sold it for a sum sufficient to lift the mortgage off his father's home. In fact it was this purpose which inspired him to undertake the task of invention.—*Cincinnati Commercial Gazette*.

THE MOST BEAUTIFUL OF ALL CATS.

The Persian cat is born to the happiest fate of any of his family, for, according to the tales of travellers, he is, in his native land, not only loved and cherished, not only well treated and admired, but thoroughly respected, and he has an acknowledged position and rights. In form the bewitching Persian does not greatly differ from the Angora, but the tail is much more effective, for the longest and the thickest set hairs being at the tip, they form a magnificent plume, which the dignified owner carries proudly erect, waving in the air as he moves. In his splendid silky coat is not a trace of wooliness, and it clothes the graceful creature from the tips of his ears to the well "feathered" toes.

Unless some undreamed of feline marvel shall be unearthed, this animal must forever be regarded as the perfect flower of the domestic cat family. Not only does he easily surpass all his competitors in beauty and grace, but he possesses charms of disposition and manner and dignity of bearing, and while most affectionate and loving, is still self-respecting and independent.—*Olive Thorne Miller, in Harper's Bazar*.

AN AMUSING ANECDOTE.

Some time ago an amusing little anecdote was related about the German Crown Prince whilst having a lesson in grammar from his tutor. One is now being told about the second son of the imperial couple, Prince Eitel Fritz. The Emperor is exceedingly strict about his son's behavior at table. Not long since little Prince Eitel Fritz, using his fingers instead of his knife and fork, was corrected by his father several times to no purpose. At last the Emperor's patience was exhausted, and he said: "Children who eat with their fingers are like little dogs that hold their food with their paws.

If you use your fingers again you must go under the table, the proper place for little dogs." The little Prince did his utmost not to forget this time, and used his knife and fork like a man; but all at once he forgot again and began using his fingers. "March under the table," said his father. Prince Eitel Fritz crept under as bidden. After a little while the Emperor, thinking the Prince very quiet, lifted up the table-cloth and peeped underneath. There sat little Prince Eitel Fritz undressed. His father asked him what he meant by undressing himself. The child answered, "Little dogs don't wear clothes; they only have skin."—*Selected*.

TEACHER—If one man can perform a piece of work in six days, how long will it take six men to do it? Willie—About six weeks. Teacher—How do you get that? Willie—Six men would get up a strike.

"Well, well," sighed the wife, as she finished exploring her sleeping husband's pockets without having discovered a cent, "this is like one of those railroad journeys, 'going through without change.'"

LITTLE FLO, upon being censured by her mother for some small mischief she had been engaged in, sat "thinking it over" for some time, finally said, in a complaining tone, "Everything I do is laid to me."

OLD FRIEND—"And so both of your children are studying professions?" Hostess—"Yes my daughter is in a polytechnic college studying mechanical engineering, and my son is in Paris learning dressmaking."

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 V.—BEGINNING OF THE HEBREW NATION.

For Sabbath day, Feb. 3, 1894.

LESSON TEXT—Gen. 12: 1-9.

GOLDEN TEXT.—I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. 12: 2.

GENERAL STATEMENT.—Still remember that the history of redemption is the history from Genesis to Revelation. Four centuries intervene between last lesson and this. The race has greatly multiplied, so that Europe is peopled. Sin also has again spread over the world wherever man lives, and the apostasy has become nearly as great as before the flood, so that the knowledge of the true God and his precepts are in danger of being lost. God's plan is to select the best man and make of him a family and nation to whom he would commit the sacred oracles until "the fullness of time should come." Redemption should come through the discipline or training of this peculiar people. The Hebrew nation has its rise in the call of Abram.

EXPLANATORY NOTES.

THE CALL. 1. "The Lord," Jehovah. "Said." The call was first made in Chaldea. Judged by the results, this is one of the greatest events in the history of the world. Stephen says, "The God of glory appeared to him." We need not speculate as to the exact manner of the revelation. "Out of thy country." Chaldea, a country extending northward from the Persian Gulf. "Thy kindred." All friends and relatives who were idolaters. He is to resign his country, his place of birth, his father's house. "Unto a land that I will show thee." He went first to Haran in Padan Aram, in Mesopotamia, where he remained five years, until the death of his father. "He went forth, not knowing whither he went." Heb. 11: 8.

THE PROMISES. 2. "Make of thee." In and through his descendants. "A great nation." The nation was

the Hebrew nation, although other nations were his descendants. The nation was great in numbers, influence, character, culture, prosperity, and spirituality. "And bless thee." Temporally and spiritually. No good so great as God's blessing. "Thy name great." Known, loved, honored. Known as the "friend of God." "Shalt be a blessing." A medium of blessing to others. He will dispense good. The highest end of life is to bequeath to others good. 3. "Bless them that bless thee." Nations and people have been blessed or cursed according as they respected or despised him. As a man of faith, he stood as do all men of faith for God to other men. "The Christian is the world's Bible." "In thee all families . . . blessed." A streamlet is the great channel of blessing. The father of the faithful and all who in spirit received the law, literature and religious spirit of the Hebrew nation. These derived great benefits from the revelations and knowledge of Abraham's descendants, and more than all through the Messiah, who was of the seed of this great man.

THE JOURNEY. 4. "So Abram departed." Resumes his journey from Haran. Obedient faith. God speaks and he implicitly obeys. True faith obeys God's law at any cost. "Lot went." He joined with his uncle in desire to know and obey the one true God. "Seventy and five years old." By these in the Bible references is chronology learned. 5. "All their substance." Live stock, slaves or servants and all the wealth of a nomad. "Into the land of Canaan." A 300 mile journey through a desert, Lebanon forests, to the land which, in the future, was to be the possession of the Hebrew nation. 6. "Sichem." Shechem. This city was not built as yet, but the historian alludes to the site. It was first built by the Hivites. "Plain of Moreh." Rather "oak of Moreh." Named probably from its owner. "Canaanite . . . in the land." They had acquired possession. They were descendants of Canaan a son of Ham. How would they ever be displaced? Here is another test of Abram's faith. 7. "The Lord appeared." To man's consciousness God can present himself. The Angel of Jehovah, or Christ before his incarnation, often appeared to men. "Unto thy seed will I give." Acts 7: 5 says that God gave Abraham "none inheritance in it; no, not so much as to set his foot on." It was given to Abraham for his posterity. He himself continued a "stranger in a strange land." "An altar." As proof of his belief in God, his acceptance of the gift and to worship the Lord. Unhewn stone holding the earth were used for altars. 8. "Removed . . . unto a mountain." "Plucked up his tent pegs" and went "mountainward." "Bethel." The house of God. Called by the Canaanites Leuz. Ten or twelve miles north of Jerusalem. "Hai." Ai. Five miles east of Bethel. Here was Israel's first defeat under Joshua. Abram was between Bethel and Hai, and there also "he builded an altar." The life of faith is that of a pilgrimage—building altars and going forward; pitching our tents and striking them again at God's command.—*Geo. F. Pentecost*. 9. "Going still on." Southward. Negeb. "The dry region." Southern Palestine. He kept journeying on according to the habit of the nomads.

PRACTICAL TEACHING.

LEADING THOUGHT. God's children are pilgrims journeying by faith.

ADDED THOUGHTS. God calls us to leave everything dear that persists in sin. He calls in his Word, from providence, conscience and from the Holy Spirit. As inducements to go forward in duty, the Lord gives us great promises. We can see but a little distance at a time. The end will be all right if we go trusting and believing. Let us take all our family if possible. Men of faith are made a blessing to others. Have a family altar. The reformation of a people begins with an individual who must go ahead of public opinion. "To gain the higher we must give up the lower; to win Canaan we must lose Chaldea." It is necessary often to separate ourselves from all past associations in order to serve the Lord. Sacrifice for the truth is never in vain. The Canaanite is in the land before us, but the faithful will have a God to drive them out.

SCRAPS. It may seem to the people of sight that the Christian life is often an unsettled and inconsistent one. Well, there is something in this; for here we have no continuing city, and there is nothing in all this world that fully satisfies the soul but God. Yet the true Christian is never dissatisfied with his lot, "having learned, in whatsoever state he is, therewith to be content."—*Pentecost*.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Jan. 28th.)

BLESSED AND TO BLESS. Matt. 10: 7, 8, 38-42, Gen. 12: 2.

May we, too, receive a blessing from the God of Abram? Yes, if we are willing to give up sin and have Christ our all in all, if like the patriarch we are willing

to resign ourselves to the Father's will and serve him. What are all the means of grace which we have in these days, unless, with divine favor, they are for our blessing in the use of them.

A young man had a day of seeking, and entering a sanctuary he heard the proclamation of Good News. He obeyed the divine summons to look unto God and be saved, and the Lord *blessed* him there. Then he confessed his Saviour before the world and was again *blessed*. Like Jesus' first disciples he began to invite others to "come and see" and that brought a *blessing*. His opportunities were enlarged and improved and in that he was *blest*. God gave him a family whom he trained to fear the Lord and a *blessing* came. Soon trials of faith came with pain and anguish but God there *blessed* him. Up hill and down, prospering and in trial, in health and in sickness, it was all a *blessing*. Surely a life of faith enjoys all things in God. What a blessing to the Christian! What ability thereby to bless others! "Thou shalt be a blessing." No true Christian is a mere *subject* in God's kingdom, but a medium of blessing to others. It is more blessed to give than to receive." Is there conferred on *you* reader, the delightful prerogative of dispensing good?

BLESSED REFERENCES.—Obedience brings blessing. Deut. 28: 1, 2. From the communion of the sanctuary. Psal. 84: 1, 4, 5. Disguised blessings. Heb. 12: 6, 7. How men use blessings. Matt. 25: 16-18. Blessing the Lord. Psal. 34: 1-3.

—IN distant Corea there have been organized five Bible-schools with sixteen teachers and one hundred and thirty-three scholars. not large in numbers, but in every heathen land there must be a beginning. When the Bible is well studied there, Sabbath-keepers will come to light and call upon us for missionaries. Who will go to Corea? Who will send?

—NOTHING more powerful than example. If parents are active in the Sabbath-school the children will wish to be there. It is better to say *Come*, than *Go*.

—FREE WILL is the power to do what we see ought to be done. There is free will for every Sabbath-school worker. A grand doctrine.

—AVOID in class, much talk on mysterious questions and give the best of the half hour to practical truths and duties.

—THE Sabbath-school at Independence, N. Y., closed the year 1893 with a membership of 111 scholars and 7 teachers. There seems to be a good degree of interest taken in the lessons from week to week. The average attendance of scholars is 56, and teachers 7. The school raised \$12 for missions and \$28 56 for other purposes. *Our Sabbath Visitor* is furnished by the school, and the *Helping Hand* and other helps are purchased by individuals wishing them. D. E. Livermore was chosen Superintendent for 1894. The other officers are not known by the Sabbath-school editor. This is *one* of the very best schools in our denomination, and nearly all the congregation remain after preaching to study together the Bible.

RHODE ISLAND CONTINUED.

"Oae-half of the world doesn't know how the other half lives," and many a person is ignorant of the remoter localities of our denomination. There are names and places that, to the young in particular, are shrouded in mist. For the better information of such, and to bring our people closer together in understanding and sympathy, I like to particularize, and speak of things often overlooked, yet of general interest.

I never used to think, for example, of *Mystic*, Conn., where we had a small church, as anything but a small hamlet or country cross roads, and therefore was surprised in running over by train to-day to find a place that for beauty of situation almost rivals Westerly, spreading out on extended hillside and flowing river, getting a glimmer I presume of old ocean herself, and with a population of 3,000 or more. Who said that not enough could be collected over there to pay for the trip? Some one that didn't

know; for when the balance is found it shows more than \$27 cash in hand in our favor, which includes a *new* subscriber for the RECORDER, several renewals and above half in cash contributions. I should be satisfied to run out to a good many towns at the same rate. This is an old ship-building town in which the Greenmans were once leading builders. It is now a New England factory town with only a part of her mills in operation. Our church society here is much reduced in numbers. Brother O. D. Sherman is their pastor, and has other employment, at present, which adds a living to the small salary. It might be a good thing for *Mystic* if our evangelists could make them a visit. They have a neat, well furnished meet-house.

Westerly has given us pledges of about one hundred dollars on the weekly envelope plan for '94, from those who pledged nothing last year. The society is in the habit of doing several hundred dollars, annually, in this way. Cash \$52, out of which there are two Tract Life Memberships, also \$35 received which was recently voted by the Ladies' Society. We have succeeded in getting ten new subscribers for RECORDER, about eighty being taken before. The causes for so much apparent indifference on the part of many in reference to the RECORDER would seem to be: 1st, The hard times; 2d, The fact that many are keeping the Sabbath, because of employment in Seventh-day Baptist firms who are not Sabbath-keepers from conviction, and as a natural consequence have no interest in denominational matters; 3d, Doubtless there is too little of the religious and denominational spirit, and more of it should be cultivated, for it by no means proves one more deeply religious because less deeply denominational. The occasion of weak denominationalism may come in part from environments—the free intermingling of our people in all the affairs of the town, which is too large for them wholly to control, and not large enough to relieve of the feeling that all public concerns are also concerns of their own. Societies and churches, as well as men, have an individuality whether or not it can be rightly explained. Some of the standard bearers have fallen from the ranks, and important and weighty interests, church and denominational, are to rest upon the shoulders and hearts of the younger men and women. Oh that they may be strong, courageous, and consecrated to the task. Many will anxiously pray for the success of our evangelistic workers who are to begin here Sixth-day evening, next week. Pastor Daland, with his great activity and versatility, is seeking in every way to strengthen and build up the church, as also performing other duties, musical, literary, social. The Missionary Board meeting was held yesterday, at which a large amount of business was transacted and additional appropriations made for the coming year. The Ladies' dime supper was held this evening in the parlors of the church, of which eighty-five partook, and a pleasant social time was enjoyed. The ladies' have quite a reputation in these matters. To those acquainted I suppose it goes without saying, that our people here are in a large measure leaders in social, political and business matters. I have visited one of our Seventh-day institutions. Perhaps many of our Western people do not realize that there are two large printing press manufactories owned and run by Seventh-day Baptists. One, the (Chas.) Potter Press Works, of Plainfield, N. J., the other that of C. B. Cottrell and Sons, of Westerly. The latter I have this week visi-

ted. In 1892 and part of 1893 they employed 400 men, at the present time 150. They take the iron in the bar, and from the melting and molding room pass it through the various processes till it emerges in the form of the Rotary Perfection Printing Press, more intricate, I should judge, than a Waterbury watch, and worth anywhere from \$10,000 to \$15,000. Six of these are used in the printing of the 500,000 copies of the *Youth's Companion* every week. It is also used on *The Ladies' Home Journal* and *Scribners' magazine*. It will do neat work on glazed paper, at the rate of 10,000 copies an hour.

There is quite a stir in temperance work, and a strong prohibition sentiment in Rhode Island and Connecticut. The Mission over the river is meeting with good success this winter, and there is much activity on the part of relief committees and charitable individuals in behalf of the needy and suffering. But I am reminded that I should say good night. I go to-morrow to Ashaway.

FIELD SECRETARY.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, January 14, 1894, at 2.15 P. M. Chas. Potter, President in the chair.

Members present, C. Potter, J. F. Hubbard, F. E. Peterson, Wm. M. Stillman, A. H. Lewis, L. E. Livermore, O. U. Whitford, J. D. Spicer, C. C. Chipman, J. M. Titsworth, J. A. Hubbard, J. G. Burdick, Stephen Babcock, D. E. Titsworth, E. R. Pope, C. F. Randolph and A. L. Titsworth.

Visitors, T. S. Alberti, R. Dunham and H. H. Baker.

Prayer was offered by the Rev. O. U. Whitford.

Minutes of last meeting were read.

Correspondence was received from F. J. Bakker, of Rotterdam, requesting certain English, German and Norwegian tracts for use in his work among seamen.

On motion 1,000 each of English and German tracts were ordered sent to Bro. Bakker.

Report of first month's work of the Field Secretary, with receipts on the field for the time, were received.

On motion the Corresponding Secretary was requested to instruct the Field Secretary to continue, for the present, the canvas in New England and the Eastern Association.

On motion fifty copies of the booklet, entitled "Roman Catholics and the Sabbath, or Sunday Observance non-Protestant" were ordered sent to the home missionaries, and one hundred to the Field Secretary, to sell for not more than five cents per copy, or to distribute freely, and also sent in quantity to the Tract Depositories for distribution, and one copy each gratuitously to the subscribers of the SABBATH RECORDER.

On motion the editor of the RECORDER was authorized to use articles furnished by the Irving Syndicate, of New York, to such an extent as in his discretion may seem wise.

Treasurer reported cash on hand \$1,091 30. Bills due \$746 30. Bills were ordered paid.

On motion a committee of three was appointed to draft suitable resolutions on the death of our late member and brother, Geo. H. Babcock. A. H. Lewis, J. M. Titsworth and Wm. M. Stillman were appointed such committee.

It was reported to the Board by the executors of the will of the late Geo. H. Babcock that the sum of \$30,000 was bequeathed to the American Sabbath Tract Society, the income alone to be used, and on motion the Secretary was authorized to place on the record a copy of that portion of the will relating to the same, and that we gratefully accept the gift.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

THE SWEET OLD STORY.

Tell me about the Master!

I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west,
But my heart is weary, weary,
And longs like a child for rest.

Tell me about the Master!

Of the hills He in loneliness trod,
When the tears and blood of His anguish,
Dropped down on Judea's sod.
For to me life's seventy milestones
But a sorrowful journey mark,
Rough lies the hill country behind me,
The mountains behind me are dark.

Yet I know that whatever of sorrow

Or pain or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And the heart that was bruised and broken,
Grows patient and strong and calm.

—Selected.

CONVERSATION OF AN INFIDEL.

"I remember," wrote Jacob Knapp, the evangelist, "that a hardened infidel, who had been accustomed to curse ministers and churches, followed me to my lodgings one night, keeping up an incessant tirade of abuse. As I was stepping into the door I remarked, 'Well, my friend, I expect to see you on the anxious seat before long.' He turned away, exclaiming, 'Never! no, never!' On the evening of the third day after this conversation, whom should I see in the seats before me but this same man. As I approached him he asked, 'What shall I do? I am in deep trouble.' I told him to pray. He said, 'I cannot pray; I dare not pray.' I replied, 'God is merciful; go to Jesus and ask him to forgive you.' He replied, 'I have damned him to his face, and how can I ask him for mercy? It seems to me if I attempt to pray the devil will take me right down to hell.' I told him to begin and keep right on praying, and the devil would not carry him far, for he wanted no praying souls in hell. He knelt and made an attempt to pray. He would open his mouth, and as he was about to speak his courage would fail him and he would sink down again. Throughout that night, and during a part of the next day, he continued in this horrible condition; at length he cried out to God to have mercy upon him for the sake of Christ. God came to his relief, and he broke forth in strains of joy as the consciousness of pardon and of hope beamed on his soul."—*Revivalist*.

We are only called upon to live by the moment. Christ does not bid us bear the burdens of to-morrow or next week, or next year. Every day we are to come to him in simple faith and obedience, asking help to keep us, and aid us through that day's work; and to-morrow, and to-morrow, and to-morrow, through years of long to-morrows, it will be the same thing to do; leaving the future always in God's hands, sure that he can care for it better than we. Blessed trust! that can thus confidently say, "This hour is mine, with its present duty; the next is God's, and when it comes, Christ's presence will come with it." This is the rest of faith, whose heavenly calmness no storms disquiet.—*Selected*.

Be merry, but with modesty; be sober, but not sullen; be valiant, but not venturesome; let your clothes be comely, but not costly; your diet wholesome, but not excessive; mistrust no man without cause, neither be thou credulous without proof. Serve God, fear God, love God, and God will so bless you as either your heart can wish or your friends desire.—*Slyly*.

THOSE who live in the love of Christ should never be melancholy, for they have a thousand sources of joy of which others know nothing.

PATIENCE strengthens the spirit, sweetens the temper, stifles the anger, extinguishes envy, subduces pride; she bridles the tongue, refrains the hand, and tramples upon temptations.

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SPECIAL NOTICES.

THE Quarterly Meeting of the churches of Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott, commencing Sixth-day evening, Jan. 26, 1894. Sixth-day evening, prayer and conference meeting, conducted by L. R. Swinney. Sabbath morning, at 10.30, sermon by O. S. Mills. At 1.30 P. M., sermon by L. R. Swinney, followed by conference meeting. Evening at 7 o'clock, sermon by B. F. Rogers, closing with conference. First-day, 9 o'clock, business meeting. 10.30, sermon by L. R. Swinney, closing with a season of conference. Evening, sermon by O. S. Mills, closing with a meeting of the Y. P. S. C. E. B. F. ROGERS.

BOOKS OF THE WORLD'S CONGRESS OF RELIGIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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MARRIED.

POTTER—IRISH.—In Westerly, R. I., Jan. 9, 1894, at the residence of the bride's grandfather, Mr. William Maxson, by the Rev. O. U. Whitford, Mr. Julius A. Potter, of Tampa, Florida, and Miss Bertha L. Irish, of Westerly.
DAVIS—RANDOLPH.—At Salem, W. Va., on Dec. 8, 1893, by Rev. T. L. Gardner, Mr. Ernest Davis and Miss Ruby Randolph.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

NILES.—In Alfred, N. Y., Jan. 17, 1894, of heart failure, Mrs. Abbie Altaia Niles, wife of Mr. Robert Niles, aged 47 years, 5 months and 10 days.

The deceased was the daughter of Frederic and Marilla Place Sherman. The child of Christian parents, she became early in life a subject of divine grace, and was baptized into the fellowship of the First Seventh-day Baptist Church of Alfred, N. Y., in which relation she continued, a worthy and beloved member, until her death. She was married to Robert Niles, Dec. 31, 1867. She was a devoted wife and mother, and faithful in the various relations of life, an exemplary Christian, and highly respected by all who knew her. She leaves to mourn her departure a husband, a son and a daughter, and a large circle of relatives and friends. Her funeral was largely attended, on the 19th inst., at the Seventh-day Baptist church of Alfred Station, and words of comfort were spoken by the writer from Matt. 14: 12.

L. O. R.

MAXSON.—In Scott, N. Y., Jan. 2, 1894, Mrs. Alice Brown Maxson, wife of Francis Maxson, and daughter of Austin and Eliza Brown, aged 28 years.

In the death of Alice, our sorrow is made doubly deep by the fact that she was taken so suddenly from the midst of her family and at a time when her presence and oversight were so much needed. She was a dutiful daughter, an affectionate wife and a devoted mother. Some years since she gave evidence of a change of heart, but never made a public profession of religion, and expressed to the writer the hope that circumstances would soon be such that she, with her family, would enjoy more frequently religious privileges. Though unable to fathom the deep mystery of God's providences, yet we would seek for a spirit of submission to his unerring wisdom. She leaves a husband, two small children, a father, brother and two sisters, and a numerous circle of friends to grieve at her sudden departure.

B. F. R.

WELLS.—At his home in Westerly, R. I., Jan. 11, 1894, after a brief illness of Paralysis, William Franklin Wells, in the 70th year of his age.

Mr. Wells was the son of William D. and Abby Gavitt Wells, and was born in Westerly, R. I., Feb. 5, 1824. Funeral services were held at his late home, Sabbath-day, Jan. 13th, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment in River Bend Cemetery, Westerly, R. I.

W. C. D.

WITHERSTONE.—Of heart failure, following diphtheria, Harris DeWitt, only child of DeWitt F. and Hatie L. Monroe Witherstone.

He was born in Rockford, June 15, 1892, and died in Chicago, Dec. 8, 1893, aged 1 year, 5 months and 23 days. That "death loves a shining mark" seemed true in this instance, as little Harris was unusually bright, possessing a sweet disposition, and though so young showed signs of a pure and true affection. The purity seemed too great for earth, and a little grave contains only the earthly remnant of this little one, whose spirit has wandered back through the gates of Paradise into its natural element. "Safe in the arms of Jesus."

BEE.—Near New Milton, W. Va., Jan. 16, 1894, Dr. Amaziah Bee, aged 86 years, 8 months and 1 day.

Brother Bee was born in Preston Co., then Va., now W. Va., May 15, 1805. He married a daughter of Eld. Peter Davis, with whom he lived a happy and united life for more than sixty-seven years.

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They had sixteen children, of which only five are living. The aged widow is still waiting for the summons to bid her come home. Brother Bee joined the Salem Seventh-day Baptist Church about sixty-four years ago, of this church he remained a member for about fifteen years, and served the church most of this time as deacon. He then joined the Middle Island Church, with which he remained an active and faithful worker until released by death. August 31, 1866, the church licensed him to preach the gospel. He continued in this work as much as his time and strength would allow with his other duties through life. He was a faithful and acceptable worker. His knowledge of both the words and doctrines of the Scriptures was very great. He urged by precept and example a strict and close conformity to the word of God as the only rule of faith and practice. Another good man and faithful servant of the church has gone.

J. L. H.

DANGERFIELD.—In Baraboo, Wis., Jan. 9, 1894, after an illness of several weeks, J. P. Dangerfield, in the 76th year of his age.

Deceased was born in Salem Co., N. J., Oct. 17, 1819. In 1847 he came to Wisconsin, and in 1849 married, in Walworth county, Miss Catherine Warn, who came from Aurelius, Cayuga Co., N. Y. They came to Sauk Co., Wis., and settled in the town of Fairfield in 1853, where they made their home for a number of years. For nearly six years Mr. Dangerfield has been a resident of Baraboo. He is said to have been one of the best men who ever left Fairfield. He was the owner of about 200 acres of land and his home farm was well improved under his care. Mr. Dangerfield was elected to various town offices of honor, and occupied a leading position in the town of Fairfield during his residence there. He took an active part in politics, being an active and consistent worker in the ranks of the Republican party. His father, J. Dangerfield, was a native of England, and served in the British army for several years.

S. H. B.

DAVIS.—Near Beauregard, Miss., Jan. 4, 1894, Xevonia Crumb Davis, in the 43d year of her age.

She was the eldest of the five children of A. Edwin and Calista J. Crumb, and was born at Pleasant Springs, Dane Co., Wis., May 15, 1851. When about fifteen years of age she was baptized by Eld. Joel C. West, at Trenton, Minn., and was afterwards a member of the church at Cartwright, Wis. Dec. 29, 1870, she was married to Truman S. Davis, with whom she has left an only daughter, Viola, a member of the Eewitt Springs Church.

H. R. S.

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Literary Notes.

The Pulpit, a magazine of sermons, published by Edwin Rose, Buffalo, N. Y., is by no means an inferior presentation of sermonic literature. The January number has eight able sermons. The following is in the table of contents: Broad Men at the Narrow Gate, Rev. J. Wesley Johnston, D. D.; The National Distress, Rev. Prof. David Swing; The Church, Rev. J. E. Lanceley; The Resources of the Godly, Rev. B. D. Thomas, D. D.; Divine Liberty, Rev. F. W. Gunsaulus, D. D.; The Assurance of History, Rev. Canon Scott Holland; Brotherly Love, Rev. Alex. B. Crosart, D. D.; The Sound of the Mulberry Trees, Rev. Theo. L. Cuyler, D. D.

Worthington's Magazine for February is one of the best ever published, bright, fresh and full of interesting articles, with

fine press work and artistic illustrations that add greatly to the attractiveness of its pages. For this month the publishers offer to send a specimen copy of a recent number, for four cents in postage stamps. \$2 50 per year; 25 cents a single number. For sale by all newsdealers. A. D. Worthington & Co., Hartford, Conn. Subscriptions for this choice Magazine will be received and forwarded by the publishers of this paper.

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8.09 P. M. No. 1, daily stopping at all stations to Salamanca, connecting for Bradford.

EAST.

10.42 A. M. No. 6, daily, accommodation for Hornellsville.

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No. 14, daily, for Hornellsville, Addison, Corning, Elmira, Waverly, Owego, Binghamton and New York. Stops at Wellsville 1.17 P. M.

7.12 P. M. No. 18, daily accommodation for Hornellsville, connecting for points on Buffalo and Rochester Division.

No. 12, daily, for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.00 P. M.

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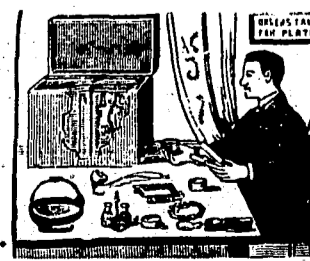
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