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THE SABBATH RECORDER.

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

I AM glad a task to me is given,
To labor at day by day;
For it brings me health and strength and hope,
And I cheerfully learn to say—
"Head, you may think; Heart you may feel;
But, Hand, you shall work always."
—Louise M. Alcott.

GOD.

BY IDA FAIRFIELD.

God reigneth in the heavens,
His glorious dwelling place,
God filleth with his presence
The immensity of space.
No living, sentient being,
On earth or farthest star,
From life's great Sun and Centre
Can hold himself afar.

And vainly man desireth
By shade of starless night,
Or folds of rayless darkness,
To shield him from God's sight,
In vain with wings of morning
To distant worlds would fly,
Nor heaven nor hell can hide him
From God's all-seeing eye.

God, by his Holy Spirit,
To every soul draws near,
By every heart acknowledged
In throbs of love or fear,
The willing and obedient
Behold his face with joy,
The wicked and rebellious,
Through sins, which peace destroy.

We cannot help but touch him,
Hemmed in on every side,
His love and law surround us,
Creator, King, and Guide,
How shall we meet and greet him?
He comes at our desire,
The sun of life and glory,
Or "a consuming fire."

THE notice of the proceedings of the council called on the 28th of December to consider the propriety of recognizing Rev. S. S. Powell, as a minister of our denomination, has just reached this office. An explanation accompanies the minutes that they were inadvertently delayed several weeks after the Secretary had forwarded them, before reaching the President of the council, hence their late appearance in the RECORDER.

IN another column will be found a very accurate description of the new Seventh-day Baptist Church in Plainfield, N. J., as written for the *Plainfield Courier* by the architect, Mr. O. S. Teal. But no pen sketch can take the place of seeing this most beautiful structure. The main audience room is one of the most beautiful and satisfying rooms we ever beheld. The light by day or in the evening is soft, abundant, restful. The acoustic properties of the main room, or of all the rooms when thrown together, are pleasing to speaker and hearer. Go and see.

WE are glad to announce that arrangements have been made for increasing the value of the RECORDER by adding to its list of contributors several writers of eminence from the Christian world, on themes of general interest and importance. Among these contributions will be articles from such writers as Edward Everett Hale, Washington Gladden, Prof. Richard T. Ely, Mrs. Ballington Booth, John Habberton, Mary Lowe Dickenson, Theo. L. Cuyler, Emily Hunting Miller, Robert S. McArthur, Charles H. Parkhurst and others. In the next week's issue will be the first of these papers by John Habberton, author of "Helen's Babies," "All He Knew," etc., entitled, "Literature for Children." Every parent, Sabbath-school superintendent, and in short, everybody, should carefully read this article. We hope to find room for these valuable contributions at the rate of two each month.

LETTERS come to hand, almost every week, telling of people in different localities who are fully convinced of the great error into which the Protestant world has fallen, in the matter of Sabbath-observance. One from Maine and another from Montana; one from Carolina and another from California; one from Kansas and another from Texas; five of these within a week, and all anxious for some live Seventh-day Baptist preacher to come and proclaim the truths of the gospel and teach people to "keep the commandments of God and the faith of Jesus." If those who think the cause of the Sabbath is likely to die out, or that Seventh-day Baptists are losing ground, could spend a few days in this office or in the editorial rooms of Dr. Lewis, in New York, they would at least begin to "see men as trees, walking"!

BRETHREN suppose the SABBATH RECORDER should be so edited and conducted as to meet the entire approval of everybody. What sort of a paper would you have? Did you ever stop to think what kind of weather we would have if made after every person's preference? Well the RECORDER would look very much like it. One man wants a paper just to suit him in every article, another man can be suited only by having just the opposite sentiments of the first. Recently a man had "laid by him in store" five dollars for the Tract Society, but imagining that the editor of the RECORDER held views on the propriety or impropriety of Christmas entertainments, not in harmony with his own, he decided not to send his money to the Treasurer of the Tract Society! Now brethren the Tract Society needs and wants your money and the RECORDER needs and wants more subscribers; but, more than all, we want you to be *men* and not *children*. It is not the editor, nor the Tract Society, that will suffer most by your petulance, but *yourself*. The man who keeps calm and self-possessed always has the advantage over one who is petulant and snappish. People generally look, not with approval and increasing confidence, upon one who shows irritability, but with a feeling of pity and loss of confidence.

Self-control is a cardinal virtue. It may be and always should be cultivated, in families, churches, society. When people learn to act from principle and not from passion, from settled and worthy motive rather than temporary mood, they will give good evidence of Christian manhood, and thus foster peace and happiness in their own hearts and therefore among others. Paul's experience and example are worthy of emulation: "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things."

[From L. C. Randolph.]

ANY regular reader of the daily papers must be struck with the growing frequency with which occur the symbolic letters A. P. A., in the record of interesting events. It seems to be taken for granted usually that the initials are too well known to need explanation. It may be well, however, to explain its meaning by way of preface to the remarks which we wish to make. As we understand it the A. P. A. (American Protective Association) is a secret political organization made up of men who believe that the Roman Catholic Church is a menace to the American government and its institutions, and who have banded themselves together to fight it by the use of its own methods. Believing, as they do, that Catholics bend all their strength of organization toward the acquiring of political power, this organization uses its resources directly to thwart that purpose and to keep Catholics out of office.

We notice that certain prominent Western politicians have taken the pains recently to come out in letters to the public denouncing the A. P. A. and its methods. Now we all admire a brave and fearless stand taken for what a man believes to be right, but until one puzzling little circumstance is explained to our minds, we must withhold our applause. These same men are singularly silent regarding the political methods of the Roman Catholic Church itself. Perhaps they consider these methods above suspicion. Can it be possible that they are afraid of that hierarchy and are anxious to court its favor? Such a theory is, of course, preposterous. We expect city aldermen to put up their convictions in trade for political or pecuniary advantage, but statesmen—Never! Yet we may as well acknowledge that we were born suspicious and we must be pardoned for being a bit uneasy in the presence of such phenomena.

The Western editor is not a member of the American Protective Association; does not expect to be; and does not care to stand as its apologist. He has serious misgivings as to its methods; but he believes that the peril which it points out is a real one; that its published purpose is patriotic. And moreover, he believes that far-sighted men need not go far to find organized dangers which give greater demands for that "eternal vigilance" which "is the price of liberty."

"HOW MANY are grateful?" I asked one of the attendants in Dr. Kellog's Mission at Custom House Place, "Of all these people who come in here to get a bowl of soup or a bath, or to have a bruise bound up, how many seem to be really touched at heart?" "O well," he said, "many of them are 'bums' anxious to get whatever they can for nothing. Many seem stolid and unappreciative. But often some one comes in here and is saved, he has a good meal of nourishing food, he gets himself and his clothes clean and his self-respect comes back. It makes a man of him."

And then the young man said something which you may never have thought of in such a connection, but which we ought to remember: "You know that only one of the ten lepers was grateful enough to come back and give thanks to the Saviour for healing him."

Well, if the Saviour of the world went about doing good amid ingratitude, surely you and I need not be disheartened nor talk about failure when we meet rebuffs and disappointments. "In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper; either this or that or whether they both shall be alike good."

WE write this while the boulders of New England fly past the car window. For the next few weeks the Western editor will be Eastern—literally speaking. Our heart, however, will be still loyal to the West. We love its broad prairies and boundless optimism. Whatever there is about it, the great Northwest seems to be fruitful in sending forth young men to do the Lord's work. We do earnestly hope that the prayers of our people will be with this young people's evangelistic movement as it goes to Westerly. Only God knows the burden which rests upon the hearts of those who, with fear and trembling, have undertaken it. Let us pray God to give the victory.

GEORGE H. BABCOCK.

Memorial Services

IN PLAINFIELD, N. J., JAN. 13, 1894.

At the appointed time, 7 30 P. M., the church was crowded with friends, acquaintances and those officially connected with Mr. Babcock in various business and public interests in the city of Plainfield and elsewhere. The platform was beautifully decorated with palms, calla lillies, India rubber plants and cut flowers.

After an anthen, "There is a land of pure delight," by the choir, the Scriptures were read by Rev. L. E. Livermore, and prayer was offered by Rev. O. U. Whitford. Doctor Lewis then read letters from Rev. B. C. Davis, of Alfred Centre; O. S. Teale, President of the Plainfield Camera Club, and Professor Thurston, of Cornell University, and then gave a biographical sketch of his life:

BIOGRAPHICAL SKETCH OF GEORGE H. BABCOCK.

WHO WAS CALLED TO THE HEAVENLY LIFE

DEC. 16, 1893.

BY HIS PASTOR.

George Herman Babcock was born June 17, 1832, at Unadilla Forks, in the county of Otsego, N. Y. His father, Asher M. Babcock, was a well-known mechanic of his day. Among his many inventions was a shoe-peg machine, and what is known as the "pin-wheel motion" in plaid looms, whereby with one cam a great variety of patterns can be woven. His mother was Mary E. Stillman, daughter of Ethan Stillman, another well-known mechanic, who made guns for the government in 1812.

Ethan Stillman's brother, William Stillman, was quite celebrated in his day as a clock and lock maker in Rhode Island. His unpickable bank lock was a pioneer in that line, long before the days of Chubb and Hobbs. Most of Mr. Babcock's boyhood was spent at the hamlet of Scott, and the village of Homer, in Cortland county, New York. His father removed from the latter place to Westerly, R. I., when his son was about twelve years of age. Mr. Babcock's education was obtained mainly in common schools, with a single year at DeRuyter Institute, an academy in Central New York. This was supplemented by the machine shop and factory, his father having engaged in the manufacture of plaid goods, in Rhode Island.

When George returned from school at seventeen he was thought to be very short-lived from scrofula and consumption, but, unwilling to end his days in idleness, he learned the new art of daguerreotypy. The fumes of the iodine used in the process, however, seemed to drive the scrofula entirely from his system, and to that, doubtless, he owed the good health which he usually enjoyed.

Mr. Babcock's ancestors carried some of the best blood of New England. They were thoroughly Puritan Seventh-day Baptists, with those larger views of life which always come to those who stand with the minority for the sake of vindicating and perpetuating a great fundamental truth, whether in Church or State.

A bit of genuine romance is woven into the earliest history of the family. It runs as follows. About the year 1648, John Babcock was employed by one Lawton at Newport, R. I. John desired to marry Lawton's daughter, Mary. Lawton objected; Mary did not, and was turned out of doors by the irate father. The young people were married, took boat, sailed around "Point Judith," and "Watch Hill," and up the Pawcatuck river to the mouth of Masatuxet creek, where the village known as "The Lottery," now stands. Here they purchased land of the natives, and founded the town of Westerly. The subject of this sketch was a lineal descendant of John Babcock and Mary Lawton. A painting which commemorates the "landing," hangs on the walls of Mr. Babcock's late home in Plainfield, N. J.

By every law of inherited tendencies and qualities, Mr. Babcock was destined to be a mechanic, an inventor, a self-reliant man of affairs, an independent thinker, with positive convictions, an indefatigable worker, and an earnest Christian. All these tendencies were developed and strengthened by the environments and experiences of childhood and early manhood. He had to "make his own way" in the world, with comparatively little aid. His mind could not follow beaten paths of thought and action, only. He was a restless explorer of new fields. His religious faith subjected him to some inconveniences, but gave him a consequent stalwartness of conscience which brought highly compensating returns. All these qualities which were so sharply marked in later years were incipient in developing the boy.

In those earlier days of the art, photography did not furnish enough to satisfy the demands of such a nature, and Mr. Babcock soon started a printing office at Westerly, the first in that part of Rhode Island. This soon culminated in the establishment of a weekly paper called the *Literary Echo*, which he edited and published for several years. It is still in existence under the name of the *Westerly Weekly*.

When carrying on this printing office he invented and patented, in connection with his fa-

ther, a press for printing in colors, a practical but not a financial success, being some years ahead of its time. He also patented a job press which had some success in its day. To the manufacture of printing machinery thus started may be traced the origin of some half dozen printing press manufactories, some of which are the most noted in the country. He also invented the first printers "bronzing machine." The polychromatic press and the bronzing machine were especially demanded at that time throughout the manufacturing districts of New England, for "labels," etc., that were used in preparing cloths for market.

In connection with some patent litigation arising upon these patents, Mr. I. D. Stetson, noting his adaptation to such work, took Mr. Babcock into his office, where he spent three years familiarizing himself with the intricacies of patent law and practice. During the same time he taught mechanical drawing in the evening classes in Cooper Union.

The war having broken out, Mr. Babcock was employed by the Mystic Iron Works, Mystic, Conn., and afterwards by the Hope Iron Works at Providence, R. I., to design machinery for, and superintend the building of, steam vessels, several of which saw service during the rebellion.

At this time began that connection with Stephen Wilcox, which has resulted in making the name of Babcock and Wilcox of world wide fame.

Mr. Babcock's polychromatic press, which printed three colors at once, was patented in 1854, and the manufacture of it was placed in the hands of Charles Potter, Jr., manager of the Westerly Foundry Works. The first press made was a quarter-medium, printing a sheet 9 by 12 inches. This press took a silver medal at the Crystal Palace Fair in 1855. After some years its manufacture was abandoned as it was found that the principle upon which it was based did not permit of the construction of large sizes. In 1857 Mr. Babcock invented a small foot-power jobbing press, the first of its kind, which was also manufactured by Mr. Potter, and had a successful commercial history for several years. Complications touching the patents on this press led Mr. Babcock to turn his attention to other forms of machinery, and while he was employed at the Hope Iron Works of Providence as draftsman, he invented the system of cut-off engine, afterward known as the Babcock & Wilcox engine, which formed the basis of the first business between himself and Mr. Wilcox.

This engine was designed to circumvent the Corliss patents, and it was successful as long as the patents were in force; but when the cam principle became public property a host of manufacturers entered the field, and competition so reduced the price of engines that the firm concluded to drop the business. The two principal points of the cut-off engine were the cut-off valve arrangement, and the isochronous governor.

Mr. Wilcox, while a young man, became identified with the development of the steam engine and boiler. In 1856 he invented the original water-tube boiler having a set of inclined water tubes connected with water spaces at their ends, and an overhead steam and water reservoir, through which there was a continuous circulation of water, and in which a cross flow of the gases was established by means of diaphragms. This invention was patented in 1867.

Messrs. Babcock and Wilcox, under name of "The New York Safety Steam Power Company,"

commenced business in New York City in 1868, developing both the engine and boiler mentioned above. By 1878 the boiler business demanded so much attention that the manufacture of the engines was dropped. Various improvements had been made by these inventors until they were able to offer the world a boiler which reduced the danger connected with the generation and use of steam to the minimum, thus conferring a boon of untold value upon society. As the demand continued to increase the Babcock and Wilcox Company was incorporated in 1881, by which time the fame of these men had become world-wide.

PERSONAL CHARACTERISTICS.

Quotations will be found below from those who represented various interests with which Mr. Babcock had been connected, at the Memorial Service held in Plainfield, N. J., on the 13th of January, 1894. These quotations will show the all-round culture, the breadth of view and the largeness of heart which characterized Mr. Babcock's mature years; these will complement what is here said of his general characteristics. Mr. Babcock was quick to think, decisive in action, and definite and positive in conclusions. He was largely endowed with level-headed judgment. He was incisive in thought and manner. No one remained long in doubt as to the nature of his conclusions when once stated. He quickly grasped the situation and saw the bearings of all collateral views and outlying questions touching any subject which came before him. One of his business acquaintances says:

He could readily and rapidly take up a new subject, and master it thoroughly in all its details. When he was 58 years old he took up the study of French and acquired the language sufficiently for all practical purposes for reading, writing and conversing. He was like a mechanic with a modern set of tools, every one sharp and ready at hand for use.

Another has said:

He had no patience, he had no use for a careless, slovenly worker. He would patiently and kindly show a learner the best and the only way to attain certain results. He could excuse unconscious ignorance, but he had no time to spare for the man who deliberately ignored tried and proven methods of accomplishing work. He rarely wasted time in reproving carelessness. He simply dropped the careless man from his list of dependents and devoted his words of encouragement to the man who appreciated the success of doing things right.

Though he was thus prompt, positive, and incisive, Mr. Babcock was by no means "a hard man." If occasion demanded he was a cyclone or a zephyr. To the touch of want, the cry of distress, or the pleadings of sorrow, his soul was as tender as a woman's. Hospitable and companionable, he held his friends by strongest ties, and unto the end.

A single instance will suffice to show the sturdiness of his Christian conscientiousness. During an apprenticeship of three years he worked but five days in the week, and made up the lost time rather than break the Sabbath. Being well fitted to take charge of a given department for his employers, when his apprenticeship ended he was offered the place on the condition "that it should be six days work and no Saturday fooling." He answered: "I would like the place and need the pay, but if I take it, it will be for five days work and six days pay." He got the place. In this as in other things, his life, and other lives like his, have shown that when men make themselves necessary in this world, even business will grant them place and respect their religious con-

science. The world will pay for conscience and manliness when it must.

The choir sang "Sing of the blessed home," after which Rev. O. U. Whitford read a letter from President W. C. Whitford, of Milton College. The letter spoke of Mr. Babcock as a generous giver, and as one who loved his homeland deeply, and referred to the deep interest Mr. Babcock had in the welfare of the college. At its conclusion, Mr. Whitford, in behalf of the Missionary Society, of whose board of managers Mr. Babcock was a member, spoke of the good judgment and keen insight into the affairs of life which Mr. Babcock possessed, as well as his love for the cause of missions, and begged leave to add his sympathy to that of the church at Plainfield in the great loss which it had sustained.

MR. BABCOCK AND THE BOARD OF EDUCATION.

The Rev. Dr. J. L. Hurlbut who represented the Board of Education in Plainfield, of which Mr. Babcock was the President, made some excellent remarks, of which the following is a brief synopsis:

"Mr. Babcock was my friend, and I therefore speak as one friend speaks about another. Twenty years ago when I first came to Plainfield, I met Mr. Babcock for the first time. Since then we have been together a great deal, and have studied the Bible together." Speaking in behalf of the educational work of the city, Dr. Hurlbut said that Mr. Babcock has left a place which cannot be filled. Every man has his own place in this world peculiar unto himself. Although the niche in life can be filled in a measure, yet its occupant will never be exactly the same as the predecessor. There were three characteristics in Mr. Babcock's work. The first was an element of public spirit. One would have thought that a man situated as Mr. Babcock was, would not have taken such a deep interest in the cause of education. Yet his interest was large and his sympathy broad. The second characteristic was fidelity. It will not be easy to find one so faithful. No question was ever presented but it commanded Mr. Babcock's greatest interest. Decision, Mr. Babcock's characteristic, was strong. His opinions were fixed on good grounds. He was a self-made man, and therefore could appreciate the value of education. In concluding, the speaker said, that instead of lamenting the death of men like Mr. Babcock, we should hold up the example to others, so others can do the same, and take up the mantle which they have dropped upon the earth.

MR. BABCOCK'S RELATION TO ALFRED UNIVERSITY.

BY REV. L. E. LIVERMORE.

The Trustees of Alfred University esteem it an honor and a sad privilege to be invited to sit with you this evening in this, the home church of one whom we had so recently chosen to be our chief executive officer, to honor his memory, to sympathize with you in your greater sorrow because of your more intimate relationship, and to mingle our tears with yours in our common affliction. And not only so but also to unite with you in our expression of reverent submission to the sovereign will of Him who has made this great sorrow possible only as by his infinite love and favor he enabled us to know and to love the man of such distinguished worth. The keenest anguish of bereavement is but the legitimate fruitage of deepest love; and we accept this overwhelming loss and sorrow as the natural evidence of his great usefulness while living, and his fitness for the life into which he has now entered.

Thirteen years ago Mr. Babcock was comparatively unknown in Alfred. The University had long struggled for an existence, and even that was made possible only through the most heroic faith and self-sacrificing devotion of its two noble Presidents, the first of whom had already gone to his reward, and their faithful corps of associates. The venerable, but overworked President Allen was already showing unmistakable evidences of failing strength, and the burdens resting upon both the Faculty and the Trustees seemed greater than they could longer bear.

At this crisis, in the summer of 1881, Mr. Babcock had his attention called to the present needs and the past history of the school. With his accustomed interest in every worthy cause, he at once began to plan for its relief. He said the Lord had placed some means in his hands and it ought to be used for his cause. Recognizing this work of education as the Lord's cause he promptly placed \$30,000 into the endowment fund of the University. No words can express the feelings of joy and encouragement that filled the hearts of all the friends of this institution when the announcement of this providential help was made. George H. Babcock was no longer a stranger to the Trustees and friends of Alfred University. Those who had never seen his face now desired to meet him, and grasping him by the hand and looking into his kind and sympathetic face, to thank him personally, and in behalf of the sacred interests involved, for his timely and munificent gift.

As from this moment a more intimate acquaintance sprang up, all men of discernment very soon discovered that the gift itself was not the only, nor perhaps the chief blessing that had come to the institution through this new acquaintance; for a prize, rarer than money, and that which money could not purchase, was found in the man himself.

His wisdom, his *forethought*, his habit of planning, not simply for the present, but far out into the unknown deep of the future; his fearless criticism of methods and measures which he deemed faulty, and advocacy of better ones; his acquaintance with men and things in the world's great industries and activities, and his broad comprehension of what our schools, colleges, universities ought to be and do, eminently qualified him to occupy a prominent place on the Board of Trustees, having these important interests in charge.

But his visits to the University, which was so greatly indebted to him for the infusion of new life, were not very frequent. His business called him in other directions, and only on Commencement occasions, or some other public gatherings, was it convenient, and not always then, for him to be with us. Hence the benefit of his personal counsels was not very often enjoyed.

In the year 1891 Mr. Babcock became interested in developing a new industry in Alfred, from the discovery of the existence of an abundance of clay of a superior quality. The enterprise had been undertaken, but for want of capital and courage to push the business on to the point of success, it was likely to prove a failure. Mr. Babcock took the work in hand at this juncture, and to-day the Celadon Terra Cotta Works, of Alfred Centre, are widely known for their superior manufactures, and stand as another monument to his superior business ability. Since he became identified with this industry, it was necessary for him frequently to give his personal attention to the business.

Profiting by this new turn in affairs which called him into our community, at the last annual meeting of the electors of the University, Mr. Babcock was unanimously elected President of the Board of Trustees. He accepted the position reluctantly; but the wisdom of the choice soon became apparent. Though already enfeebled by the stealthy approach of the disease which six months later had finished its fearful work, still his mind was as fertile in planning and counseling for the prosperity of the school in which he had taken such a deep interest as when engaged in his own life-business in which he had wrought such eminent success.

During those dismal days in December, of painful anxiety and waiting, the people in our quiet village, with almost noiseless footsteps and bated breath moved about the telegraph office, seemingly dreading to ask the operator, or any one who would be most likely to hear the latest report from the bed-side of the loved but dying man.

On the morning of the 17th of December, the writer of this paper, as the Vice-President of the Board of Trustees, received a dispatch announcing that our chieftain had fallen. Quickly the message spread from house to house, from heart to heart. Since that day our village has mourned with an intensity of grief and sense of loss, second to none other save your own beautiful city, the honored home of this noble Christian man. With you we bow submissively to the will of him who maketh no mistakes, satisfied that "That life is long which answereth life's great end."

Yes, a true and successful life is one, the touch of which upon others is quickening, wholesome, purifying and beneficent.

Again we gratefully acknowledge in his last act for the benefit of our University, provisions for additional endowments of \$70,000.

"Beautiful toiler, thy work all done,
Beautiful soul into glory gone,
Beautiful life with its crown now won,
God giveth thee rest.

Rest from all sorrows and watching and fears,
Rest from all possible sighing and tears,
Rest through God's endless wonderful years—
At home with the blest."

MR. BABCOCK AND THE PUBLIC LIBRARY.

Col. Mason W. Tyler said that he had been with Mr. Babcock on the Board of Trustees of the Plainfield Public Library for twelve years. Mr. Babcock had been elected the first president, and had held the office until Job Male was elected on presenting the building to the city. Always faithful in performing his public duties, he did his full share in sustaining the best interests of the city and State. By his will he had placed in the library a memorial enduring and endowed with growth. In all his works was seen evidence of the man's wisdom. He used his power in carrying out his ideas of what he thought essential to the public welfare. He wanted to exert his power in the spiritual, the moral, the mental and the physical development of man. He was a master of the art of applying power to produce the best results. He saw that wise institutions were enduring instrumentalities for carrying out his intentions. Institutions live on, while man's influence ceases; Christ lived on the earth about thirty years, but the Christian church he founded has been a power for good for 1800 years and will be forever. While this beautiful church is a monument to Mr. Babcock's public spirit, in the Plainfield Public Library by his will, there has been laid the foundation of a testimonial more enduring. In all this the

man's wisdom is seen. He was ambitious, but not selfish. He used his great wealth to build up and advance ideas of benefit to his fellow-men. While man's life is but a span, an institution like the Public Library will live for ages, and while it exists the memory of George H. Babcock will live with it.

MR. BABCOCK AS A BIBLE STUDENT.

Mr. James McGee spoke of Mr. Babcock's great love for the Bible, and said he was a deep Bible student. As he spoke, he held up a well worn copy of the Bible which he said was the one which had been used by Mr. Babcock. Mr. McGee told how, in 1874, some of the commuters on their way to and from New York each day, of which Mr. Babcock was one, used to gather together in one corner of the car to study the Bible. At first one double seat was occupied, then two were used, and finally the class grew so large that it was spoken of in both the Sunday-school Lesson. Helps published by the Methodist Book Concern, and in one of the papers published by the Seventh-day Baptist Publication Society, as the Plainfield Railway Normal Class. In this class Mr. Babcock was the principal worker. In 1875 Mr. Babcock was one of the principal workers in Chautauqua work. In March, 1876, when the first American Sunday-school Congress was held in Plainfield, on the ticket of admission was found Mr. Babcock's name as chairman. In 1878 Mr. Babcock published a "Natural History of the Bible," which possessed great scientific value. During his life he published any number of tracts, together with reviews of the Sunday-school lessons. In all his work Mr. Babcock was thoroughly religious. The character of his work showed that. He was thoroughly practical in all that he undertook. He gave most careful attention to details, and he had a definite purpose.

MR. BABCOCK AS A SABBATH SCHOOL SUPERINTENDENT.

D. E. Titsworth, the present Superintendent of the Sabbath-school, and Mr. Babcock's successor, followed. He spoke of him as the practical superintendent. He said that Mr. Babcock was superintendent from 1874 to 1885, eleven years, the second longest term ever held by one man. During his superintendency, the school received an impetus which is felt at the present time. His blackboard illustrations were a special feature of his work. His efforts brought the school into general prominence as a model institution. He said the work did him good. He had not a strong natural love for children, and his experience with them opened up new avenues of affection in his heart. Mr. Titsworth hoped that the son, who was now a member of the school, would have a long life and be a power for good like his father.

In conclusion, Dr. Lewis said that God buries the workers, but the work goes on. Could he but hear his words, they would command us to continue. Therefore, nothing is left for us to do but to go on, God leading. It is God's world and God's work. Let us so work that in the end we may be numbered with the Heavenly Choir. May God give his blessing to us and to his workers. Amen.

The memorial anthem, which Mr. Babcock had asked to be sung at the unveiling of "The Heavenly Choir," was repeated, the benediction was pronounced and the services were over.

A BILL has been introduced in the legislature of South Carolina, prohibiting all railroad trains on Sunday. It is supposed that Governor Tillman favors the bill.

OBITUARY.

Mrs. Orrilla Clarke was the eldest daughter of Luther Hinkley (deceased) born August 1, 1805, in Brookfield, Madison county, N. Y. She was married in 1823 to Isaac Clarke who died in 1847—leaving her a widow at the age of 41 years—with eight children, one little boy having died three years previous. For the past twenty-five years her home has been with her youngest daughter, Mrs. Duane Clark, at times spending a few months or a year with her other children, where her presence was always welcomed as gleams of sunshine. She retained her health and faculties to a remarkable degree and was loved and respected by all who knew her. Not only the immediate relatives—but a host of friends and neighbors feel that they have sustained a personal loss. When a young girl she with her mother embraced the Sabbath, and for more than seventy years she has been a member of the First Brookfield Church at Leonardsville, N. Y., always remaining faithful to her Sabbath and church covenant, and for many years has regularly written a letter for the annual covenant meeting. She was a constant reader of the RECORDER and all denominational publications, feeling intensely interested in all departments of the work, and contributing regularly to the church and benevolent societies. One son and four daughters survive her, three of the latter being with, and caring for her in her brief illness of one week. The funeral services were attended by a large circle of friends at the residence in Emporia, conducted by Rev. L. H. Holt, pastor of the First Baptist Church, who spoke tenderly and lovingly of her many virtues and the inspiration of such a life upon all who came under its influence. * * *

MISSIONARY SOCIETY.

A. L. CHESTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
Dr.	
Balance on hand last report, Sept. 30th.....	\$1,750 56
Receipts in October.....	1,354 42
" November.....	411 88
" December.....	502 24—
	\$4,018 60
Cr.	
Rev. S. I. Lee, receipts on field.....	\$ 63 80
E. B. Saunders.....	213 87
Rev. O. U. Whitford, receipts on field.....	42 58
L. M. Skaggs, ".....	1 75
J. M. Todd, ".....	2 81
Geo. W. Lewis, ".....	7 95
H. B. Lewis, receipts, Watson Church.....	7 98
F. E. Peterson, receipts on field.....	15 00
S. I. Lee, check to balance, Sept. 30th.....	99 83
E. B. Saunders.....	143 13
Rev. O. U. Whitford, advance on salary.....	25 00
F. E. Peterson, on account.....	74 91
M. B. Kelly, Jr., expenses.....	8 85
First Westerly Church, balance 3d quarter.....	25 00
Second ".....	25 00
Lincklaen ".....	18 75
Otselic ".....	18 75
Watson " H. B. Lewis, balance	
3d quarter.....	10 77
Horseshoe Church, balance 3d quarter.....	18 75
New Auburn ".....	25 00
Rev. E. H. Jocwell, ".....	78 19
J. M. Todd, ".....	29 04
Pleasant Grove Church, D. K. Davis, balance	
3d quarter.....	25 00
Rev. L. F. Skaggs, balance 3d quarter.....	68 85
Geo. W. Lewis, ".....	65 05
T. J. Van Horn, from Potter Fund, balance	
3d quarter.....	30 55
Rev. D. N. Newton, balance 3d and 4th quarters	25 00
L. A. Platts, Conference programmes.....	1 75
Geo. H. Utter, Printing bill.....	18 50
Dr. E. F. Swinney, salary from Jan. 1st to July	
1, 1894.....	300 00
McCulluch & McCulluch, Attorney's fees.....	25 00
Dr. E. F. Swinney, passage money to Shanghai	240 00
J. F. Hubbard, order of Rev. D. H. Davis.....	25 00
Funk & Wagnall, ".....	3 50
Missionary Society, ".....	25 00
Rev. D. H. Davis, balance salary from Jan. 1st	
to July 1, 1894.....	446 50
Rev. D. H. Davis, Shanghai Mission School	
account.....	450 00
Rev. D. H. Davis, M. M. supplies for Dr. Swin-	
ney.....	100 00
Susie M. Burdick, salary from Jan. 1st to July	
1, 1894.....	300 00
G. Velthuisen, salary from Oct. 1st to Dec. 31,	
1893.....	100 00
S. B. Wheeler, salary advanced on 4th quarter.....	100 00
Salem Church, balance 3d quarter.....	25 00
Bitchie " " 2d and 3d quarters.....	50 00
Conings " " 2d, 3d and 4th quarters.....	87 50
A. L. Chester, expenses two trips to Peoria,	
and other incidental expenses.....	156 87
Rev. O. U. Whitford, advance on salary.....	100 00—
	\$3,673 18
Balance Dec. 31st.....	\$ 845 42
E. & O. E.	
A. L. CHESTER, Treas.	

MISSIONS.

FROM S. R. WHEELER.

Dear Brethren in Christ:—During the past quarter services have been held every Sabbath. Prayer-meeting on Sabbath eve. Preaching service and Sabbath-school on Sabbath-day. All quite well attended. We have also kept up the preaching service, once in two weeks on Sunday night, in the parlors across the streets from our house. By special invitation I went to North Loup to assist in the ordination of Bro. J. H. Hurley to the ministry, and Bro. Henry Thorngate to the deaconship. Was absent two Sabbaths, last of October and first of November. Rev. S. C. Davis, pastor of the Baptist Church in the city, preached for me both Sabbaths. In return I preached for him both morning and night one Sunday, when he was absent preaching in Denver. Eight have been added to the church by letter during the quarter. We now number thirty-two. A Christian Endeavor Society was organized very recently, and it promises very well indeed.

Now about our house of worship. I wrote to Bro. Whitford, your Corresponding Secretary, while still at Milton, and also to Bro. Saunders, President of the Y. P. S. C. E., concerning raising money to help us build. My plan was for the young people to take up this matter in the following way: Each society should receive full information and then appoint a committee to circulate a subscription paper throughout the entire church and society. Before this was done I wanted to know whether both you as a Board and the leaders of the young people would approve the plan. While waiting for a reply the matter was mentioned in the Young People's Department of the SABBATH RECORDER. Then the suggestion was published that each member of the Endeavor societies should pay five cents. This was suggested at the time I was in North Loup. On the evening after Sabbath, just before leaving, I gave a talk about Boulder, its surroundings, our prospects here and our intentions in carrying forward the work for God. That night a Christian Endeavor brother gave me one dollar, and a sister in the church gave me fifty cents. The next day another sister gave me fifty cents. Thus I returned to Boulder with \$2 for the church building fund.

We at once had a special church meeting to consider the situation. What was to be done? Should we return the money and countermand the proposed collection among the Endeavor Societies or should we go forward? We decided to build. Much might be said about securing a lot. From the first this was thought of and talked about. At the very first church meeting, after the organization of the church in May, a committee was appointed to look up this matter of a location to build. That committee kept up a constant investigation and at our business meetings their reports were talked over carefully and with decided interest. At last it was settled. A descendant of father Abraham, a well-to-do merchant in the city, offered us lots for \$100 less than he would sell for any other purpose. We bought for \$400 on five year's time, 8 per cent interest. We gave the note payable "on or before" and gave a trust deed to secure its payment. If any of our people can let us have the money at a lower rate of interest we shall be glad to exchange creditors. The deeds were drawn and executed Dec. 18, 1893, just six months from the day

when I arrived at Boulder. The size of the house is 26x40. The foundation is completed at a cost of money paid \$103 60. We have a basement room about twenty-three feet square. The amount of money sent in by the above mentioned collections is \$111 75. Contributed here in cash \$31 20; donated in work \$55 50. There will be much more contributed, both in cash and work. We feel quite encouraged that the citizens will help as they see the work advancing.

Allow me here to call attention to my article, "A Word about Seventh-day Baptists," published in both the daily and weekly *Herald* of this city. The mayor and several other prominent men, merchants, bankers and lawyers spoke to me to express their appreciation of the article, and volunteer some assistance after a little. But we need more funds now to go on with the work. Is it suggested that we should have waited until more money was on hand or assured. Beloved brethren, pardon our zeal and help us through. Really we are very anxious to do work which we cannot do without a house of worship.

Brother Whitford, Corresponding Secretary, writes to me that probably the best source for us to look to is the denominational building fund, and we now make application for \$500. We think we can raise here as much more in cash and good honest work. \$1,000 will be as little as we can possibly think of to put up a building which shall do proper credit to our surroundings and to ourselves. We want to have influence with those about us. Now let it be understood, we do not ask for \$500 in addition to what has been sent to us or may be sent to us directly from individuals and churches, but \$500 altogether. We will send receipts for all which comes directly to us to be set to the credit of the denominational building fund. We do not need all this money now. If we get our house ready for dedication by next October we shall do well. The money can be sent as it is collected, or the necessity of the case requires. In the meantime we want, just as soon as possible, to get our basement room ready for use and thus save rent and become settled on our own possessions.

It is very proper to say a word about the location of the church. We are at the corner of Twelfth and Arapahoe streets. The main streets of the city run from the very base of the mountains to the east. Pearl is the principal business street. Arapahoe is parallel with Pearl and four blocks distant. It begins at the foot of the mountain and continues in an unbroken line the entire length of the city out into the country. It is well graded, is always dry and hard and is a fine driveway. Twelfth crosses all these main streets in the centre of the business portion of the city. It is the thoroughfare from Pearl to the State University on the hill to the south. It is the most prominent cross street in the city. Our church is in just the place to attract the attention of the hundreds of State University students. Besides it is in a different portion of the city from any of the other churches. Also these corners have an electric light which burns every night, and all night, showing the church almost as well in the night as in the day. After these months of considering the situation some of us came firmly to the conclusion that it was the best location for our church work of any in the city. It seems providential that all other places talked of should be out of our reach, and that this one should be so cheerfully offered to us in such a way that we can give

our full strength in the erection of the building. Our trust is in God and we plainly see his guiding hand.

Thus, dear brethren, we submit the case to you. I find by reading home missionary magazines that building houses of worship is regarded as essential for success. So we feel it here. In other places, as in Kansas, we could use the school-house until the church grew. But here we need the house in order to grow the living church. Dear brethren in Christ, the Lord direct you and give you pleasure in the responsible work committed to you.

BOULDER, Colo., Jan. 8, 1894.

FROM T. J. VAN HORN.

Dear Brother:—I reached here from Pulaski this morning, and have just filled out the blank report I found awaiting me here.

Eld. Threlkeld is at Pulaski and will begin meetings again at Mount Pleasant school-house next Wednesday night.

Four Methodist preachers have begun a revival service within two miles of this point. There is great suspicion and fear in the minds of the people that the Seventh-day people are again going to gain a foothold in that region, and there is being stirred up the spirit of sectarianism which has been the bane of Christianity there so long. I shall only remain here a few days (about ten) and then hasten back there to help counteract that influence.

Last week Bro. Threlkeld and I held two meetings at Villa Ridge at our old house of worship. There seems to be an anxiety there for gospel meetings. If Brother Randolph returns we may carry on meetings at both places at once. Possibly the close proximity of the other meeting may induce Brother Threlkeld to begin there before my return.

About 18 months ago a few of the people in the vicinity bought our meeting-house and repaired it for Sunday-school and union meetings. This enterprise has now lost its enthusiasm and there has been some talk of its reverting to our people. I somehow wish it were in the hands of our people again so that we can be independent and unrestricted in our work. People will be very willing for us to work as long as we are making converts to augment the membership of other churches, but a great uneasiness seizes them the moment a move is made to build up the Seventh-day Church. Should it happen that the Sabbath cause be revived there, it would be difficult to get possession of it then compared with what it is now. We are greatly embarrassed in our work at Pulaski for not having a suitable place for holding meetings. The school-house is exceedingly uncomfortable and inconvenient.

Elder Threlkeld expresses his decision to continue work longer than the month if there is a demand for it. His preaching is very acceptable to the people, and they may give him sufficient support at Villa Ridge.

I am very grateful for the help which has been sent me on this field, and I pray that the ground gained may be held to the best advantage.

During this quarter I have been ably assisted at Bethel by Brethren Johnson and Lewis, of Stone Fort, and at Pulaski by Brethren Randolph and Threlkeld.

Brother Randolph was with me from Nov. 21st until Dec. 17th, and did nearly all the preaching during that time.

STONE FORT, Ill., Jan. 1, 1894.

FROM GEORGE W. HILLS.

Dear Bro. Whitford:—The time for my first quarterly report has arrived, and as I attempt this new task I find many things I would be glad for you to know that I cannot give in statistics or tabulated form.

The church here is greatly revived and en-

couraged of late. These few faithful ones have been struggling alone with but slight encouragement for a long time, and now they appear to take new life and interest in the work to which they have been true and faithful so long. The outside world has looked upon our people and our cause here with somewhat of an air of disdain, but public sentiment is turning now in our favor. Prejudice is rapidly giving way to a more Christian feeling, and Seventh-day Baptist interests are rapidly rising in the public mind. In conversation with one of the leading attorneys of the city on our doctrines and interests, he asked if we were expecting to build a church in the city. I replied that I hoped we could in the due course of time. He said, "When you are ready to build we will give you the deed of a lot 100x150 feet, on which to build, and \$100 in money." He is manager of one of the real estate companies of the city, and speaks authoritatively. How I wish we could call on him at once for the deed and the \$100. I have had conversations with half a dozen or more of the prominent business men of the city on the Sabbath question, and they almost invariably close up by saying, "Eld. Hills, I believe you are right, but it would be 'mighty inconvenient' for me to keep Saturday." They all introduced the subject and talked very freely and candidly. They are very cordial, friendly men. We have quite extensively been thought to be Adventists. I am quite frequently called upon to explain the difference between the two denominations. We have some very promising young people here, of more than ordinary ability.

Some of our people are not able to fit out their children to attend the city school, so Mrs. Hills is to open a select school in our chapel next week for such children. Of course her labors will be without remuneration. Our chapel, or meeting room, is in our house. Meetings were held, when we came here, in a house which was unfinished and very open, and when cold weather came on another place had to be secured. Nothing suitable could be obtained. We rented a large house to live in, and secured permission to remove the partition from between two of the rooms, to be used as chapel which gives us a room large enough to comfortably accommodate about one hundred people. This does very well. Our people were planning to build, and had bought a part of the lumber; but times are so hard it was not advisable to go further with the work.

This is a peculiar field. The custom is to hold all the important meetings in the summer. May, June, August, and September, are the propitious months. In the winter it is "too cold," the people think; yet we held evening meetings a little more than two weeks with good results. The attendance was small, but the people were very much interested. I am glad to be able to say that our people take up progressive ideas very gladly, and they were ripe for the Endeavor work especially.

Bro. Richmond has been a great help to the work here in singing and work among inquirers. Although we have accomplished no very striking results that can appear in a tabulated report, yet if nothing but the encouragement and aid to our people, and the turning of the tide of public opinion in our favor, had been accomplished, I believe the Board would be fully justified in the outlay. If Bro. Richmond could be here in the summer much more could be accomplished. I think it would be advisable to have one here permanently. It counts wonderfully.

I am making this Southern Field my study. I desire to fully acquaint myself with the people and their needs, and I hope the Lord will keep me from making mistakes. Sometimes I almost feel afraid of myself fearing I may make grave mistakes that would injure the work. I feel that I need your prayers. I deem this a very important field, and mistakes would be very serious.

JANUARY 3, 1894.

WOMAN'S WORK.

OUR DUTY TO MISSIONS.*

It has been said that "the *only* way to honor God is by trying to lift humanity up toward him." Though this statement may seem extreme, certain it is that we honor him when we permit ourselves to be used as instruments in his hands to this end. The nature of our relations to each other, reasoning from a moral standpoint alone, would indicate that what of good we possess that would make others better, we owe to our fellow beings who have not this knowledge, to impart it to them.

This simple plan for doing good prompted the early missionary, John Newton, in his life work. He used to say that the world appeared to him like two mountains, one of misery, the other of happiness, "now," said he, "If I can take a single grain from the mass of sorrow and add to that of happiness, I shall feel that I have accomplished something." And was not this idea fully exemplified and carried out in the life and teachings of Christ. This was indeed his mission. He came into the world that the world through him might have life and happiness; and in leaving the world he committed the work to his followers, and the church as his chosen representative exists for no other purpose than by its light to dispel the darkness of sin and ignorance and lead to the way of life; and should the time ever come when there are no more souls to be saved, her mission will be ended, never before that time ought her light to grow dim nor her efforts slacken. The church that fails to realize this fact is not an active, prosperous church. There are many reasons why we ought to increase our efforts and quicken our zeal. Think for a moment what might have been our condition to-day had it not been for the work of early missionaries. We owe it to them that we enjoy the blessings and privileges of civilization and Christianity. From far distant lands, faithful, and as we believe, divinely inspired men and women, brought Christian civilization to the nations of our ancestors.

And but for their patience and heroism we might now be worshipping the planets and forces of nature as did our ancestors of European countries. A mere sense of gratitude then ought to inspire with a desire to pass the blessing on to others in need. And does not reason teach that the greater the advancement in civilization and Christianity, the greater the obligation to carry the force to the regions beyond?

Never were opportunities so manifold, nor responsibilities so great as in this generation. Never in the history of the world was there such a stirring of moral forces, such rapid strides in the progress of social and religious life. And with the marvelous facilities for communication, it would seem that God is *opening the way* before his people, as he gives

*Paper read at missionary entertainment at Walworth, Wis., and requested for publication in the Recorder.

the command to "go forward." And as they advance and scatter the seeds of gospel truth, it is found that the spirit of God, going on before, has prepared the soil for its reception. The trumpet call to duty echoes near and far. The demands are great and laborers all too few.

As if to emphasize the call, the field is broadened at our own doors by the enormous influx of foreign population to our country. And it becomes a serious question as to whether *we* as individual Christians, as churches and as a nation, are making the best use of the powers with which God has invested us, and putting forth our best efforts to elevate and Christianize those who are flocking to our shores.

Surely this is our opportunity, and "opportunity is the measure of responsibility." But the work is not circumscribed by geographical limits nor the responsibility confined to few. All Christians are expected to be missionaries by virtue of their relation to Christ, and the commission he gave to his followers; and since he has said, "the field is the world," it is not our privilege to say what part of the field is the most essential to be cultivated.

The soul of the African slave is as precious in the sight of God as that of his royal master. The soul of the degraded Patagonian as yours or mine, and "however darkly stained by sin, he is our brother yet." Our God is no respecter of persons, black or white, bond or free, Christ died for all and through his atonement must all be saved if saved at all, and "how shall they believe in him whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent." Surely no one in this age of missionary intelligence need make the plea that it would be a hopeless task to give the gospel to *all* the world. Such a plea in any age, in fact, would show a lack of faith in the promises of God. His command to teach the gospel to every creature is accompanied by the assurance, "Lo, I am with you always, even unto the end of the world." Again he says, "My word shall not return unto me void." We have no grounds then for being solicitous as to the results, if we fulfill our obligation; God is responsible for that; with this we must be satisfied, expecting his approval if faithful to the command.

Our interest in this, as in most other work, depends very largely upon the extent of our information in regard to it, and there is very little excuse for lack of interest on that ground at the present day, when missionary intelligence is available on every hand to most individuals, to some extent. Increase of interest will naturally result in increase of effort.

A recent missionary to the interior of China relating her experience in going among the people and impressions of the work says, "If the Christian world could only realize that countless millions in this vast empire have never even heard of the true God, if they only knew what it means to carry the gospel to four hundred millions, and less than two thousand to do it, I am sure they would try to help a little more. There is a great nation in heathen darkness most appalling. No one can imagine the situation until he has been here, and one of the most deplorable features is the condition of the women. If any one doubts that Jesus was the emancipator of women let him witness the condition of our sisters in Asia, despised from birth bartered as an article of merchandise, and having no legal rights. Being wholly unable to do anything, they seem to be regarded only as a necessary evil, to be tolerated as such. If there is anything in this world that

should lead women to appreciate, understand and know what religion has done for us it would be to study the condition of Chinese women in their home." Similar experiences and impressions have been related to us by our own Dr. Swinney.

But enthusiasm awakened by actual experience among the heathen not all can have, yet interest might be stimulated by better information in regard to the field and its needs. To read of the marvelous results of mission work in Africa and in the islands of the seas, is truly inspiring.

Mission work to-day has indeed many encouraging features, as compared with the times of Carey, Mills, Newton and Judson and their wives, when, after almost a lifetime of work, subject to suffering, sacrifice and persecution, scarcely any results were visible; and yet how much of present success is due to the patient, untiring labor of those devoted men and women, eternity alone will reveal. Statistics in regard to native laborers that have been raised up as the result of seed scattered through missionary efforts in this generation is a source of encouragement. It is stated that "the Church of Christ sends out less than eight thousand workers, but on heathen soil has been raised up, and mostly in our own generation, an evangelizing force six times as large. In the light of these facts it surely does not seem a hopeless task to give to all the world the supreme blessing of the gospel of Christ. And to give of our time, our talents, our substance and ourselves, if need be, to carry on this work is the duty of the Church of Christ individually and collectively; and my sisters, ought we not to regard it as a privilege, as well as a duty, to be co-workers with God in bringing the world to Christ?"

"Sisters, let us not be weary,
'Tis the Lord who owes the land,
Has been sending out the message,
Come, and lend a helping hand;
And the reaper gains sweet wages
As with patient toil and care
Precious fruit, for life eternal,
To the harvest home we bear."

P. S. C.

"SHE HATH DONE WHAT SHE COULD."

How sweetly fell those blessed words of approval upon the gentle heart of Mary; so full of love and deep humility, yet so wrung with grief by the harsh criticism and unkind glances of those Jewish men gathered about Simon's table! How Christlike he explained to them her motives! How pathetic the assertion that "me ye have not always," the touching allusion to his approaching burial, and the wonderful promise that this loving act should render her name immortal, and be forever spoken of her throughout the world wherever the gospel should be preached, as a memorial of her!

The Master alone knew her worth and capabilities. What added power and meaning have the centuries given to the saying, "She hath done what she could!" No nobler praise can be bestowed than this. There lies within the reach of all, the capabilities of winning the same divine approval. To most of us may not come grand opportunities for doing good. It matters not. Who can tell what is small or what is great in this world of ours? Only he "who seeth the end from the beginning." There may be one talent, there may be ten, entrusted to our keeping. The divine Master will be just. But of this we may be sure, to each is given some power for good or ill, some place in the great harvest field. Let us remember,

"Rich gifts that heaven delights to see,
The poor-t hands may hold;
The love that of its poverty
Gives kindly succor, prompt and free,
Is worth its weight in gold."

"One smile can glorify a day,
One word new hope impart;
The least disciple need not say
There are no alms to give away,
If love be in the heart."

In the year that lies before us let us see to it that we do faithfully and well each day as it comes what God requires of us, be it much or little; thus shall we find we have attained the divine approval that Mary won, "She hath done what she could."

C. A. B.

ALBION, Wis., Jan. 1 1894.

RESOLUTIONS OF SYMPATHY.

WHEREAS, Our dear sister, Mrs. Ida Stillman, has been so sorely afflicted in the loss of her husband, Jared R. Stillman, therefore,

Resolved, That while we cannot understand the providence which takes from life one so young, a husband so tender and affectionate, and a Christian so faithful, yet we bow in humble submission and trust to the will of our heavenly Father.

Resolved, That we deeply sympathize and sorrow with our sister in her bereavement, but rejoice in the assurance which his life on earth gives, that he is now at home with Jesus in the mansions he has prepared for his own.

Resolved, That a copy of these resolutions be presented to the family; also to the SABBATH RECORDER for publication, and placed on our Mission Record.

By order of the Ladies' Missionary Society.

ALICE M. ECKLES,
MARY E. WEST,
HENRIETTA TOMLINSON, } Com.

NORTONVILLE, Kan.

A VOICE FROM INDIA.

BRO. VAN DER STEUR'S FIRST YEAR OF LABOR AT
MAGELANG *

Esteemed Editor:—Knowing your interest in the field of labor I had to leave to enter this, for me, entirely new one, I reckon you will allow me a little space in your paper now also, though far away. As you know, shortly before my departure I gave lectures in almost every province of our country to revive and win an interest in my labor. That interest (then experienced) made it possible for me to go.

On the 10th of September, 1892, I boarded the Conrad in Amsterdam, and there and at Ymuiden, I met many friends. The soldiers which traveled with me, leaving the train, were compelled to board the vessel without having an opportunity to speak to anybody. The sharp contrast between them and me struck me, and brought me soon in their midst. So already at Ymuiden I made acquaintance with a few of them, and my old father and some of my brothers and sisters and friends who had come to bid me farewell, found me among them.

By the help of some friends I got possession of some books, pictures, a magic lantern, games, etc., with which I labored for the salvation of the souls with me on board. Everything was read and seen with eagerness.

On board I used a few times the magic lantern with pictures for Bible stories, and the history of my country. It was indeed a pleasant and also a blessed journey. It is interesting to know that some of the transport regularly correspond with me. I am cherishing the hope of their having a desire to serve God.

At Batavia I was met by the sergeant of the marine who had come to welcome me in the name of many soldiers. For the rest I perceived that my arrival in India was far from welcome. Several papers had published hos-

* Extract of a letter from Bro. John Van der Steur to the editor of the *Boodschapper*, translated by Miss C. de Boer.

tile pieces against me. Misunderstanding must have been the cause of this, although the name of "midnight-missionary" had more influence on it, as midnight-missionaries are regarded here with gross disrespect. Of course I did not mind this and went right along; before settling I stopped at several places, where I worked with the magic lantern, choosing mostly pictures of the history of my country. That was a good introduction and caused the first storm to calm a little.

The high officers with whom I got acquainted on our voyage were all very kind and ready to help. In Magelang I first stopped in a hotel where, on the first evening, already many soldiers called on me. I called on several high officers besides the Resident, and obtained admission to the encampments and hospitals. I succeeded in finding soon a pretty good house which once opened was well visited. One high officer especially advised the soldiers and recruits to visit my home. So there was no hindrance on this side, but among the officers of lower rank there existed a bitter hostility.

The large number of sufferers of dreadful diseases caused me to take up the work in the bad campongs; citizens and soldiers together feel displeased at this, because lasciviousness is looked on here as being a necessity and no sin. What they call sin here I don't know, it seems as if the people have no consciences at all. It is a fact that for a few pennies and some rice a woman gives herself to anything. The diseases resulting from these conditions have reached a prodigious degree, and any one that dares to oppose these conditions is called a fool. Yet my labor here in that direction has not been fruitless.

The church building here is used for a theatre also. Last Sunday, entering the church, I found all the seats gone, and the floor scattered over with empty bottles. At the time the play is going on the ladies and gentlemen sing:

"Oh! ye ought to be in heaven,
Yes to heaven you must go,
There ye can get whisky plenty,
Lots of brandy there is too."

At first a few ladies regularly attended the service, but once in my address I said to them that they also might do something for the Lord, for instance, to stretch forth a helping hand to the poor, and none of them reappeared since.

Here at my house we have now, besides a Soldiers' Home, a Young Men's Association, Temperance Society, Sunday-school, a day-school for Javanese children, with 38 pupils, managed by a native helper of the association "Emanuel," and an Orphanage.

Exceedingly pitiable is the lot of many Indo-European children here. The conditions existing here are incomprehensible in Holland. The soldiers are much pleased with my labor among the children; they love them. A couple of the older boys are working already as missionaries. They talk to the soldiers on the street, who call them "the little Van der Steurs," and they try to get them to go with them. By their child-like questions they often put older people to shame and cause them to think.

This year has been for me a year of care and of blessing. Many a night I sacrificed my night's rest for the children when they were sick. And one night, when I was sick myself, two of the boys, without my knowledge, climbed out of their little beds and laid themselves down under the table before my bed to be ready to wait upon me.

Financially, the year has been very expensive. The voyage, equipment, installation of the

Soldier's Home, clothes and other necessities for the children and the school, all taken together, I spent about 3,000 guilders. I got it all. God has cared wonderfully. Once after getting a pikol of rice and a barrel of oil, I had only 4 dubbeltjes (16 cents) left, but at the same time by an unknown person God sent me 50 guilders (20 dollars).

And now my friends, brothers and sisters, and all that helped me, accept my thanks for all you did for my labor. God be with you and cause you to walk in his ways.

Sincerely your friend and brother in Jesus,
JOHN VAN DER STEUR.

Thursday, Oct. 4, 1893, Bro. Van der Steur wrote: "Last night the general, being on his inspection, visited the Home also and looked around with interest, and inquired after the attendance. We just had a meeting and were singing when His High Honorable entered. He assured the soldiers of his appreciation with their coming here and felt sorry that not more use was made of it, since every thing looked so neat and well arranged. I was very glad with this call, and I believe it will have some influence on stopping the secret reaction. The soldiers also felt very much honored by it."

The Provincial Counsellor said he wanted to take it up for Bro. Van der Steur, wheresoever they might thwart his appearance.

RELIGIOUS LIFE IN THE PAULINE CHURCHES.

BY REV. CHAS. A. BURDICK.

By Pauline churches those churches are meant which were planted by Paul and his companions in labor, and all those over which he exercised apostolic care. Most of them were located in various provinces of Asia Minor and in Macedonia. Two, at least, were in Greece, one in Rome, and some in the island of Crete.

One is apt to think of these churches, being under apostolic care as they were, possessing as they did many spiritual gifts and miraculous powers, and furnishing so many Christian martyrs, as maintaining a much purer type of religious life than that of the churches of the present time. It is certain that the doctrines in which they were instructed were purer, that is, less mixed with human elements than those now generally taught. It is also true that among them in the apostles' time there was warmer religious zeal and greater spiritual power than are generally witnessed now. But the letters of Paul to the churches show that human nature was radically the same then as now, and that then as now the gospel had to contend with corruption deeply seated in the human heart, which sometimes cropped out in the lives of those who belonged to the churches. For instance, the church at Rome was disturbed by contentions about eating or abstaining from certain foods; the churches in Galatia were to some extent led away from the purity of the faith back into Jewish legalism; the Corinthian Church was divided into sects, tolerated for a time unchaste persons, suffered its members to go to law with one another, and abused the Lord's Supper by gluttonous feasting; and the seven churches of Asia, except one or two, gave occasion for reproofs in the divine messages sent through John the Revelator.

But before we judge these churches harshly for such disorders we should take into account their composition and surroundings. They were composed of both Jewish and Gentile converts, and the difference in the social and religious training of these Jewish and Gentile elements was very great. The Jewish re-

ligion inculcated a rigid morality, but the Jews of that period, though superior to the Gentiles in morality, were proud, self-righteous, bigoted and exclusive, and they regarded social mingling with the Gentiles as a source of defilement. For this bigotry and exclusiveness the Gentiles despised the Jews. Even after conversion many Jewish believers would not allow that Gentiles could become Christians without first submitting to circumcision and the Mosaic laws. It must have been a miracle of grace that could unite these hitherto discordant and hostile elements in Christian fellowship. We must not wonder if sometimes contentions arose in the churches by the pressing of Jewish scruples upon the consciences of the Gentile brethren.

Again, the Gentiles had been reared in a hot-bed of moral depravity, and we find Paul in his epistles earnestly exhorting against idleness, theft, lying, fornication, etc.,—vices to which some of the Gentile believers had been addicted in their unconverted state, and which were still practiced among their Gentile neighbors. Hence it is not so strange that Paul had occasion to rebuke the Corinthians for tolerating certain immoral persons in the church.

Notwithstanding the defects above mentioned the Pauline churches showed a fervency of zeal, a vigor of spirituality, a steadfastness and patience under persecutions, that contributed powerfully to the growth of Christianity. The churches in Macedonia particularly excelled in the grace of liberality, contributing generously, though poor, for the relief of the poor saints in Jerusalem. Churches in other quarters also contributed systematically for this purpose.

These churches were rich in spiritual gifts,—gifts of prophecy, gifts of healing, of miracles, tongues, interpretation of tongues, discerning of spirits, etc. Some of these were for signs to convince unbelievers, and some for the edification of believers. 1 Cor. 14:22 The spiritual gifts spoken of were not confined to the ministry, but were pretty largely distributed by the Holy Spirit among the members, "dividing to every man severally as he will." Paul writes to the church at Corinth: "Covet earnestly the best gifts;" "desire spiritual gifts, but rather that ye may prophesy;" "for all may prophesy one by one." Again, "How is it then, brethren? when ye come together every one hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. No monopoly of the time there by a single speaker and a choir; not many silent worshipers in those meetings.

Considering the character of the gifts exercised and the general participation in the exercises, the meetings must have been lively and full of enthusiasm. Their enthusiasm may have sometimes carried them beyond proper bounds, for Paul cautioned the Corinthian brethren to speak "one by one." "For God is not the author of confusion, but of peace."

Paul made great account of singing as an element in worship. "But be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts unto the Lord." "I will sing with the Spirit, and I will sing with the understanding also." The same Spirit that gave life and power to the apostolic churches is in our churches now, though not operating in all respects the same as then. Let us "grieve not the Holy Spirit."

THE Phipps Conservatory in Schenly Park, Pittsburg, had 4,000 visitors on Sunday, Jan. 7th., 1894.

SABBATH-KEEPERS APPRECIATED.

Among the many cases of religious intolerance it is refreshing to come upon a case of generous justice like that shown in the accompanying clipping. No one can teach in the State of New York without a certificate. This must be obtained at one of the regular examinations, of which there are eight during the year. These examinations are naturally arranged so as to fall on Saturday, but for the convenience of Seventh-day Baptists the State Department has arranged two of the eight examinations on other days. The following clipping is from a report of the late School Commissioners' Meeting, of which S. Whitford Maxson, of Adams Centre, N. Y., is an efficient member.

The policy of the Department was also warmly sustained as to making two examinations a year come on Thursday and Friday, to relieve the scruples of the Seventh-day Baptists, who could not take an examination on Saturday. Mr. Finnegan drew out vigorous applause when, in answer to the question how many Seventh-day Baptists there were among the teachers of New York, he replied, "I don't know how many teachers belong to that denomination, or to any other, but we mean that every teacher shall have a fair chance." Inspector Stout spoke with gracefulness and feeling of this sect, which, if small, was made up of some of the best and strongest teachers in the State; and when Commissioner Maxson rose to thank Mr. Stout, he did it briefly, but with feeling.

New Jersey has a similar custom as to examinations, and I had the pleasure of being present at a meeting last year when the assembled County Superintendents gave strong approval to one of their number who stated that it was his custom to depart from the rule of holding them on Saturday so as to accommodate the Seventh-day Baptists in his county. He then expressed heartily, in a few words, the highest commendation and appreciation of the teachers from that denomination, not knowing that one of that faith sat in the room with him.

I bring forward these two incidents to show that not every man's hand is against us, and that our young people may know that in some quarters our workers have made the name Seventh-day Baptist almost a synonym for fidelity and efficiency. M.

CAPITAL PUNISHMENT.

Mr. Editor:—In our Sabbath-school lesson of January 20th, we have an account of a homicide in its worst form, in fact it was nothing short of murder in the first degree. First he was angry with his brother without any provocation. Secondly, he talked with his brother, and no doubt was at the same time maturing his plans for the fatal blow. Thirdly, he got him off in the field away from the sight of other men, and did then and there wilfully take his life. Now the question arises, why did God set the mark upon him, and with it the prohibition that no man should slay him under the penalty that vengeance should be taken on him *seven fold*? Why was he to wander the earth, a fugitive and a vagabond for several hundred years, for ought we know, with the murder mark in his forehead? Let us admit God knows best.

We must take it for granted that when God said, "Thou shalt not kill," that he meant we should not take the life of a fellow being. Now how can we advocate the death penalty and impute our hands in our brother's blood, when God has said we shall not kill? We can take a man's liberty from him, and we can restore the same if we see fit, but if we take the life of a man, we cannot restore that.

In Gen. 9: 6, we read, "Whoso sheddeth man's blood, by man shall his blood be shed." There is a feeling of vengeance in the breast of man to avenge the death of his fellow being; now is this right. Christ says (Matt. 16: 52), "For all they that take the sword shall perish with the sword." This is the natural feeling that actuates the mob that is ready to enforce the "Lynch Law."

Now tell me how it is better, after a man is found guilty in the first degree, to execute the death penalty, than it is to incarcerate him in some States prison for life, and there wear the mark of Cain, and give him time for repentance, if that is possible. Yet we frequently hear ministers of the gospel advocating the death penalty, and claim that God has authorized the same in his Holy Book. I pity such men, and feel that they have yet to learn the first principles of Christ's religion.

Take, for instance, a man who is to hear his sentence; he has been found guilty of murder by the twelve jurors without any reasonable doubt; the sentence is, to be hung by the neck until he is dead, dead, dead. Now the priest must see him and try to get him to believe in Christ as his Saviour; and if he succeeds he says, the culprit is penitent; and now watch the scene; he is marched out and mounts the scaffold, the priest makes a short prayer, the black cap is drawn down, a Christian has gone to meet his God.

ROCKVILLE, R. I.

J. P. P.

OBITUARY.

THE DEATH OF DZAU-TSUNG-LAN.

This esteemed brother, at the age of 62 years, in the full assurance of faith, passed to his eternal home, Dec. 17, 1893. He was brought to exercise faith in Christ in 1857, and was baptized and received into the Seventh-day Baptist Church of Shanghai, by Dr. Carpenter, October 10th of that same year. He had thus been a follower of Christ for thirty-six years.

His funeral took place at his home in the country, December 19th. Numerous relatives and friends gathered to mourn his death. The services consisted of singing, "There is a Happy Land," a favorite hymn of the deceased brother. Prayer; reading a portion of 2 Cor 5; remarks, and singing, "Jesus Loves me;" prayer. We trust that a deep and lasting impression was made on the minds of many of the friends. It seems to us that the consistent Christian life, and peaceful death of our departed brother must awaken in their minds serious thoughts. The immediate family consists of a wife, two daughters, and three sons. All but the two younger sons are Christians. The earnest request of the dying father was that all his sons might become Christians. God grant that this request may be speedily answered, in the genuine conversion of those who have not yet professed Christ. For several years our departed brother has been in poor health, but of late we had hoped that he was somewhat improved. He being anxious to do something, it was arranged for him to bear some part in the care of the boys' school, but after a little time he fell ill and in a few days passed away. Those who live to remember the visit of this brother in America, with Dr. Carpenter, will with us deeply mourn his loss, for a faithful supporter of our cause has been taken from us. May God sanctify this death to the spiritual good of the church and of his family, and the salvation of many of his friends.

D. H. DAVIS.

SHANGHAI, Dec. 22, 1893.

For the SABBATH RECORDER.

EMANCIPATION.

BY M. E. H. EVERETT.

God heard them in the night-time, weeping, praying;—
But no man knew He listened or He heard!—
Down in the ship's hold, black as Egypt's darkness,
Strange fettered beings, that spoke no human word.

God followed on,—none knew He saw their footprints,—
To count the blood drops that our lashes made!
They crouched and trembled when a white man neared
them,
But we forgot God, and were not afraid.

Then suddenly the heavens were black with vengeance!
We too were fettered, heart and hand and brain;
We cried to heaven in pitiful entreaty,
Its tongue we knew not, and we cried in vain.

Our blood fell, drop for drop! nay, in His fury
His lash rung out our hearts red torrent then,
And streams we poured to cleanse the earth before Him,
Oace sprinkled with the gore of smitten men.

We know our lips repeat to-day the story
Of how the angel, following afar,
Heard those poor Afric children's lips accuse us,
And how he made for them a path by war!

To-day, God stands girt 'round with living splendors,
And holds a spear poised over Russia's land,
"Set free my fettered ones! Ye do not heed them,
But every smothered groan I understand!"

"Not drop for drop,—for drops shall flow a fountain
Of purple wine pressed out upon the field!
Unless you loose my Israel from his bondage,
Your doom is spoken and fiat sealed."

SENSIBLE HINTS.

Don't complain About the weather,
For easier 'tis, you'll find,
To make your mind to weather
Than weather to your mind.

Don't complain About "the sermon,"
And show your lack of wit,
For, like a boot, a sermon hurts
The closer it doth fit.

Don't complain About your neighbor,
For in your neighbor's view
His neighbor is not faultless—
That neighbor being you. —Church Union.

A THING OF BEAUTY.

The *Courier* is indebted to Mr. O. S. Teale, the architect of the New Seventh-day Baptist Church, for the details of the following description of the building which will be occupied tomorrow (Jan. 13) for the first time:—

The style of the building is Gothic, a modified form of the type known as the "Decorative Style," which prevailed in England during the 14th and 15th centuries. It represents a type of Gothic which was a development of the Romanesque architecture at a period between the early Gothic and the Transitional styles. This church is perhaps one of the best of this peculiar character, if not the only one in this country. The interior of the main room or auditorium of the church proper partakes of the form most frequently employed in that adjunct to the cathedrals of the early ages, known as the "Baptistry," which generally partook of the circular or polygonal form, with a domed ceiling and often with a circular aisle next to the outer wall. Such is the auditorium of the Seventh-day Baptist Church. It is polygonal, a room with twelve sides. Eleven "clustered" columns, with moulded bases and richly foliated capitals, surround the centre of the room at a distance of four or five feet from the outer walls, thus forming a circular aisle. These columns are the direct support of the conical roof under which the domed ceiling is formed. The dome, springing from the abaci of the clustered columns in a series of lunette arches, is richly ornamented with heavy moulded ribs, twelve in number, one springing from the caps of each of the eleven columns, and one springing from the apex of the arch to the choir loft and organ chamber. All these converge near the crown of the dome, or rather at a point in the crown of the dome where they unite with a large boss richly ornamented, and form the central figure of a perforated arrangement of tracery, which serves for ventilating purposes. The spandrels of the dome formed by the main ribs are filled with Gothic tracery in relief. The ceiling to the circular aisle, between the columns and outer

walls, is vaulted, and here, as in the dome, molded ribs are employed to decorate. Thus the entire ceiling of aisle and dome is covered with stellated and reticulated patterns. These ceiling ribs are embellished with Gothic ornaments consisting of ball flowers, and leaves profusely bestudding the covers, and overlapping the more prominent members. In Mediaeval times "Christian symbolism was the handmaid of early Christian art;" by it the very walls preached sermons, and every detail was made to suggest a text. Such architecture is sadly neglected at the present time. Perhaps it is little appreciated by the average Christian of to-day because of lack of understanding of its significance; and this may be the explanation why such a characteristically befitting style of church architecture is falling into desuetude.

It is impossible to reproduce Gothic architecture without recalling the significance of ancient church symbolism. In the form of the Seventh-day Baptist Church building we have a combination of forms which render it a typical symbol of *The Church of Christ*. The twelve sided room representing the twelve apostles; the columns, the pillars of the church banded together in Christian unity, and converging to one common centre, Christ. But we will not dilate on symbolism further than to say that the church under consideration offers full opportunity for study in early Christian art.

The organ, which is placed back of the pulpit platform, is a prominent feature of the main room, and is designed in strict accord with the style of the building. Its architectural beauty is much above the average, and its musical qualities are seldom equalled, if ever surpassed. The case is of oak, corresponding with the interior of the room, and the pipes "bank up" in successive tiers. These are decorated with such modulation and graduation of color as to produce an exceedingly pleasing and appropriate foreground and setting for the exquisite memorial panel of stained glass which crowns the niche that constitutes the organ loft. This memorial panel, representing a "Heavenly Choir," was the gift of the late Geo. H. Babcock. It is in the form of a "cloud burst," resplendent with glory, fading away into darkness as it recedes from the central point, until utterly lost in the heavy surrounding clouds. Thus the picture, highly translucent at the centre, fades away to complete opacity, terminating in the darkly painted representation of clouds, which cover the entire half dome of the niche. Following the custom of the old masters, the central and most prominent figures in the group representing this Heavenly Choir, are actual portraits.

The interior wood finishings of the church are of oak, and the color decorations are of an exceedingly quiet nature, domed ceiling, side walls, columns, stained glass windows, carpets, portiers, all harmoniously blending, and uniting so as to produce a perfect whole.

The chapel adjoins the church proper and is connected with it by large sliding doors so that the rooms may be used conjointly. The upper parts of these sliding doors are of leaded glass, which lends much cheer to the main room. A spacious room has also been provided as a "study" for the pastor; and a "Dorcas room" for the ladies "Society for Christian Work." A commodious parlor adjoining the chapel, and a model kitchen furnish ample accommodations for various phases of the social life of the church.

The exterior of the building is of stone from the Martinsville, N. J., quarry, embellished with celladon terra cotta, together with brick of the same material, which are of a peculiar golden-green color. The roofs are covered with terra cotta tile of special design after patterns invented by the late Geo. H. Babcock. Taken as a whole, the building is unique and beautiful without gaudiness or want of harmony, and substantial enough to remain unimpaired for centuries.—*Plainfield Courier*.

THE Health Commissioners of Minnesota have prohibited the exchange of lead pencils among the school children. They say that diphtheria and other diseases are often transmitted by putting the pencil in the mouth, which is a very common habit, not only with children, but adults.

YOUNG PEOPLE'S WORK.

DON'T read the article called "Crumbs," written by a young pastor's wife who signs herself "Victoria," unless you want to have a greater interest in the cause of temperance.

HABITS of life become fixed upon us in our early years. Are the habits which we are now forming of such a kind as to make us more selfish and careless of the welfare of others, or more thoughtful of others and less selfish? This is a pertinent question to ask. Are we getting into the habit of being waited on by others until we take it as a matter of course and cease to think at all of the trouble and annoyance we are to those about us? This thought has been forced upon us of late, because of observations taken in a large dining-room. We unconsciously reveal at our meals some of the little, mean, selfish traits of our characters. The warning is not to conceal such traits but to remove them, crowd them out of our lives by implanting nobler, better ones in their places.

CRUMBS.

Blunt assertions, directly in opposition to our manner of thinking and doing, often prove great blessings in arousing us to greater earnestness and activity in our line of work. We hope it may prove thus in regard to the startling statements made by London's would-be reformer, Wm. T. Stead, who is, at present, in this country trying to solve the problem of temperance reform.

"At an enthusiastic meeting held some time ago in Central Music Hall, Chicago, to consider the best methods of bettering the condition of the unemployed, one of our ablest temperance lecturers made a strong plea for the homeless poor, and for the total prohibition of the liquor traffic, which, more than all other causes combined, brought on the distressing conditions of poverty. The lecturer showed that with the sixty-five million dollars spent in Chicago's saloons last year, labor could be furnished at a yearly salary of five hundred and fifteen dollars to the one hundred and twenty thousand unemployed, and have a residue for charity. Mr. Stead was present and made answer to the speaker thus: 'The temperance people do the most harm and the least good in the way of improving the saloons. You may continue voting prohibition until doomsday and never do any good. It is as difficult a matter to prohibit the seven thousand saloons of Chicago as it would be to bring the moon and stars from their lofty places.' Yet he thought it a comparatively easy matter to close five thousand of them and so improve the remaining two thousand that drunkenness would be reduced to the minimum."

We will not stop to inquire how Mr. S. will set about his task of lessening the saloons, for the old adage keeps ringing in our ears, "any thing worth doing at all is worth doing well, and things done by halves are never done right." The words of the prophet Isaiah come to us as to Judah in days of old, "Oh sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy One of Israel unto anger, they are gone away backward. . . . Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well." Here we find a key which will unlock the door to success in temperance reform. We are not to compro-

mise with evil, for if we do the key will only turn half way in the lock and the door will be barred just as ever. It is well to note also the order of the admonitions. "Cease to do evil," stands first. We would not infer from this that it is necessary to furnish the deadly serpent to sting those who are fascinated until they are educated to such a degree as to be able to overcome its charms.

Have we as temperance workers fathomed the meaning in these admonitions? Can we, from our quiet Christian homes, look out upon the mighty ocean of intemperance with its frail barks of humanity carried hither and thither by the surging waves, at last to be wrecked on the rock-bound coast and sunk into depths of perdition, can we behold these sights, numbered by thousands every year, and remain inactive for a single moment? Do we think that because we are tempted ourselves, never drinking anything stronger than harmless cider (?) and because we can boast of a temperate lineage, that we can be called "True blue" temperance people? Let us take the "Learn to do well" part as a special lesson, lest our sins of omission be more than those of commission." When the vote for constitutional prohibition was cast in Pennsylvania, two brothers who had always been called temperance men, made themselves conspicuous by their absence at the poles. On being questioned why they were not present, one said that he didn't want to vote in favor and was ashamed to vote against, so stayed at home. The other said he started, got as far as the watering trough, and backed out, for the same reason. These two brothers lost one of the grandest opportunities of their lives, the chance to strike a deadly blow at the enemy, the worst of all enemies, to our nation. Let us weigh well the opportunities that are ours ere we let them pass unimproved, to come up at the last great day as grim skeletons to mock us.

Too much cannot be said or done in temperance work. There is no community but what needs to be kept awake on the subject; if it be a quiet town there is great danger of indifference. Drinking and drunkards are things viewed at a distance; they have no rags, no bruised and stoned bodies, and no bleeding hearts to concern them; they are sorry and don't see why people will drink and make such fools of themselves. Ah, young friends, if we can get such neighborhoods as these aroused we have won a great victory. If it be in the city where your lot is cast, your opportunities for usefulness are still increased. Let us talk temperance, teach temperance, preach temperance, practice temperance.

A brother in our denomination has a matched span which he always takes with him. Sometimes he rides one and sometimes the other. You will not be surprised when I tell you they are hobbies, and their names are Temperance and Sabbath. Dear friends, in closing, allow me to introduce this gentleman to you as an exemplary character in these days of needed reforms.

VICTORIA.

OUR SUNSETS.

Poor robin! His was the only voice I heard as I climbed the hill that frosty April evening. I was shivering with the cold and perhaps imagined his chirps more pitiful than they were, but I drew my cloak more closely about me and raised my eyes in search of the dear songster. There he sat on the top-most branch of a leafless elm, chirping as though there was deep meaning in his accents. "Why do you not seek some place of shelter, redbreast?" I said,

"You feathered creatures can always find cozy nooks. It must be very cold up there with not even one leaf to protect you." "Chirp, chirp," was the only answer, but it was not idle. He is dreaming, I mused, perhaps of the warm sunny home he has left.

A few steps brought me to the top where I paused to look back and beheld a beautiful rosy sunset. How much more lovely it must have been to the bird who from his loftier station saw far more than I. And what did it mean to him whose tiny eyes were gazing intently upon it? O wonderful things, I fancied, the promise of spring with soft, green grass, leafy trees and balmy breezes. Then there would be a nest to build and such happy journeys after worms when there were four little mouths to fill. Yes, robin, I understand your meaning now; while I was blindly walking toward the east, your eyes were viewing the promises of the west. Not knowing this I mistook your chirps of hope for cries of sadness.

How often we as Christians with our eyes fixed upon the promises of God are gazed at in wonder by the world which is plodding on the other way. Discouragements come like the cold, unsettled weather which poor robin found, and although our condition may to the world seem deplorable, the glory of God's appearing gives courage to the almost fainting heart, whispering in assuring tones: "Your ideal of God is not too high; his goodness, rather, is beyond your human conception; he will not fail your most exalted hopes born in true Christian purposes."

How glorious is the sunset even while the winds are blowing and the frosty air indicates a fearful struggle. But God speaks to the heart as no Christian can, for seldom can another see our sunsets in all the beauty which they present to us. Trustful hearts, trust on. God's dealings are more precious than gold, Yea, than much fine gold.

EDNA BLISS.

OUR MIRROR.

PRESIDENT'S LETTER.

Wherever one goes in the cities there is to be seen the same alarming sight; unemployed men, and especially of young men, able-bodied and no families to support who have made no plans for saving from their earnings against a rainy, or sick day, or day of misfortune. It is often the same if they have earned one or five dollars a day, if they have had others dependent upon them or not, all has been expended as fast as earned. While it is a lamentable calamity to have a depression in our country which throws such vast numbers of men out of employment, it is more lamentable to have a population growing up who spend all their spare earnings in ways not simply frivolous but actually ruinous. The working class of our nation receive several times the compensation of a like class in any other country, yet they seem to be as soon in distress as they, if thrown out of employment. As I have passed through these crowds of men I have never yet seen one with a C. E. pin on. I do see them on young employed business men, and it is refreshing. The young men and women who have no idea of saving or doing for others, will be found unable to do for themselves in the time of adversity. The young woman who intends to marry a fortune and avoid work may think this a hard world when she meets her disappointment. The young man who wants a wife to help him carry life's burdens may have to search long, or

marry a girl brought up in a country where they expect to work. This is not a political question, if the one of unemployed men is. The former question cannot be remedied by wise legislation, but will take the wise rearing of a generation. Home and not the halls of congress will be the field of this great battle, and it is great battle. E. B. SAUNDERS.

—THE West Hallock Society has been blessed through the recent meetings conducted by E. B. Saunders. As the summer shower imparts new life and vigor to the drooping rosebud on a sultry day, so these meetings, we trust, have imparted new tone and energy to our society to go forth "for Christ and the Church." Although the results have not been all that we might have hoped for in the way of an ingathering of souls to the Master's cause, yet we feel that we have had a revival in the true sense of the word, and we hope soon to add some new names to our active list.

—ANOTHER year's work is finished, and though the Christian Endeavor Society of Hammond see but little progress made, yet we have tried to hold up the banner of truth and faithfully keep our pledge. Four have lately joined as active members, and we trust others will soon see it their duty and privilege to join our ranks. The week of prayer was remembered here by a united service held at our church, but owing to the illness of our pastor from *la grippe* he was unable to attend and help on the good work, as he so much wished to do. We are truly thankful that he is able to be with us again, and his words in the prayer-meeting yesterday were very helpful. He encouraged us as young people to do the task that seemed most difficult, knowing in this way we would receive most strength; also to make it a rule of our lives not to attend a prayer meeting without in some way showing our colors. During the last of 1893 we tried to investigate the Christian Endeavor work throughout the South-west, and we greatly regret to find this to be the only Christian Endeavor Society in this Association. We have sent packages of the *Golden Rule* to different places, hoping these would increase the interest in this work, as some seem so little acquainted with it. We would be thankful to know of any way to do more for these dear young people throughout the South-west, who have no Christian Endeavor home. Please remember us all in your prayers.

COR. SEC.

WELTON.

The Endeavorers of Welton concluded to try the experiment of a New Year's sunrise prayer-meeting, and found to their great satisfaction that it was a success. The morning was beautiful, and with a brisk walk in the frosty air they were in the best of spirits.

It had been arranged that at this meeting the new officers should be consecrated to God and to their work. Many were the petitions sent up in their behalf, asking that God would direct them in their efforts. Every one in the house felt more than paid for the extra effort they had to make in order to be there. And truly they went to their homes with a fire that had been rekindled and was burning with intense desire to be of use for the Master.

So we find it all through life, that when we sacrifice some of our own pleasures for the purpose of accomplishing the will of God, we are doubly repaid.

A. M. V. H.

OUR YOUNG FOLKS.

NO!

Somebody asked me to take a drink,
What did I tell him? What do you think?
I told him—No.

Somebody asked me one day to play
A game of cards; and what did I say?
I told him—No.

Somebody laughs that I will not swear,
And lie and steal; but I do not care;
I told him—No.

Somebody asked me to take a sail
On the Sabbath day; 'twas of no avail;
I told him—No.

"If sinners entice thee consent thou not,"
My Bible said, and so on the spot
I told him—No.
—The Inland.

FAULTS OF OTHERS.

What are others' faults to me?
I've not a vulture's bill
—To peck at every flaw I see,
And make it wider still.

It is enough for me to know
I've follies of my own;
And on my heart the care bestow,
And let my friends alone.

A GREAT-HEARTED POLICEMAN.

A grocer in one of the poorer quarters of a western town was accosted one day by a man who asked him if he would let him have a sack of flour and trust him for payment until he found work again, says a writer in *Kate Field's Washington*.

The grocer refused. Going out to the front of his shop a few minutes later, he found the man no longer in sight and one of the sacks of flour piled up outside was missing. Summoning the nearest policeman, he described the man and his application.

On arriving at the house of the man, whom, from the description, he suspected of the theft, the policeman walked in without knocking. The tell-tale sack of flour was standing on a table in the centre of the room, and the family was gathered around it. They had not waited to untie, much less to cook it, but, armed with spoons, had fallen ravenously on the sack and, making holes in the sides, were eating the dry flour. The man turned white to the lips at the sight of the officer.

The policeman looked and hesitated. Suddenly a bright idea occurred to him:

"Does John Smith live here?"

The man shook his head.

"Do you know where he does live?"

No one knew.

"That's all right. Perhaps I can find out next door. It's John Smith I want," and the officer of the law retreated.

Returning to the grocery, he asked the price of the flour, paid it and related the scene.

"And I will be—," he concluded, lowering his voice reverently as might one who had trodden unawares upon sacred ground, "if I am going to arrest that man."—*Christian Inquirer*.

A BRAVE SOLDIER.

A hundred years ago the unfortunate people who came into the hands of the surgeons, generally soldiers or sailors, who had been hurt in action, were forced to undergo the operations necessary to the prolongation of life without taking ether or chloroform, as is now administered to make the patient unconscious, and so free from pain attendant upon the operation. To secure quiet often the subject had to be bound by ropes, so that much as he might desire to wince he was utterly unable to do so. Occasionally patients would show remarkable fortitude at the crisis of their troubles, but none ever showed more than a soldier, who, on the morning after the battle of Yorktown (Oct. 19, 1781), was brought into the hospital, having been shot in the knee. It was found necessary to amputate the limb, and the surgeon ordered the nurse to bind the man fast preparatory to the operation.

"Never!" protested the soldier. "You may tear my heart from my breast but you shall not bind me! Can you get me a fiddle?"

His request was complied with, and he proceeded to tune the instrument, after which he said, "So, doctor, now you can begin." And he played during the whole operation, which lasted forty minutes, without uttering a single false note or disturbing his features in the slightest.—*Harper's Young People*.

A TOAD STORY.

BY ETHEL C. JONES.

Whenever I tell this story my hearers listen with interest until I finish, and then look at me and at one another in a very knowing way, as though they said: "You may fool others, but you cannot make us believe it." However, if I tell you I saw it, you will believe me, I hope.

My uncle and sister and I were out in the garden one day watching a little toad, and my uncle took a twig and very, very gently scratched first one side of the toad, then the other. The toad evidently enjoyed it, for he would roll slowly from side to side, and blink very expressively. I was so interested that when they went in I took the twig and did as my uncle had done. I thought, if he rolls from side to side as I touch him, what would he do if I ran the twig down his back? I did so, and what do you think happened? His skin, which was thin and dirty, parted in a neat little seam, showing a bright new coat below; and then my quiet little toad showed his knowledge, for he gently and carefully pulled off his outer skin, taking it off the body and legs first, and then blinking it over his eyes, till—where had it gone? He had rolled it in a ball, and swallowed it!—*Our Animal Friends*.

BUILT TO SELL.

A little while ago a lady paid \$35,000 for a house near West End Avenue, in New York. The house was tastefully designed and skillfully arranged. It was a pretty little house, and was advertised by the building speculator as a "bijou house." There were places for open fires in each room—tiled fireplaces—and the good lady laid in a quantity of hickory logs against the cold weather. When the nipping frosts came she lighted her fires; they would burn a little, but the smoke came out into the rooms instead of going up the chimneys. One day she saw the architect passing, and called him in. He listened to half her plaint, and then coolly told her that the fireplaces were not made for fires, but for ornament, that the flues were too small, and that if she must have fires she would have to use gas-logs, and then he gayly went his way. Now this lady had been moved no little in making up her mind to buy the house by the presumed fact that she could have open fires in all of the rooms. When she took further advice she learned that the flues could have been properly constructed in the first place by an increased expense of two hundred dollars; for her to do it would cost two thousand. This was as plain a case of heartless robbery as though the building speculator had raised the black flag of piracy, and had taken her money by force.

But the purchasers have a protection before if they have no remedy after the transaction. It is an easy thing to employ an architect or engineer to report on the character of the construction, just as we employ a lawyer to examine the title. Without such advice it is a safe rule to decline to buy any house that has been built to sell, for building to sell means more frequently than not building to cheat.—*Harper's Weekly*.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

In the RECORDER of November 30th, in the minutes of the Minnesota Semi-annual Meeting is the following: "Delegate to Iowa Yearly Meeting, Giles Ellis; H. D. Clarke alternate." It should have been H. D. Clarke delegate; W. H. Ernst alternate. Please correct and oblige.

Yours respectfully,

GILES ELLIS.

DODGE CENTRE, MINN., Jan. 6, 1894.

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 Abra'm'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 VI.—GOD'S COVENANT WITH ABRAM.

For Sabbath day, Feb. 10, 1894.

LESSON TEXT—Gen. 17: 1-9.

GOLDEN TEXT.—He believed in the Lord: and he counted it to him for righteousness. Gen. 15: 6.

GENERAL STATEMENT.—God has several times encouraged Abram with assurances of fulfillment of his first promise. Abram goes into Egypt and comes to notice one weak trait of his character. Returning to Bethel a strife arose between his herdsmen and Lot's. The separation occurs and Lot goes to Sodom. Abram has a short war with Chedorlaomer and rescues Lot, who was a prisoner. The sorrowful story of Hagar and Ishmael follows. And then comes our lesson.

EXPLANATORY NOTES.

THE ALMIGHTY GOD. 1. "Ninety years old and nine." Ishmael was then thirteen years old, and Abram may have come to regard him as the promised seed. Twenty-four years had passed since he was called from Haran. Faith may have grown somewhat weak, as Ishmael was troublesome and Abram's wife not as believing as he. But God was still true to his promise. "I am the Almighty God." El Shaddai. A new name to Abram. He had been known as Elohim, the Creator of the universe, also as Jehovah the Saviour. But now he is "El Shaddai." El, the Eternal, Absolute, Shaddai, Unchangeable, Irresistible. He is the wonder-working God, able to do all he has promised, not, however, as Abram had supposed by Hagar. God is not fettered in power by natural laws. His will is supreme and even above nature's laws when occasion demands it. "Walk before me." Conscious of the divine inspection. "Be thou perfect." Live by faith. Be a complete follower of God. His blunder in the matter of Hagar was because he had walked before Sarai and listened to her advice.

THE COVENANT RENEWED. 2. "I will make my covenant." How patient is Jehovah. He repeats and confirms his promises. This covenant was accompanied by the rite of circumcision. 3. "Fell on his face." Humbled as he saw his mistake and God's grace. 4. "Father of many nations." A noise of nations, a great multitude of nations. And yet at the time he was not the father of a legitimate child. What faith for him to believe such a statement.

A NEW NAME. 5. "Abraham." Abram means high father. He shall have still greater dignity and be patriarch of many nations, the "Father of a Multitude."

RENEWED PROMISES. 6. "Make nations of thee." Ishmaelites, Edomites, and Israelites. "Kings." And king-makers: Moses, David, Solomon, Jeroboam II., the Herods, Mohammed, Saladin, and a host of others. Greatest of all, Jesus, the King of kings. A good man lives for the future and for others. 7. "Thy seed after thee." His natural descendants through Isaac. "In their generations." The covenant renewed in every generation. "Everlasting covenant." Possession of eternity. 8. "Wherein thou art a stranger." None of his kindred were there, only his wife and servants. All the people were different and antagonistic to his faith and his God. Surely he was a stranger. "Land of Canaan." Lowland. It was bounded east and west by Jordan, the Dead Sea, and the Mediterranean, but the dominion of Solomon extended to the Euphrates, and had the Israelites remained faithful there would have been no limit to their possessions. 9. "Keep my covenant." Observe the right selected to be the seal of the covenant, a sign of complete faith in a promise-keeping God.

PRACTICAL TEACHINGS.

LEADING THOUGHT.—All things are possible with God. ADDED THOUGHTS.—We have no reason to doubt God's promises. If we assume to fulfill divine predic-

tions, we should first be very sure that it is the method he clearly reveals to us. Divine promises are conditional on men's faithfulness. All approach unto God should be in humility. To us, if the spiritual children of Abraham, the Lord will be our God. Faithful to the Lord, we should seal the covenant by a conscientious use of the sacraments Christ has instituted. Let us not resort to doubtful means of hastening on God's purpose. To walk before God is to live a life of faith and obedience. Walking before the rationalists and philosophers of this world is to walk in darkness and in crooked paths. "Be perfect," cultivate high ideals. Faith is counted to men for righteousness only when they are righteous or right before God, living up to the light received. Faith makes a man a friend of God. A chief Christian grace is humility. Great things from small beginning, a great nation from one man. Many blessings from Christian ancestors.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Feb. 4th.)

TRUE POSSESSIONS AND HOW TO GAIN THEM. Luke 12: 13-24.

If life is more than meat, then he who gives life will sustain it; he who made the body will clothe and provide for it. Life is more important than food, and the body of more value than the covering thereof, and God has sacred regard for the provision of all wants of his intelligent creatures. How much more will he take loving care of his spiritual children and give them true riches. But that does not mean that they are obtained without our effort. Birds build nests and seek food. They are not lazy but they are free from worldly care. God would have us industrious, but not unduly solicitous in regard to future support.

A hearer of the gospel must not forget the heavenly inheritance for the earthly. We may be poor as to this world, but rich in faith. Faith gains possessions that bring no consuming care and discontentment. If we act for eternity as well as time in providing for happiness, then when passing from earth we shall go to our possessions, not from them.

The world says, "Enjoy thyself." God says, "Deny thyself." The world says, "Eat, drink, be merry." God says, "Watch, pray, strive." God's rule brings true riches, the "unsearchable riches of Christ."

REFERENCES.

Wealth that perishes. Eccl. 5: 10-14.
Wealth that endures. 1 Tim. 6: 6, 11, 17-19.
The source of wealth. Isa. 45: 3, 5, 8.
Faithful users. Luke 16: 10-12.
All things for us. 1 Cor. 3: 22, 23.

—THE Dodge Centre, Minn., Sabbath-school reports 53 sessions held during 1893. There were enrolled 130 scholars, 11 teachers, and 9 officers. The most of these officers are included in the teachers and scholars. The average attendance of members of the school is a trifle over 100. Number of visitors 180. \$11 45 were paid out for mission work, and \$49 05 for school purposes. \$5 was also voted to help build the Seventh-day Baptist church at Boulder, Colorado.

—FELLOW TEACHERS, get the gospel of each lesson up close to the people. Let soul meet soul. Deal faithfully with the members of your class as you wish you had when they leave your class to go off into the world beyond you, as you will wish you had when they sicken and die.

—THE gospel is preached to men, at them, about them, but that does not seem to be sufficient. The word of life must come close to them, making a close contact, must be preached unto them. Who can do this better than a Sabbath-school worker.

HOME NEWS.

New York.

WEST EDMESTON.—The year 1894 reached us about the same time it did others, but one event in 1893 must not be forgotten: Our Christmas entertainment. We did not spend much money, but had a grand good time. Our "tree" was an egg! The "Columbian Egg," we called it. The height thereof was 10½ feet; and its diameter, 7 feet. It stood on the small end and

with all the presents upon it could be revolved with one finger. Lanterns were hung inside so that when the church lamps were turned low, behold a revolving illuminated egg! Try it next Christmas.

Bro. M. B. Kelley, Jr., of Nile, is with us for two weeks, assisting in extra meetings. God is blessing the work and workers in the reviving of many and the salvation of others. Pray for a blessing upon the little church at West Edmeston.

The pastor and pastoreess were very kindly and well remembered, Jan. 17, by a good round donation. The people here believe that their undershepherd and his family must have food and raiment and other necessities. May God bless them for their kindness to us, and may their spiritual gifts in word and work for the Lord be equal to their temporal gifts.

We would like, in this public way, to thank the dear people at Nile for their kindness in permitting their pastor to assist us, and also him for working so faithfully for our upbuilding. There are many ways of doing missionary work, and this is one. Although the church must be without its pastor for awhile, it will be blessed according to its willingness to assist others. May God bless the pastor and people at Nile. Let other churches "go and do likewise."

MARTIN SINDALL.

West Virginia.

SALEM.—We have had a precious revival in Salem; about twenty-five conversions. It has been a union service, though neither of the other pastors have been present. Perfect union and harmony prevail among all Christians. The churches have all been greatly benefitted. The meetings have continued four weeks, night and day. On New Year's morning we held a meeting at 7 o'clock, and with so much interest that we have held them quite often at that hour since, with an attendance sometimes of one hundred and fifty. Several of our best students have been converted.

J. L. H.

North Carolina.

MANCHESTER.—We are all well and getting on quietly. Our church [Cumberland] is in harmony and at work every Sabbath; most of the members attend regularly church and Sabbath-school. We have been expecting Bro. Hills but I think it is about decided that it will be better on account of bad weather for him to defer his visit until spring. Our people here are in need of some kind of work. There are others who would keep the Sabbath if they had some way of support. I believe if I had twenty-five hundred to three thousand dollars to start a milling business here it would be greatly to the advantage of our people.

J. A. H.

Wisconsin.

ALBION.—We are having very mild weather now. The frost is nearly all out of the ground. As a church we observed the week of prayer; as a result we are now in the midst of a week of revival meetings, with good encouragement. Quite a number, by rising, have expressed their purpose to live for Christ. We are much interested in the work that is going on among other people, and hope the Lord will so help us to work that we may be built up in true religion in Albion. While we are trying to remember others in our prayers, will not the brethren and sisters pray for us.

E. A. W.

Nebraska.

NORTH LOUP.—The sunrise prayer-meeting on New Year's morning was attended by large numbers of both young and old, in response to the general invitation of the Young People's

Society of Christian Endeavor. Many hearts were blessed in that waiting before God. Acknowledgements of his goodness and mercy through the past year were followed by earnest consecration of heart and life to his service, and as the company dispersed the fresh sweet air and beautiful morning sunshine seemed to add their benediction, but if we would live near to Christ and follow his example we too must be about our Father's business.

Besides the Sunday night meeting at the Barker school-house, which has become a regular appointment, and will be sustained by the people there when the weather will not permit any to go from town, there has been a cottage prayer-meeting held on Wednesday evening for several weeks at the home of some family where all of its members cannot attend the Friday night meeting at the church. These meetings were so well attended, and still there were so many more who should be interested that three were arranged for this week in different localities.

There has been so much sickness at Calamus that the work there of late has been greatly hindered. Eld. Hurley and a quartet were ready at one time to go and stay a week or more, but word was sent them that so many were sick it would not be advisable to come. Pastor Hurley and the President of our Missionary Committee, Herbert Thorngate, have gone to-day, about twenty-five miles north of us, to learn the prospect for evangelistic work in that locality where one of our young men is engaged in teaching.

The weather is still warm and spring-like, yet many are feeling the effect of the partial crop failure and consequent hard times, and are somewhat discouraged. Repairs on the church were begun in the summer and it was hoped to have it finished before cold weather, but money could not be raised to carry on the work, yet so far it has not been uncomfortable.

We are glad to welcome among us Dr. F. O. Burdick and family, of Milton Junction. All in all we have reason to thank God and take courage.

B.

Colorado.

CALHAN — Our Sabbath-school and church appointments have been kept up with a good degree of interest and fair attendance. Our church services last Sabbath consisted of covenant meeting and celebration of the Lord's Supper. At that time we received four additions to our membership. We had fine weather all the fall, and it has continued most of the time so far this winter. We have had several snows, which prove to be of much benefit. The last snow disappeared about three weeks ago. Since that time the farmers have been making good use of the fine roads in hauling coal and wood, and doing other team work.

Colorado is proverbial for healthfulness, which is due, no doubt, to the altitude of the country and the dryness of the climate. We have little or no sickness in this vicinity, comparatively speaking. Farmers are in good spirits generally, on account of the good crops harvested last season, and of the prospects for another year. There have been about eight thousand acres of land homesteaded during the fall and winter in this locality. Home-seekers are seen, even now, looking for a location. Why cannot more of our people who have a homestead right, and are desirous of securing a home, take advantage of "Uncle Sam's" generosity and obtain a farm at a trifling cost? There may be places where it would be more agreeable to live than here, but we know of no

other place where our people can take a homestead and at the same time secure church privileges. We will be glad to answer any inquiries, and we solicit correspondence from all interested parties.

H. R. LOOFBORO.

JANUARY 15, 1894.

Oregon.

TALENT.—While we are isolated from all Sabbath-keepers, we are keeping God's holy Sabbath and are striving, by consistent living, to advance the cause of Christ and his commands in this place. We feel that we cannot get along without the RECORDER, as it strengthens us and keeps us in harmony with the work of our people, besides better acquainting our children with Seventh-day Baptists.

SADIE C. HURLEY.

"PRAYER."

To the Editor of the SABBATH RECORDER:

In your issue of Jan. 11, 1894, appeared an article on prayer, which renewed, or again called up, many suggestive thoughts, which have harassed my mind for years. What I may say is not as giving any direction to others, but simply evolving from my mind (if you will allow that I have any, after you read this) a few conclusions arrived at from experience, observation, and the history of mankind.

There seems to be planted within us a desire to worship some visible object. We discard unseen power as a rule. It seems also to be an intuitive principle to make our own gods, each after the conception of what he, or she, desires, or hopes, or expects, a god to be, and then we commune with that god and fall down and worship it. This fact is seen all through the Bible and ancient history is full of it. Some men's gods are all vengeful, some are all merciful, others absolutely rigid with justice, depending largely on just how the person wanted things meted out to himself and to others.

Now if this is so, it is also true that we make our own devils and in our imaginations put on the "cloven foot" and "forked tail," proving that we love to create in our mind's eye the visible form of what we love or hate. If this is the natural construction of our being, though it make us appear frail, let us own the truth, and set about the task to elevate as much as may be, our conception of what is God or good, and what is the devil or the bad, keeping this thought in view, that the good and the bad have their seat continually within our minds and hearts, and that we need not offer our petitions away up to some place, we know not where, but hold sweet communion here and now, not waiting for time and God to act and answer, and on the other side of the picture, we need not wait for the vengeance of hell to come upon us at some other place, we know not where. But he dwells within us here and now, that the good and the bad is continually warring in our mind and heart and soul, that if we want to talk with God we can, by talking with our better natures, and if we wish the companionship of the evil one we are only to converse with our own lusts.

But you say, I have a low and grovelling view of God and heaven, I certainly hope not. The great Teacher said, "When thou prayest enter thy closet," etc. This certainly implies communion with self and the good that is within us, which is God's image.

Reader, is not heaven and hell with us here and now, need we look for a far-a-way country to which we hasten to find them? No, no! Live to your highest and best endeavor for this is the great God within you. Pat Satan

behind you for he is ever ready to devour. I have long since learned to have charity, and to "endure" the dryness of our common prayer-meetings. It has been said by an eminent divine "That what they did mostly at the prayer-meeting at his church was to size up their gods," and I have seen this most forcibly illustrated at Sunday-school conventions. There is the Methodist God, the Baptist God, and so on, throughout all the denominations. They did not intend this perhaps, but it was as plain to be seen as the difference between the gods of the Assyrians, Egyptians or Carthaginians, only perhaps less marked. But there is nothing bad about this after all. One star differeth from another star here as well as in glory. How plain this was seen at the World's Religious Congress, and the same impression is gained by reading the article above referred to.

I have had loved ones taken away, and before taken, have prayed the great good, God to spare them to me, and believed that they would be, but when taken away, I have gone out under high heaven, and talked with that same God that I had asked to be mindful of my sick and dying ones and made excuses for him and reasoned it all out, why she died, and have received consolation from it. Was this not "walking and talking" with him. If I had cursed and sworn and hated all about me, would you not with truth have said I was walking and talking with the devil, and near the bounds of hell. Brother "F." am I not right?

GEO. C. BABCOCK.

PERSIA, N. Y.

CORRESPONDENCE.

Editor of the SABBATH RECORDER:

I wish to commend to every thoughtful reader of the RECORDER the article by H. M. Maxson, found in the RECORDER of January 11th, entitled "Success." While it is based quite largely upon qualities that marked the career of our lamented Brother George H. Babcock, it is nevertheless possessed of teachings, not only worthy of our thought, but worthy of embodiment in our every life. How grand it would be if we could feel that such a paper as the RECORDER went into every home in our denomination, and such articles as the one in question were read by every young person among us. I believe they would give wholesome inspiration to nobler manhood and womanhood among us. All cannot be possessed with the same degree of fame accorded our Brother Babcock, but all may be crowned with the same success, in so far as they are endowed with the same abilities, provided they weary not in the cultivation of what they have. May God grant that the following sentence, taken from the article in question, and intended only to be a warning and help, shall so sink down into the heart of every young reader that he shall determine, that so far as he is concerned, no opportunity shall be found for the re-writing of that sentence: "I (says the writer) have known of many young Sabbath-keepers being tried in subordinate positions and failing, exactly as they would if they had been Sunday-keepers, simply because they were not willing to pay the price of success."

No important position in life is attainable but through striving for it. None is attained but that it pays the winner many a sweet reward. The burden may be heavy and dissatisfying to-day, but if borne with resolution and devotion to a purpose, how blessed the rest and satisfaction that comes with the morrow!

E. A. WITTER.

STRANGERS IN CHURCH.

In every church there are persons who feel that there is in it very little of the spirit of fellowship, but who themselves are at fault in not giving opportunity for acquaintance and fellowship. They may be young people, who come to one of the services on the Sabbath, go away without making themselves known, and after weeks of this coming and going begin to complain that they fail to receive recognition. They may be persons who have just moved to the city. They have come from communities in which they have grown up, where they are well known; but here they find themselves amongst strangers, and without bringing any letters of transfer, or showing any interest in the church save that which their attendance implies, they expect something like the attention they have had in their old home. Now, we must admit that this feeling would be modified somewhat if we were a little more considerate of the stranger attending our services. They ought not to go away without some pleasant word, some invitation to come again, from some watchful parishioner. But when this is admitted there is still little to justify what is said as to the lack of real fellowship. Every church has its week-day services at which acquaintance is more easily made than amidst the crowded congregation; it has its association of young people, its Sabbath-school, its meetings of workers, all inviting the presence and help of those newly come to the parish, and affording them the opportunity of intimate fellowship; and if they refuse to avail themselves of these opportunities, it is from no fault of the church that they remain only "strangers." They refuse to have fellowship. They are ceremonious without cause.—*Dr. C. D'W. Bridgman.*

LITERARY NOTES.

In the February *Harper's* Miss Jean Forsyth will give an account of her experience as a pupil under a celebrated London teacher of vocal music. The title of her article is "A Singing Student in London," and although her story reads like fiction it is understood to be literally true. Two well-known artists, Mr. George du Maurier and Mr. Howard Pyle, will contribute to the fiction of the February *Harper's*, and a third, Mr. Frederic Remington, will describe with effective illustrations his experiences "In the Sierra Madre with the Punchers."

The "Old Sailor's Yarns," which Mr. W. J. Henderson has from time to time contributed to *Harper's Young People*, have created quite an amount of interest among the young readers of that bright paper. There is a quiet and dry humor about them, and under cover of the fun and absurdity of the plot very good lessons accompany them. The present number contains one of these stories called *The Dividend Sea Serpent*, which is full of quaint and amusing ideas.

Among the annual Almanacs which are put into print at this season of the year, The New York *Tribune* Almanac must be rated as easily the first. The New York *Sun* (Dem.) praises it as an exceedingly valuable and accurate book of reference, and, on the other hand, calls its principal rival a "book of popular misinformation." Although emanating from the office of the most aggressive Republican newspaper of the United States, The *Tribune* Almanac is absolutely devoid of partisanship. The *Tribune's* "Arithmetic man" who figures up majorities the night after election, lays aside his political affiliations when he comes to work upon the Almanac. Accuracy, fairness and completeness are the watchwords then, and the result is seen in the wide distribution of The *Tribune* Almanac all over the United States, and its use by Democrats, Populists and Republicans alike. The number for 1894, which has just come to us, has brought its election returns, statistics and general information up to date, and is the largest and most complete number ever issued. The price is only 25 cents a copy, although now a volume of 360 pages. It was 25 cents a copy, even in the early Forties, when it began its career as a little document of 60 pages.

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SPECIAL NOTICES

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

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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.

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.

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MARRIED.

STRICKLAND—WHITFORD.—At the Seventh-day Baptist church, Adams Centre, N. Y., Jan. 24, 1894, by R. v. A. B. Prentice, Will R. Strickland, of Adams, and Pearl E. Whitford, of Adams Centre.

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.

WILLIAMS.—Caroline S. Wentworth, wife of David P. Williams was born March 1, 1821, and died in Verona, N. Y., Jan. 18, 1894.

In early life she made a public profession of religion, and subsequently joined the First Seventh-day Baptist Church of Verona, N. Y., of which she continued a faithful and consistent member till death. In 1849 she was happily married to David P. Williams, who survives her, but who mourns not as those without hope. Although for the last few years, on account of poor health, she was not often able to attend public worship, her heart and her sympathies were with the people of God. She had a large circle of relatives and friends, who bear testimony to her kindness of heart, her gentle and affectionate nature and her devout Christian spirit. When the summons came she said, "I am ready," and in full assurance of faith departed for the heavenly mansions.

A. B. P.

WHITMAN.—On Friday, Jan. 26, 1894, Charles L. Whitman, son-in-law of the late N. H. Langworthy in New York City.

Funeral services at St Bartholomew church, Madison avenue, on Monday, Jan. 29, at 10 A. M.

SAUNDERS.—At Mystic, Conn., Dec. 5, 1893, Mr. Edwin C. Saunders in the 57th year of his age.

Mr. Saunders was once a member and clerk of the Waterford Church. For a number of years he resided at Ashaway, R. I., but for the last thirteen had his home at Mystic. He was a faithful husband and father, a good citizen, and kind neighbor. He was a soldier in the war for the Union, holding the rank of lieutenant. His funeral was attended by a delegation of the G. A. R., and Dr. D. Henry Miller, Grand Chaplain of the State of Connecticut, assisted the writer in the services.

O. D. S.

BOND.—Lloyd R., son of John C. and Elizabeth Bond, died at the home of his parents near Roanoke, W. Va., Nov. 27, 1893, aged 25 years, 5 months and 21 days.

The deceased, when yet a child, possessed a commanding influence over his youthful companions. In a series of meetings held at the Seventh-day Baptist Church near Roanoke in November, 1885 at the second appointment his manly form was the first one to stand up for prayer, and in a few minutes his young friends were standing up for prayers all about him. At the third appointment he, with quite a number of companions, found hope in the Saviour, and became a host of happy Christian workers, and a glorious revival ensued. These converts were soon baptized, and when invitation was given to come forward and join the church, Lloyd R. was first to start, and was followed by his young friends, his three brothers, and last by his father. For two years he was afflicted with bronchial disease, and though all was done for him that it seemed could be done by his kind parents and many friends, the disease overcame him, and he sweetly passed to the heavenly home, having set the example to all who knew him, of an active Christian worker. The funeral sermon was preached by his pastor from 1 Cor. 15: 57. The large attendance at the funeral attested the high esteem in which he was held by all who knew him.

S. D. D.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

BOND—Mary P. (Clark) Needham Bond was born in Jefferson Co., N. Y., May 23, 1818, and died at the home of her daughter, Mrs. L. A. Collins, near North Loup, Neb., Jan. 13, 1894.

In early life she gave her heart to the Saviour and took him as her friend and guide. In 1836 she was married to Clark Needham, of Bellville, N. Y. After a few months they moved to Burr Oak, St Joseph Co. Mich., where they served as pioneers of that country. During their stay at Burr Oak five children were born to them, three of whom died. Feeling the need of Sabbath-keeping society and influences for themselves and two remaining daughters, in 1853 they removed to Milton, Wis. Mr. Needham died Jan. 13, '872. In 1874 she was married to Dea. Levi H. Bond, of Milton, Wis., whom she survived three years. Since the death of Deacon Bond she has made her home with her two daughters, Mrs. T. O. Barker and Mrs. L. A. Collins, near North Loup. Sister Bond was an earnest, faithful Christian worker, always ready to give a reason for her hope in Christ. Just before the close of her earthly life her daughter asked her what verse of the Bible was most precious to her, and she quoted John 3: 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." J. H. H.

CLARKE.—In Emporia, Kansas, Jan. 15, 1894, of pneumonia, Mrs. Orrilla Clarke, aged 88 years and 6 months.

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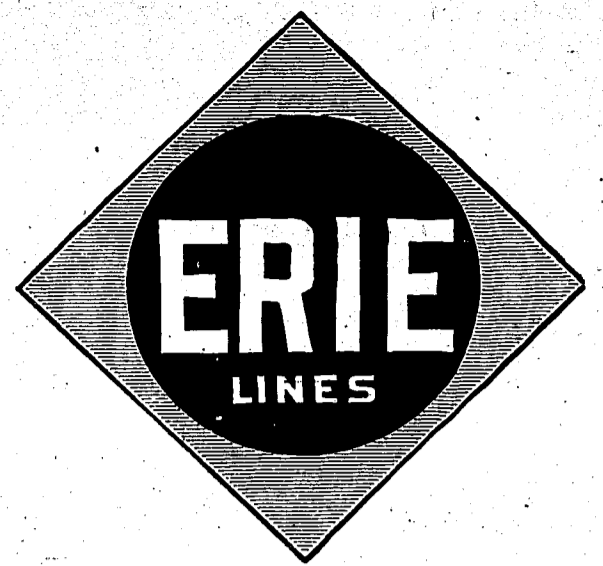
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7.12 P. M. No. 18, daily accommodation for Hornellsville, connecting for points on Buffalo and Rochester Division.

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